



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—說而未說

一字無

言詞虛妄狡辯多 寶貴精神可成佛
夢中止語無利念 覺後原本一字無

Spoken and Yet Unspoken

Composed by Venerable Master Hsuan Hua

Not A Single Word

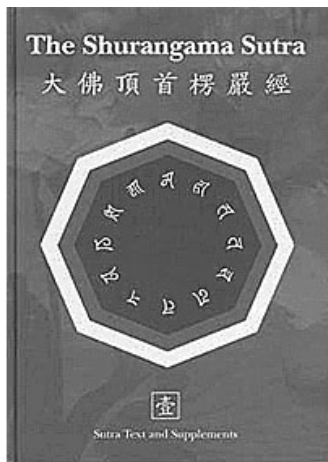
*With empty words and false speeches, argumentation abounds.
Treasuring your precious energy, a Buddha you can be.
Stop all chattering and useless thinking, even in your dreams.
Upon awakening, you'd realize that originally, there is not even a single word.*

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2023年畢業典禮

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The Shurangama Sutra

A Simple Explanation by
Venerable Master Hsuan Hua

大佛頂首楞嚴經淺釋

(接上期)

(Continued from issue #292)

我非教汝，執為非心，但汝於心，微細揣摩，若離前塵，有分別性，即真汝心；若分別性，離塵無體，斯則前塵分別影事。塵非常住，若變滅時，此心則同龜毛兔角，則汝法身，同於斷滅，其誰修證無生法忍？

佛又對阿難講，我非教汝，執為非心：我不是命令你、不是教令你，叫你一定執著你說的這個不是心。我不是這樣！那怎麼樣呢？但汝於心，微細揣摩：但在你那個心裏邊，你微細微細地詳細揣摩。「揣摩」，就是詳細想一想。若離前塵，有分別性，即真汝心：假設離開這個前塵，你還有一種分別性的話，這個才是你真正的心。

若分別性，離塵無體：假設你這個分別性，離開塵，你找不著它一個體的話，斯則前塵分別影事：這是在塵的前邊，有一種分別影事，這個不是你的真心。

這一段文就講明白一些了。塵非常住，若變滅時，此心則同龜毛兔角：你因為對著塵而有心，不對

I do not insist that you grant that it is not the mind. But examine your mind in minute detail to see whether there is a discriminating nature apart from the objects of sense. That would truly be your mind. If this discriminating nature has no substance apart objects, then it is shadows of discriminations of objects of mind. The objects are not permanent, and when they pass out of existence, such a mind would be like hair on a tortoise or horns on a rabbit. In that case your Dharma-body would be extinguished along with it. Then who cultivates and attains patience with the non-production of dharmas?

The Buddha further said to Ananda, “I do not insist that you grant that it is not the mind. I am not ordering you to agree with what I say. So what about? **But examine your mind in minute detail – think about it carefully – to see whether there is a discriminating nature apart from the objects of sense. That would truly be your mind.**” If when you are apart from the objects of sense you still have a discriminating nature, that would be your genuine mind.

If this discriminating nature has no substance apart objects – if you cannot find the substance of your discriminating nature apart from the defiling objects of sense – then it is shadows of discriminations of objects of mind. It is not your true mind.

This passage of text explains the matter a little more clearly. **The objects are not permanent, and when they pass out of existence, such a mind would be like hair on a tortoise or horns on a rabbit.** If when you have a thought when confronted with an object, you say there is a discrimi-

著塵你就沒有心了。可是這個塵，它有時會沒有的，不是常在不滅的。塵若變滅的時候，你就沒有分別了，那麼你這個心，就好像龜的毛、兔的角。龜什麼時候身上生毛了？兔又幾時生角了？沒有的。你這樣，就等於沒有心一樣的。則汝法身，同於斷滅，其誰修證無生法忍：你既然沒有心了，那麼你法身也沒有了；你根本就連心也沒有了，身也沒有了，那麼你用哪一個去修行而證果呢？又誰能證得到這個無生法忍呢？

即時阿難與諸大眾，默然自失。

在佛說你對著塵而有心，塵變滅了，你的心也變滅了；這就等於龜毛兔角一樣，龜毛兔角根本是沒有的。那麼龜毛兔角既然沒有，你這個心也沒有的；你既然沒有心了，又哪一個是你的法身呢？你又怎麼能修證呢？又怎麼能悟無生法忍呢？根本你連個心都沒有了，你怎麼去修、證和悟無生法忍呢？

這樣一講，即時阿難與諸大眾，默然自失：這個時候，阿難和這在會的大眾一想：「啊，也對！對著前塵有分別，離塵就沒有分別了，這豈不是沒有心了嗎？」於是大眾都沒有話講了，都睜著眼睛說不出來話。但是這個期間可不是入定，大家都不知怎麼樣好了。佛看見大家這樣無所措手，手忙腳亂，不知怎麼樣好了！啊，都把心丟了！

在中國《孟子》上，也講這個心，我先講一講《孟子》這個心。《孟子》上引用孔子的兩句話說：「『出入無

nation and that that is your mind. When confronted with an object you have a thought. When you aren't confronted with an object there is no thought. Sometimes objects disappear; they change and cease to be. Then you are not confronted with an object, and there is no thought, no discrimination. Then where is this mind you speak of? It is like hair on a tortoise or horns on a rabbit. When do tortoises grow hair? Never. When do rabbits grow horns? It's as if you didn't have a mind at all. **In that case your Dharma-body would be extinguished along with it.** Since you haven't any mind, your Dharma-body doesn't exist either. How can you have a Dharma-body without a mind? **Then who cultivates and attains patience with the nonproduction of dharmas?** What do you use to cultivate the Way and achieve enlightenment? If you have neither mind nor body, who awakens to patience with the non-production of dharmas?

At that point Ananda and everyone in the great assembly was speechless and at a total loss.

The Buddha explained that if the mind exists in the discriminations of external objects, then apart from objects there is no discrimination, and your mind is also extinguished; like hair on a tortoise or horns on a rabbit, they basically do not exist. Since they don't exist, doesn't that mean there is no mind? If there is no mind there is no Dharma-body either. And with no mind and no Dharma-body, who is it that cultivates and attains the patience with the non-existence of beings and phenomena?

At that point Ananda and everyone in the great assembly was speechless and at a total loss. Ananda and the members of the great assembly thought about it and saw that he was right. If the mind exists in the discriminations of external objects, and apart from objects there is no discrimination, isn't that there is no mind? None had anything to say. They just stared, but this time they didn't enter samadhi, everyone simply didn't know what to do. The Buddha saw that everyone was fidgeting and practically beside themselves, not knowing what to do. They had all lost their minds!

In China, the mind is also spoken in the book of Mencius. Let me first talk about the mind of Mencius. The book quotes two sentences from

時，莫知其鄉』(音義同「向」)，惟心之謂與(音義同「歟」)！」「出入無時」，出去，也不知道什麼時候出去；回來，也不知道什麼時候回來。「莫知其鄉」，也不知道它到什麼地方去。「惟心之謂與」，這大約就是說的這個心吧？孟子所說的這個「心」，也是這個妄想心，不是真心。真心又怎麼會有出入呢？沒有出入的。他又說：「人有雞犬放，則知求之；有放心，而不知求。」說人哪，有雞和狗跑了，他就知道周圍去找這隻雞、這隻狗；他自己的心跑了，卻不知道去往回找。這就是說這個妄想心，一天到晚打妄想，跑到東邊去，跑到西邊去，跑來跑去的，可是人不知道把心管一管，叫它不要跑這麼多空路。

雖然說不用買飛機票，不用買火車票，可以跑到紐約去——想一想紐約：「啊，紐約那個 subway very fast (地下鐵很快)！」又想到什麼地方：「喔，這個屋侖橋，世界有名的！」想這麼多東西，到屋侖橋上去玩，也不用搭巴士；到紐約去，也不用坐飛機。這雖然是很便宜的事情，但是很費心力的。孟子是這樣講，他講的也是這個識心；現在講阿難所知道的這個心，也是識心。這個識心是無常的，真心是常的。

佛告阿難：世間一切諸修學人，現前雖成九次第定，不得漏盡，成阿羅漢，皆由執此生死妄想，誤為真實。是故汝今雖得多聞，不成聖果。

於是佛告阿難：世間一切諸修學人，現前雖成九次第定，不得漏盡，成阿羅漢：我們這個世間，這一切諸

Confucius:

*Its going outs and coming ins have no fixed time
And its location is unknown.
Just that is called the mind.*

You don't know what time it leaves, you don't know when it returns, and you don't know where it went. Probably that is the mind. However, the mind Confucius speaks of is also the false thinking not the true mind. How could the true mind go out and enter? It doesn't have any exits or entrances.

Mencius also said:

*When a person's chickens and dogs get loose
he knows he should go look for them,
But when his mind escapes
he doesn't know that he should search for it.*

Here, too, he is talking about the mind which strikes up false thoughts from morning to night, running east, running west, running back and forth. He doesn't know enough to watch over his own mind, to tell it not to run down so many roads in vain.

I've said your false-thinking mind allows you to be in New York in the space of a thought with no need to spend money on an airplane or train ticket; "Oh! The New York subway is very fast!" "Oh, this Brooklyn Bridge is world famous!" and you can play on the Brooklyn Bridge without bothering to take a bus; and you can go to New York without taking a plane. It's really a cheap way to travel. But it is a tremendous exertion for the mind. That is what it says in Mencius about the conscious mind, the mind that Ananda is familiar with. The conscious mind is impermanent. The true mind is permanent.

The Buddha said to Ananda, "There are cultivators in the world who, although they realize the nine successive stages of samadhi, do not achieve the extinction of outflows or become Arhats, all because they are attached to birth-and-death false thinking and mistake it for what is truly real. That is why now, although you are greatly learned, you have not realized the accomplishment of sagehood."

The Buddha said to Ananda. "There are cultivators in the world who, although they realize the nine successive stages of samadhi, do not achieve the extinction of outflows or become Arhats:" There are cultivators in

修學人，雖然已經修成了九次第定，但是沒有得到漏盡通，成阿羅漢果。

什麼叫「九次第」？就是「四禪、四空處」，再加一個「滅受想定」。四禪是初禪、二禪、三禪、四禪這四禪天。四空處是空無邊處天、識無邊處天、無所有處天、非想非非想處天。

皆由執此生死妄想，誤為真實：為什麼修成九次第定，而不能得到漏盡通，證阿羅漢果？就因為執著生死妄想，就因為有這個妄想，他認為這個妄想就是真的了。是故汝今雖得多聞，不成聖果：「是故」，因為這個。所以你現在雖然得到多聞這個利益，卻沒有得到無漏。那麼阿難現在本來證初果了，為什麼還說不成聖果呢？這個「不成聖果」，就是沒有得到漏盡通。在小乘裏，初果也算聖果；要是在菩薩裏邊，沒有得到無漏，就不算聖果，所以佛說他不成聖果。

阿難聞已，重復悲淚，五體投地，長跪合掌，而白佛言：自我從佛，發心出家，恃佛威神，常自思惟，無勞我修。將謂如來，惠我三昧。不知身心本不相代，失我本心，身雖出家，心不入道，譬如窮子，捨父逃逝。

佛說阿難因注重多聞這方面，而受多聞的障礙，忽略定力，所以就沒成聖果。

the world who, although they realize the nine successive stages of samadhi, do not achieve the extinction of outflows or become Arhats.

The nine successive stages of samadhi are the first, second, third, and fourth stages of dhyana; the four places of emptiness:

the place of the heaven of boundless emptiness;

the place of the heaven of boundless consciousness;

the place of the heaven of nothing whatsoever;

the heaven of neither thought nor no thought.

And the samadhi of the extinction of feeling and thought.

All because they are attached to birth-and-death false thinking and mistake it for what is truly real:

Why do they cultivate and achieve the nine successive stages of samadhi and yet cannot obtain the penetration of the extinction of outflows and accomplish Arhatship? It is because they are attached to false thinking of birth and death and mistake it for what is truly real. They make the mistake of taking that false thinking to be true. **That is why now, although you are greatly learned, you have not realized the accomplishment of sagehood.** By this time Ananda had reached the first stage of Arhatship, so why does the Buddha say nevertheless that, despite the advantages that come with erudition, Ananda hasn't realized the accomplishment of sagehood? The Buddha means Ananda has not obtained the penetration of the extinction of outflows. He is not devoid of outflows. In the Small Vehicle, the first stage of Arhatship is considered to be a level of sagehood, but among Bodhisattvas it is not.

When Ananda heard that, he again wept sorrowfully, placed his five limbs on the ground, knelt on both knees, put his palms together, and said to the Buddha, "Since I followed the Buddha and left home, what I have done is to rely on the Buddha's awesome spirit. I have often thought, 'There is no reason for me to toil at cultivation' expecting that the Tathagata would bestow samadhi upon me. I never realized that he could not stand in for me in body and mind. Thus, I lost my original mind and although my body has left the home-life, my mind has not entered the Way. I am like the poor son who renounced his father and roamed around."

The Buddha has said that because Ananda was obstructed by his learning he had not realized sagehood. He had neglected samadhi and concentrated on acquiring erudition.

阿難聞已，重復悲淚：阿難聽見佛這樣講之後，又哭起來了。爲什麼哭起來了呢？一方面，阿難自己一想：「啊，自己把光陰都錯過去了，而沒有證得聖果，這是太可惜的一件事！」所以就悲淚。一方面，又聽見佛指示他真心，而生一種殷重感激的心，感激佛指示他真心，所以就悲淚。

五體投地，長跪合掌，而白佛言：於是阿難就又兩手、兩足，加上一個頭，這五體投地叩了頭之後，然後跪在那個地方不起身，合起掌來，就對佛說了。「長跪」，本來叩頭然後站起身，但是他還跪著。阿難連哭帶講地，就像小孩子在外邊受了委屈，受了人欺負，回來對著父母來訴苦了。這阿難現在也好像受了委屈似的，什麼委屈呢？他本來的這種思想令他失望了。他本來什麼思想呢？

自我從佛，發心出家：自從我跟著佛、來侍候佛，發出我的一種心來出家。侍候佛，就是例如佛陞座說法，他來服侍佛，幫著佛撩衣服入座，這就叫「侍者」。出家，在前邊已經講過，有出世俗家、出三界家、出煩惱家，這有三種。那麼這阿難是出的什麼家呢？阿難是出這個世俗家，還沒有出三界家，沒有出煩惱家。

恃佛威神：我出家可是出家，拜佛做師父了，但是我的思想還沒有改變；怎麼呢？我就仗著佛這種威德和神通。我想：「啊，我有一個佛的哥哥，你說這世界上誰能有佛的哥哥呢？」這就覺得，喔，不知幾貢高了！貢高，就是好像有所仗恃似的。

When Ananda heard that, he again wept sorrowfully. Why did he cry? He realized he had been wasting his time, and the fact that he had not attained sagehood was truly pitiful. So, he burst into tears. Then, too, the Buddha had instructed him about his true mind, feeling a deep gratitude to the Buddha for that, he was moved to tears.

He placed his five limbs on the ground. Ananda then placed his hands, feet, and head on the ground. After he bowed deeply this way, he did not rise but **knelt on both knees, put his palms together, and said to the Buddha.** Ananda was crying and talking at the same time, like a child who goes out to play and gets beaten up, and runs crying home to his parents to tell how he's been bullied. Now it is as if Ananda had taken a beating. What kind of beating? His original way of thinking disappointed him. He's lost his basic frame of reference.

As he explains it, **“Since I followed the Buddha and left home, what I have done is to rely on the Buddha’s awesome spirit.”** Ananda was the Buddha’s attendant, doing such things as helping straighten the Buddha’s robe when he ascends the high seat. He left home, but as I mentioned before, one can leave the worldly home, the home of the three realms, and the home of affliction, and Ananda had left only the worldly home.

He still hadn’t left the other two. Now Ananda confesses that, although he has left home and bowed to the Buddha as his teacher, still hasn’t changed his way of thinking. What was that? He relied on the Buddha’s awesome virtue and spiritual penetrations. He thought, “As, I have the Buddha for a cousin. Who else in the whole world has the Buddha for a cousin?” He was extremely arrogant. He thought he had something both powerful and influential to depend on.

(To be continued ...)

(下期待續)



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)

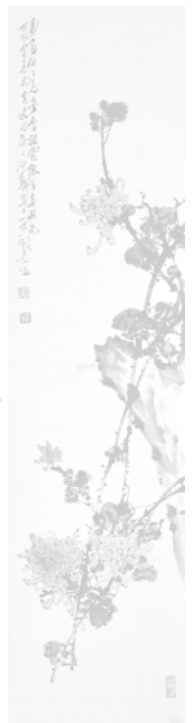
「為是罪苦六道眾生」：我為了這一類受苦造罪的六道眾生。因為娑婆世界的眾生，舉心動念無非是罪、是業，所以說是罪苦的六道眾生。六道就是天、人、阿修羅、地獄、餓鬼、畜生。「廣設方便」：廣是廣泛的，設是設立。廣泛設立種種的方便法門，不是只有一種的方便法門。「盡令解脫」：令一切的眾生都得到解脫，離苦得樂，早成佛道。「而我自身方成佛道」：等一切眾生都成佛了，然後我自己再成佛。假如有一個眾生沒有成佛，我也不成佛。所謂「如一眾生未成佛，終不於此取泥洹」，假設有一個眾生沒有成佛的話，我也不入涅槃。泥洹就是涅槃。

「以是於彼佛前」：因為這個原因，所以在師子奮迅具足萬行如來這尊佛前，「立斯大願」：他發這一種的大願。「于今百千萬億那由他」：到現在有百千萬億這麼久的那由他。那由他是印度的一個大數目。「不可說劫」：不可說也是一個大數目，那由他和不可說這麼多的劫。「尚為菩薩」：現在還是做菩薩，還沒成佛。

(Continued from issue #292)

I will use expansive expedient means to help beings in the Six Paths who are suffering for their offenses, for living beings in the six realms who are suffering and creating offenses. Since every thought and every action of living beings in the Saha world constitute offenses and karma, they are the beings that suffering for their offenses in the six realms. The six realms are heavenly beings, humans, suras, hell-beings, hungry ghosts and animals. I vastly established various, not just one, expedient practices. **Only when they have all been liberated, have all left suffering behind and attained bliss, realizing Buddhahood soon. Only when all beings have become Buddhas will I myself become a Buddha.** If there is one being who does not become a Buddha, I will not become a Buddha either. 'If yet a single being has not accomplished Buddhahood, accordingly I will renounce nirvana's bliss.'

From the time he made that great vow in the presence of that Buddha, Lion Sprint Complete in the Ten Thousand Practices Thus Come One, until now, a period of time that lasted **hundreds of thousands of nayutas**, a Sanskrit term denoting a very large number, **of inexpressibly**, another term signifying a very large number, **many eons have passed, yet he still is a Bodhisattva** who has not realized Buddhahood.



又於過去不可思議阿僧祇劫。時世有佛。號曰覺華定自在王如來。彼佛壽命四百千萬億阿僧祇劫。

「又於過去」：又在過去。「不可思議阿僧祇劫」：不可以心思，不可以言議，這麼多的阿僧祇劫。不只三大阿僧祇劫，是不可思議阿僧祇劫，這個時間更長了。「時世有佛」：在那個時候的世界有一尊佛。「號曰覺華定自在王如來」：這一尊佛的名號就叫覺華定自在王如來。覺華是因，自在王就是果；覺華是本，那麼定自在王就是末。就是指他在因地修這個覺華，而證得自在王的果。修覺華，用什麼修？用定修。以什麼成的自在王果？也是由定而成就的。所以定因定果，這叫因也定、果也定，由這定因而結定果，因此叫「覺華定自在王如來」。覺華定自在王，這是這尊佛的別名，如來是佛的通號，名有通有別的。

「彼佛壽命」：壽是年齡大，命是生命，但是如來的壽命，依照《法華經》有三種的講法，依照《十六觀經》又有三種的講法。

第一，佛的法身真如不隔諸法。法身的真如和諸法絲毫也不隔，這叫做壽。以如理為命，以如如的理作為他的命。這很不容易講明白的，因為這個地方以如如理，什麼叫如如理？就是本來的理，就是佛的命，也就是法身。

報身呢？以實相的智慧，境智相應，境也就是智，智也就是境—

Another time, inconceivable *Asamkhyeya* eons ago, there was a Buddha named Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. That Buddha's life span was four hundred billion *asamkhyeya* eons.

Another time, not just three great *asamkhyeya* eons, but much longer, **inconceivable** and inef-fable number of *asamkhyeya* eons ago, there was a Buddha named Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. Enlightenment-Flower is the cause; Self-Mastery King is the effect; Enlightenment-Flower is the root; Self-Mastery King is the branch. This means that he cultivated the flower of enlightenment at the causal level and certified to the effect of a samadhi self-mastery king. What do we use to cultivate the flower of enlightenment? We use concentration/ samadhi. By what means do we realize the effect of a self-mastery king? It is also through concentration/ samadhi. With concentration as the cause, the resulting effect is concentration. With samadhi as the cause, the resulting effect is samadhi; samadhi's cause bears samadhi's effect. Hence, he's called **Enlightenment-Flower Samadhi Self-Mastery King Thus Come One**. Enlightenment-Flower Samadhi Self-Mastery King is the Buddha's unique name; Thus Come One is a general name for all Buddhas.

That Buddha's life span...there are three explanations for the Thus Come One's lifespan according to the *Dharma Flower Sutra*. There are three other explanations according to the *Sixteen Contemplations Sutra*. The Chinese character for lifespan consist of two words - 壽 longevity/ long span of life + 命 life.

First, the Buddha's Dharma body's True Thusness is inseparable from all dharmas. The true thusness of the Dharma body is never apart from the myriad dharmas. This is longevity. It takes the original principles as its life. This is not easy to understand. Here, it takes the original principles as the Buddha's life, which is also the dharma body.

What about the retribution body? With the true marks of wisdom, states and wisdom mutu-

一佛的境界也就是智慧,智慧也就是境界。佛以智慧而照了一切的境界,這叫境智相應,境界和智慧互相相應,境智不二。也就是境界來了,隨來隨照,隨照隨了。什麼境界來,佛都認識,都明白,不會被境界所障住而不認識境界。這境界和智慧雖然是兩個,但是也變成一個。以這一個道理為壽——作他的壽,以智慧作他的命,這是根據佛的報身來講,這個叫壽命。

那麼以應身來講,這叫應化身,化就是應身。應身以一期百年不斷為壽。這一生活一百歲不死,這就是個壽,這是應化身——化身、應身,以他這一生的因緣去作這個命,這是依照《法華經》上三身的講法。

若依照《十六觀經》的講法又不同了,怎麼呢?經上說應身示同生滅,佛示現也有生有滅,就是佛出世又入涅槃,這叫生滅。示同生滅是有始有終,有一個開始,又有一個終,這是講佛應身的壽命。報身呢?這個報身一得永得,一得到佛的報身,永遠都得到,這叫有始無終——有開始,沒有終了,這是佛報身的壽命。

法身的壽命怎麼樣?非壽非不壽。你說他長嗎?也不長;你說他不長嗎?也長。非壽非不壽,這是佛的法身,因為不能說他有多長,所以非壽;非不壽,但是你也不能說他短,所以非不壽。非壽非不壽,無始無終,沒有一個開始,也沒有一個末了,這是佛法身壽命

ally correspond – states are wisdom; wisdom is states. The Buddha's states are wisdom; wisdom is likewise states. The Buddha uses wisdom to illumine all states. This is called states and wisdom mutually corresponding; they are non-dual. When states arise, illuminate them accordingly, then let them go accordingly. The Buddha recognizes and understands every state that arises; he is not obstructed by states due to failure to recognize them. Although states and wisdom are two, they become one. This one principle serves as the Buddha's longevity; wisdom serves as the Buddha's life. This explanation is based on the Buddha's retribution body.

Speaking in terms of the response body, it is called the transformational response body. A response body has over 100 years span each term. Living over 100 years and not dying, that is longevity. The transformational response body – transformation body, response body, lives out their span of life according to the causal conditions. These explanations are based on the three bodies according to the *Dharma Flower Sutra*.

According to the *Sixteen Contemplations Sutra*, it is a different set of explanations. How come? The sutra says that the response body demonstrates both coming into being and ceasing to be. The Buddha manifested coming into being and ceasing to be, as shown by his coming into the world and entering nirvana. This is called coming into being and ceasing to be. Manifesting coming into being and ceasing to be has a beginning and an end. This explains the life span of a Buddha's response body. What about the retribution body? Once attained, the retribution body is forever. Once we attain the Buddha's retribution body, we have it forever. This is called having a beginning but no end. This is the life span of the Buddha's retribution body.

What about the life span of a Dharma body? It is neither a long span nor a short span. Since it is impossible to say how long the life span of a Buddha's Dharma body is, it is neither long nor short. It does not have a beginning and it does not have an end. This is one expla-

的講法。我相信講這種名相很不容易明白的。這一尊佛的壽命「四百千萬億阿僧祇劫」，這指的是什麼壽命？就是佛報身的壽命，和應身的壽命。

像法之中。有一婆羅門女。宿福深厚。眾所欽敬。行住座臥。諸天衛護。其母信邪。常輕三寶。

「像法之中」：佛法有正法、像法和末法三個時代。在正法時代，一般的比丘、比丘尼、優婆塞、優婆夷，都誠心修道而能證果，所以叫正法時代。像法呢？修行的人就少了，專門在表面上用功夫，也就是修塔、造廟，寺廟堅固，人人都歡喜作功德，建造佛寺、佛塔，歡喜求福而不求智慧，這個時候就是寺廟堅固的像法時代。正法時代有一千年，像法時代有一千年，末法時代是一萬年，我們現在是末法時代。末法時代的人，就是鬥爭堅固。在覺華定自在王如來入涅槃之後，是像法的時代。

「有一婆羅門女」：有一個婆羅門女。婆羅門是印度的一種外道，這種外道是修清淨行的，他們也吃素，不吃肉，也講修道，沒有男女的性行為，所以又叫淨裔。淨是修清淨行，所謂清淨就是男女沒有性行為；如果要是性行為，那就不清淨了。

這個婆羅門也修這種遠離的法門，不過修來修去不得其要領，沒有得到究竟的道理。這是印度一種古老的宗教，即使到現在，印度

nation of the Buddha's Dharma body. I believe it is very difficult to understand. This particular Buddha's life span was **four hundred billion *asamkhyeya eons***. This refers to the life span of the Buddha's retribution body and response body.

During his Dharma-Image Age, there lived a Brahman woman endowed with ample blessings from previous lives who was respected by everyone. Whether she was walking, standing, sitting, or lying down, gods surrounded and protected her. Her mother, however, embraced a deviant faith and often slighted the Triple Jewel.

During his Dharma-Image Age...There are three eras in Buddhism. There is the age of Proper Dharma, the age of Image Dharma, and the age of Dharma on the Decline. During the age of Proper Dharma, bhikshus, bhikshunis, upasakas and upasikas all cultivate sincerely and certify to the fruition. During the Age of Image Dharma, there are fewer cultivators. Most people focus on the superficial aspects, such as repairing stupas and building temples. People enjoy doing merit by constructing Buddhist temples and Buddhist stupas; they like to seek for blessings but not for wisdom. This is the Dharma-Image Age where people are steadfast in constructing temples. The Proper Dharma Age lasts one thousand years; the Image Dharma Age lasts one thousand years; the Decline of Dharma Age lasts ten thousand years. We are now in the Age of Dharma on the Decline, when people are strongly contentious. After Enlightenment-Flower Samadhi Self-Mastery King Thus Come One entered nirvana, it was the Age of Image Dharma.

There lived a Brahman woman. Brahman is an externalist sect in India. This sect cultivates purity. They are vegetarians and don't eat meat. They also speak of cultivating the Way. They adhere strictly to celibacy, so they are also known as descendants of purity. Purity denotes complete absence of sexual conduct in men and women. If there is sexual conduct, then it's not pure.

Brahmans also cultivate the practice of distancing themselves. However, they fail to arrive at the essence and the ultimate principles. This is an ancient religion in India. Even nowadays, there are still many religions of this sort in India. Yoga, for

還有很多這種宗教。好像瑜伽，這都是一種婆羅門教所傳出來的。婆羅門教在中國來講就是道教，也是修清淨行的。在覺華定自在王如來像法的時候，就有一位婆羅門種的女子。這個婆羅門女，「宿福深厚」：宿是前生，她雖然是婆羅門的女子，但是在前生就做了很多的好事，很多的功德，所以宿福深厚。

「眾所欽敬」：一般人見著她，就恭敬她，欽仰而恭敬，為什麼一般人會欽仰而恭敬她呢？就因為她宿世有這個福報，做了很多功德。所以人的相貌好和不好，這都是在你過去生有沒有功德？過去生如果有功德，你的相貌就會生得圓滿；如果沒有功德呢？相貌就不圓滿，不圓滿就是醜陋。

佛有三十二相、八十種好，這是百福莊嚴。什麼叫百福呢？作一千種的善事，這叫一福。你有這麼一千個善事，叫一個福；那麼一萬個善事，這是十個福；十萬個善事，就叫百福。釋迦牟尼佛因為用百福莊嚴，才得到三十二相、八十種好。人的相貌都是隨著宿世的因緣而長成的。所以某一個人相貌美麗，某一個人相貌不美麗，這都是由於前生的關係。所以這個婆羅門女，就受眾人欽敬，她說一句話，一般人也歡喜聽；她做一件什麼事，一般人也歡喜，同意她做這一件事情。

(下期待續)

example, derives from Brahman teachings. In China, Brahman teachings correspond to Taoism, which also practices purity. During the Image Age of Enlightenment-Flower Samadhi Self-Mastery King Thus Come One, there was a Brahman woman who was **endowed with ample blessings from previous lives**. Although she was a Brahman woman, she had done many good and meritorious deeds in lives past. That is why she is endowed with ample blessings from previous lives.

Who was respected by everyone. When people see her, they admire her and respect her. Why? It is because she created lots of merit in past lives and accumulated blessings. Whether a person's appearance is good or not depends on his or her merit from past lives. If a person created meritorious deeds in past lives, he/she will have a perfect appearance. Without meritorious deeds, one's features are imperfect, or ugly.

The Buddha has 32 hallmarks, and 80 subsidiary characteristics. He is adorned with a hundred blessings. What makes a hundred blessings? One thousand good deeds generate one blessing; 10,000 good deeds generate ten blessings; 100,000 good deeds generate 100 blessings. Because Shakyamuni Buddha has the adornment of a hundred blessings, he attained the 32 hallmarks and 80 subsidiary characteristics. People's appearances are in accordance with the causes and conditions of the past. Whether someone is beautiful or not depends on his or her past lives. This Brahman woman was respected by everyone; people liked to listen to what she said and agreed with the things she did.

(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

(接上期)

(Continued from issue #292)

(九) 餓鬼法界

鬼類喜瞋，昧果迷因；
無明顛倒，日積月深。

一般人都知道鬼，有的人相信有鬼，有的人就說沒有鬼，甚至於有些佛教徒也不相信有鬼。什麼叫鬼？鬼就是一種陰氣，一股陰氣，它有影而無形，有形而無影。你或者看見它一個黑影，你細研究，它又沒有了，或者看見它好像是個人似的，可是轉眼間也沒有了。這種道理是很不容易把它弄清楚的。

鬼有多少種呢？鬼的種類也像恒河沙數那麼多。你若想明白鬼的種類有多少，你就要修道；修道等你開了五眼六通了，那麼有多少種鬼你都會知道了。

有的人說：「沒有鬼。」我就告訴他，若沒有鬼，也就沒有佛，也沒有人了，也沒有一切的畜生了。因為畜生、人、阿修羅也是從鬼變的，乃至於天道、阿羅漢、緣覺、菩薩、佛，都是從鬼道上來的。為什麼呢？因為這十法界不離一念心。這一念心，就造成十法界。你做鬼事，就墮落到鬼道去；做人事，就到人道去；做阿修羅的事，

(9) The Dharma Realm of Hungry Ghosts

*The ghostly crew delights in hate,
Confused about cause, deluded by effects.
Their ignorance and upside-downness
Grow greater each day, deeper each month.*

Many people have heard of ghosts. Some people believe in ghosts; some say ghosts don't exist. Even some Buddhists don't believe in ghosts. Just exactly what are ghosts? Ghosts are masses of yin energy which have shadow but no form, or form and no shadow. Sometimes you may see a dark shadow, but when you look closer it disappears. You see what appears to be a person, but it vanishes in the wink of an eye. It's not easy to understand the principles behind such phenomena.

How many varieties of ghosts are there? There are as many kinds of ghosts as the sands in the Ganges' River. If you want to know how many kinds of ghosts there are, you have to cultivate the Way. When you cultivate to a point where you are able to open the five eyes and attain the six spiritual powers, then you'll know how many kinds of ghosts there are.

To those people who say that there are no ghosts, I tell them that if there are no ghosts, then there are also no Buddhas, no people, and no animals. This is because animals, people, and asuras are also transformed from ghosts. The celestial gods, Arhats, Those-Enlightened-by-Conditions, Bodhisattvas, and Buddhas all come from the realm of ghosts. Why? It's because the Ten Dharma Realms are not apart from a single thought. This single thought creates the Ten Dharma Realms. If you do ghostly deeds, you fall into the realm of ghosts. If you do human deeds, you become a human being. If

就跑到阿修羅裏頭去；你做阿羅漢的事，就跑到阿羅漢裏邊去；你做緣覺，就跑到緣覺裏邊去；你若做菩薩的事，就跑到菩薩的眷屬裏邊去；你若做佛事呢，就成佛；你若做地獄的事，就墮地獄。所以這都是由你現前一念心造成的。

「鬼類喜瞋」：凡是鬼的種類，就歡喜發火，生瞋恨心。對他好，他也生瞋恨心；對他不好，他也生瞋恨心。他最歡喜是什麼呢？就是給其他人麻煩。你對他好，他也給你麻煩；你對他不好，他也給你麻煩，所以就說：「燒香引出鬼來了」，本來你燒香是恭敬他，可是他卻給你麻煩，讓你生病了。所以孔子講：「敬鬼神而遠之」，這鬼神你恭敬是要恭敬他，可是你不要和他接近，要離他遠一點。

「昧果迷因」：果，他也不明白；因，他也不懂，所以他就不知道好壞。本來種好因結好果，種善因結善果，種不善因就結惡果。種瓜就得瓜，種豆就得豆，他不懂這個因果道理。所以他種了茄子就想要吃辣椒，種了辣椒就想要吃黃瓜，就這麼亂七八糟地胡搞，這叫昧果迷因。他「無明顛倒」這種行爲，「日積月深」：一天一天就積得很多，愈造愈深，愈深他愈造，所以墮鬼道。

(下期待續)

you do the deeds of Arhats, you join the ranks of Arhats. If you do the deeds of Those-Enlightened-by-Conditions, you become a Those-Enlightened-by-Conditions. If you do the work of Bodhisattvas, you become a retinue of Bodhisattvas. If you perform the work of Buddhas, you become a Buddha. If you do hellish things, you'll fall into the hells. These are all created from the present thought of your mind.

The ghostly crew delights in hate: Ghosts like to flare up in tempers and get angry. If they are treated well, they get mad. If they are treated badly, they also get mad. What do they like most? They like to give people trouble. If you treat them well, they give you trouble. If you don't treat them well, they also give you trouble. There's a saying, "Lighting a stick of incense calls forth the ghosts." You offered them incense to show them your respect, yet, they come to bother you and make you sick. Hence, Confucius said, "Respect the ghosts and spirits, but stay far away from them." You should certainly respect the ghosts and spirits, but don't get near them. It's better to keep them at a distance.

Deluded by effects, confused about cause. Not knowing and not understanding the principle of cause-and-effect, they can't differentiate between good and bad. Basically, if you plant good causes, you will reap good effects. If you plant bad causes, you will reap bad effects. If you plant melons you will get melons; if you plant beans you will get beans. Since they don't understand cause-and-effect, they plant eggplant in the hope of harvesting hot peppers, or plant hot peppers and anticipate eating cucumbers. They do things in total confusion; that's what is meant by being *deluded by effects and confused about cause*. *Their ignorance and upside-downness / Grow greater each day, deeper each month.* The karma they create day after day keeps adding up. The more karma they create, the deeper their offenses become; the deeper their offenses are, the more karma they create. In the end, they fall into the ghost realm.

(To be continued ...)

法界聖城育良小學培德中學 2023年畢業典禮

City of the Dharma Realm's Instilling Goodness & Developing Virtue Schools 2023 Graduation Ceremony

(Continued from issue #292)

(接上期)

張文謙同學畢業演講：

從法界聖城的培德中學畢業是目前為止最讓我感到自豪的事情。我從來沒有後悔過我自己的選擇。

然而時間就像流水一樣，悄無聲息的流逝了。好像昨天我才剛剛進入法界聖城的學校學習，今天我就已經站在這裡高中畢業了。

在法界聖城的四年並不是一帆風順的。在四年前，第一次離開父母的我，完全沒有自理的能力。我的宿舍雜亂無章，並且我連最基本的掃地拖地都不太會做。在學業上，我也面對語言的障礙。面對這麼多挑戰，我選擇了逃避。整天在床上度日，幻想著以前在家中衣來伸手，飯來張口的生活。後來我發現逃避並不是一個解決的辦法，於是我下定決心開始一點一點的改善自己的生活。雖然所有事情沒有瞬間迎刃而解，但是卻一天天的改善了。

在法界聖城，教育是方方面面的。作為一個比較內向的人，我喜歡自己在一個地方。但是，這裡的學生是被要求上臺分享心得感想的。我記得我第一次被叫上去分享的時候，我上去之後，大腦裡一片空白也不知道

Zhang Wenqian (Vincent)'s graduation speech:

I really want to say that graduating from City of the Dharma Realm (CDR) Developing Virtue Secondary School is by far the proudest thing I have achieved. I have never regretted my choice of attending school here.

However, time is like running water. It seems like yesterday was when I first entered CDR. IGDVS. Now, I am standing here as a graduate.

My time at the City of Dharma Realm was not all smooth-sailing. Four years ago, I left my parents for the first time when I came to CDR. I was unable to take care of myself. My dorm room was a total mess. I didn't even know even the basic chores such as sweeping and mopping the floor. Academically, I also faced language barriers. Beset with so many challenges, I chose to run away from them. I spent all day in bed, dreaming about the life of comfort back home. Later, I realized avoiding these challenges was not a solution, so I was determined to face my challenges. Although not everything changed overnight, there was daily improvements.

CDR. IGDVS's education covers all aspects. During lunchtime, students are often asked to come go on stage to share their thoughts and feelings about the topic of the day. I am generally an introvert and kept to myself. I vividly remember my first lunch experience where I was called up to share. When I went up, my mind went blank, and I didn't know what to say. Haplessly, this oc-

到底要說什麼。但不幸的是，這種事情經常發生。但是後來我發現，我沒有那麼緊張了。

我認為法界聖城與其他學校最不一樣的地方是八德的教育和日常佛法的薰陶。在學校裡，我們不僅學習必要的學科知識，例如數學，英文，科學。我們還要學習選修課，例如打坐，倫理道德，佛學。每天晚上還需要參加一個小時的晚課，一天下來感覺身體就像被榨幹一樣，連動都不不想動。一開始我對這些學科和晚課非常抵觸，因為我不明白為什麼需要學習這些看似無用的知識。但後來我從中受益匪淺，我開始變的有目標並且開始熱愛生活。以前在中國的時候，我也不知道為什麼要學習，只是渾渾噩噩的消磨時光而已。但是在經過佛法的薰陶和八德的教育之後，我才開始發覺人生並不只是睡覺吃飯而已。人生的價值在於對自我價值的實現與幫助他人。因此現在雖然我即將離開法界聖城，但我在這裡形成的價值觀卻是會跟隨我的一生。

我的成長離不開老師的細心栽培。我很感激法師們可以很直接的告訴我的錯誤所在，並且告訴我如何改正。但是良藥苦口，很多時候我聽了之後都是一副苦瓜臉。但是後來我發覺這些話都是老師們的苦口婆心。這樣我才可以發覺自己的不足並且改正。出去法界聖城，雖然我面對的是一個很不同的環境，但是有了法界聖城的教育，我很自信可以繼續發展並且努力成爲一個對他人，社會，國家，乃至世界有用的人。

(全文完)

currence happened frequently. As time went on, I found myself gaining more self-confidence.

The most notable difference between CDR IGDVS and other schools is its emphasis on the Confucian's eight virtues and the daily practice of Buddhism. At school, not only do we learn the required academic subjects, e.g. mathematics, English, science, but we also learn about meditation, ethics, Buddhism. Dorm students also need to attend an hour of evening ceremony daily. I felt physically drained at the end of each day, having no energy to move at all. In the beginning, I was very resistant because I didn't understand why I needed to learn these seemingly useless things. As time went on, I realized that I benefited a lot from these experiences. I started to set goals and have passion in my life. When I was in China, I didn't know why I needed to study, and I simply followed the crowd. Now that I have been imbued with the teachings of Buddhism and the Confucian eight virtues, I came to realize that life is not just about sleeping and eating, and that the value of life lies in the realization of self-worth and helping others. Although I will be leaving CDR soon, the values that I have built here will accompany me throughout my life.

My progression is inseparable from my teacher's conscientious teaching. I am very grateful that all the Dharma Masters and teachers provided me guidance with the mistakes I have made. But as the old Chinese saying goes: "Good medicine is bitter." Oftentimes, I was not happy when I was lectured. Later on, I realized that my teachers' earnest words and intentions were good and that they wanted me to improve for the better. After my graduation, I will be leaving CDR and I will be faced with a new set of unknowns. Equipped with what I have learned at CDR, I am confident that I can continue in my development and strive to become a useful person to others and to my society.

(The End of the Article)



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金輪聖寺

2024年1、2月每週法會時間表 Schedule of Weekly Events – January and February of 2024	
日期	法會
1/7 (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
1/14 (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
1/21 (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
1/28 (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
2/4 (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
2/11 (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
2/18 (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
2/25 (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

~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.*