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上 卍 讚 語

大悲咒能消災難

The Great Compassion Mantra Can Dispel Calamities

真正的好處，是說不出來的，如人飲水，冷暖自知。

One cannot speak of true advantages. It is just as someone will know the warmth or coolness of a glass of water only after drinking from it.

在天氣炎熱中，大家能不畏熱，也不怕山高路遠地趕來參加打七，究竟有什麼好處？真正的好處，是說不出來的，如人飲水，冷暖自知，唯有真心的人，才能自然而然地領會到其中的妙處。

Despite the hot weather, people have not been put off and have rushed here to attend the session, undaunted by the long journey and arduous climb. Ultimately, what advantages does this have? One cannot speak of true advantages. Just as someone will know the warmth or coolness of a glass of water only after drinking from it, true-hearted people will naturally understand the wonder in this .

怎麼樣才能獲得好處呢？沒有其他，正如方才所說，只要真心地念菩薩的名號。

How can one obtain the advantages? There's no way aside from what I just said — you must recite the Bodhisattva's name with a true heart.

真心，換句話來說就是專心；所謂「專一則靈，分歧則弊」，能夠專一，就自然能夠感應道交，這種感應道交的力量，是不可思議的，可是這卻要自己用功，旁人無法代替你，更不是可以僥倖得到的。

就拿「說食數寶」作一個譬喻，譬如一個人，光是說吃飯怎麼樣有營養，可是始終都不去吃，那麼，飯縱使真有營養，而說的人能得到它的營養嗎？所謂：

終日數他寶，自無半錢分；
於法不修行，其過亦如是。

我們念菩薩，也是這個樣子，不能只是知道，或談論念菩薩的功德就算了，我們要能真正地念到一心不亂，甚至於，更進一步地連水流、風動，在我們的耳中聽來，也無不是稱誦菩薩洪名的聲音，所謂：

有情無情，
同演摩訶妙法。

如果不能做到這一地步，不能一心不亂的話，那麼，各相雜陳，風吹就是呼呼聲，水流就是淙淙聲，就不能領略其中的妙處了。所以，我們應真實地念，而且在念的時候，不要摻入其他的妄念，這樣才能夠獲得其中的法益。

其次，在打七時，應該重視打七的規矩，所謂「無規矩不能成方圓」。至於西樂園一向的規矩，就是不得喧嘩吵鬧，以免障礙他人的修行。

A true heart is just a concentrated mind. It is said, "When one is concentrated, it is efficacious. When one is scattered, there is nothing." If you can be single-minded, you will obtain a spontaneous response in the Way. The power of the response in the Way is inconceivable. However, you must apply the effort yourself; no one can do it for you, and even less can you attain it by chance.

Consider the example of "talking about food and counting others' wealth." If someone talks about how nutritious the food is, but doesn't eat it, then even if it really is nutritious, how can the person get the nutrition? It is said:

*All day long you count the money of others,
But you don't own half a cent yourself.
If you don't cultivate the Dharma,
You make the same mistake.*

It is also the same when we recite the Bodhisattva's name. If we just know and talk about the merit and virtue of reciting the Bodhisattva's name, it doesn't count. We have to truly recite until we are single-minded and unconfused, and even further, until the sounds of the water and wind in our ears are just the recitation of the Bodhisattva's vast name. It is said,

*Sentient creatures and insentient things,
All proclaim the wonderful Dharma
of the Mahayana.*

If you have not reached that level of being single-minded and unconfused, then everything will be jumbled together. When the wind blows, you just hear a whooshing sound; when the water flows, you just hear the roaring sound. You cannot perceive the wonder in it. So we should honestly recite and not let any idle thoughts mingle in our recitation. Only then can we derive the benefits of the Dharma.

This time when we hold the session, we should pay attention to the rules for the session. As it is said, without a compass and a ruler, you can't draw circles and squares. The traditional rule of this temple is to avoid causing a disturbance, so that you won't hinder others from cultivating.

在這七天的期間，我們又念〈大悲咒〉。這個〈大悲咒〉的功德，是不可思議的，如果沒有相當善根，就連「大悲咒」這三個字，也不能輕易聽到，現在大家不但能聞其名，而且更能受持讀誦，足見各位具大善根，曾於諸佛所種諸善根了，既然有大善根，那麼大家便不可輕易空過此生。

記得最初在西樂園打七，居士十有八九是不會念〈大悲咒〉的，可是，到了今天，十個裏有八個以上都會念了，這就是諸位居士們顯著的進步。現在我說一段故事，來證明〈大悲咒〉的功德：

在我們東北地方，有一個財主，他擁有很多田產，有一年的秋天，這個財主他親自隨著四、五輛大貨車，滿載著高粱到市上去賣。因為鄉間和城市的距離有一百五十多里路，所以，他在凌晨一時多，就趕車起程，可是在半途中，不幸遇賊，那財主見前面有賊，就念起〈大悲咒〉，說也奇怪，那幫土匪竟然像瞎子一樣，看不見他的車，於是乎，他們便安全渡過難關，這是我所見聞〈大悲咒〉的靈感之一。

《大悲心陀羅尼經》上說：「誦持大悲咒者。能消諸難。遇火不焚。遇水不溺。」所以，我勸已經會念的居士，每日應最少誦持三遍，至於不會念的，也應趕快學。誦持〈大悲咒〉的功德，不但能退盜賊，更能消除百病，平諸魔難，所以我們應該誠心地誦持。

在這開始打七的今日，法會的氣氛很好，很能鄭重其事，希望各位再接再勵，更圖精進！

During these seven days, we will also recite the Great Compassion Mantra. The merit and virtue of the Great Compassion Mantra is inconceivable. Without considerable good roots, it's not easy to even hear the three words "Great Compassion Mantra." Now everyone can not only hear the name, but also uphold and recite it. That proves that you all have tremendous good roots, which you planted when there were Buddhas in the world. Since you have such great good roots, you should not casually let this life go to waste.

I remember that when the temple held the first sessions, eight or nine out of ten laypeople didn't know how to recite the Great Compassion Mantra. And now, eight or more out of ten laypeople can recite it. That shows the progress made by the laity. Now I'll tell a story which proves the merit and virtue of the Great Compassion Mantra.

In Manchuria, there was once a wealthy man who owned a great deal of land. One autumn, he accompanied four or five large cargo trucks carrying full loads of sorghum to be sold in the city. Since the city was over a hundred and fifty *li* from the village, he started out at a little past one o'clock in the morning. Unfortunately, he ran into some bandits on the road. Seeing them up ahead, the rich man started reciting the Great Compassion Mantra. Strangely enough, the gang of bandits were just like blind men and didn't notice his trucks at all. Thus, they passed safely through the difficulty. That's one of the efficacious responses of the Great Compassion Mantra that I have personally heard about.

In the *Great Compassion Mind Dharani Sutra*, it says, "Those who recite the Great Compassion Mantra can dispel all disasters. They will not be burned by fire or drowned by water." So I urge the laypeople who can already recite it to do so at least three times a day. Those who cannot recite it should learn quickly. The merit and virtue of the Great Compassion Mantra can not only make thieves and robbers go away, it can also dispel the myriad illnesses, and resolve all demonic troubles. So we should sincerely recite it.

On this starting day of the session, there is a very optimistic spirit in the Dharma Assembly, and everyone is taking it very seriously. I hope everyone will make a determined effort, and strive to be ever more vigorous.

持咒先要正心誠意

Recite Mantras with a Proper and Sincere Mind

心正了，學咒才有感應；不敷衍了事，苟且塞責，這樣才有感應。

If you learn a mantra with a proper mind, you can obtain a response.
There will be a response only if you aren't sloppy or careless.

誦持默念少意言，
示教利喜化大千；
所作諸法悉究竟，
不增不減到涅槃。

By reciting, upholding, and silent chanting, diminish thoughts and words.

Explain the teaching to bring benefit and joy, transforming the universe.

The enacting of these Dharmas can lead to the ultimate goal.

With nothing more and nothing less, reach Nirvana.

學咒先要正心誠意，若心不正，學什麼咒都是邪的；心正了，學咒才有感應。心正了還不行，還要誠意。誠意就是念茲在茲，絲毫都不馬虎，不敷衍了事，或苟且塞責，這樣才有感應。

When studying mantras, you must first have a proper and sincere mind. If your mind is not proper, then no matter which mantra you learn, it will be deviant. If you learn a mantra with a proper mind, you can obtain a response. Not only should your mind be proper, it should also be sincere, means devoting your full attention to the mantra and not being the least bit casual. There will be a response only if you aren't sloppy or careless.

你不是正心誠意，而存著邪知邪見想去害人，這就是魔法，是魔王所行的法。魔是害人不利人；真正想修法的人，在任何情形下也不會害人的。學咒要存利益眾生的心，不要有想降伏魔鬼的思想，或者和其他人起對待心。在佛教裏，沒有敵人，不向任何人報復，就是任何人對自己有害處，也要忍耐，修忍辱波羅蜜，不生報復之心。這就是佛教高超之處。

If you harbor deviant views and wish to harm people, your practice is demonic. Demons want to harm people, while genuine cultivators would never harm anyone under any circumstances. You should want to benefit beings. Don't learn mantras thinking that you'll be able to subdue demons and ghosts or fight people. Buddhism does not regard anyone as an enemy. Don't seek revenge on anyone. No matter who mistreats you, endure it. Be patient, and don't harbor grudges. The nobility of Buddhism lies in that.

佛教的優點，其他的宗教都沒有這種精神。雖然基督教說「愛敵」，但也只不過是口頭上說說而已，它真能愛敵嗎？它認為佛教是它的敵人，它愛佛教嗎？不會的。它開口就是「魔鬼」，閉口也是「魔鬼」，怎麼還會愛敵呢？佛教最重要的教旨就是：「你是魔鬼，我也絕不傷害你，也要攝受你，而不生一種對待法。」這就是佛教最特別的教義，對任何眾生都存慈悲心，不去傷害他們。

That particular quality is not embodied in other religions. Although Christianity avows to "Love thy enemy," many only pay that lip service without being able to actually do it. Some even view Buddhism as an enemy; how could it be said that they love Buddhism? It can't be, not when they refer to Buddhists as devils. The Buddhist attitude should be: "Even if someone is a devil, we won't harm him. We will gather him in and will refrain from attacking him." Buddhism teaches us to treat all beings with compassion and not harm them.

〈楞嚴咒〉是驚天地、泣鬼神，最有效的靈文，所以我們學會〈楞嚴咒〉，就要時時刻刻存慈悲心，舉心動念都不要去傷害人。旁人就是對自己怎麼不好，也不怪他，也不去傷害他。心量要有三千大千世界那麼大，把所有森羅萬象都包括在裏面，這才是佛教徒的本份。

我們切記，不要做犯上作亂的事，有這種行為是很危險的。「誦持默念少意言」：就是不要講那麼多話，打那麼多妄想，專一則靈，分歧則蔽。

何謂「專一」？就是不生害人之心。若存害人之心，將來是很危險的，所謂「多行不義必自斃」，害人反害己。「殺人之父，人必殺其父；殺人之兄，人必殺其兄。」這是因果。我們佛教徒要避免惡因，以免將來受惡的果報，所以說「誦持默念少意言」。

「示教利喜化大千」：示教利喜，指示眾生佛教，令他們得到利益歡喜。我們在能利益人時，就要趕緊利益人，所謂：

栽培心上地，涵養性中天。

能常利益其他人，久而久之，自己便有德行。如果儘教人利益自己，自己不利益人，儘想找便宜，養成一種依賴性，這是最沒有出息的。看看世界上專找便宜的人，結果都是失敗的。你若不信，可以細細研究，無論哪一個失敗者，都是貪而無饜，各處找便宜，結果都是一敗塗地。你能利益人，令人歡喜，無論到什麼地方，人人都會聞風而化。

The Shurangama Mantra is a most efficacious mantra; its power can awe heaven and earth and cause the ghosts and spirits to weep. For this reason, after we learn the Shurangama Mantra, we must constantly keep a compassionate frame of mind and make sure that we don't have even the thought of harming others. No matter how badly someone treats you, don't blame or hurt him or her. Your heart should be as vast as the universe, so that it can encompass all the myriad phenomena. That's the right attitude for a Buddhist to have.

We should never engage in rebellious activities, for that's very dangerous. *By reciting, upholding, and silent chanting, diminish thoughts and words.* That is, don't talk so much and have so many discursive thoughts. Single-minded concentration is efficacious, while being scattered is useless.

What's meant by single-minded concentration? Not having malicious thoughts towards others. If you harbor thoughts of malice, you'll later find yourself in danger. It's said, "If you engage in many unrighteous acts, you only bring death upon yourself." In harming others, you are actually harming yourself. "If you kill a person's father, someone will kill your father. If you kill a person's brother, someone will kill your brother." This is the law of cause and effect. We Buddhists should avoid planting evil causes, so that we won't have to suffer an evil retribution in the future. So the first line says, *By reciting, upholding, and silent chanting, diminish thoughts and words.*

Explain the teachings to bring benefit and joy, transforming the universe. The line of mantra this verse is explaining can also be translated as "explaining the teaching" and "benefit and joy." That is, one explains the Buddha's teaching to beings, enabling them to obtain benefit and joy. This means that when we have the chance to help people, we should immediately make use of it. As it's said,

*Cultivate the mind ground;
Nurture the sky of the nature.*

If you frequently benefit others, you will eventually perfect your own virtuous conduct. You shouldn't be constantly asking others to help you without ever helping them in return, because that way you'll become dependent and won't accomplish anything on your own. You'll become a totally worthless person. In this world, those always on the lookout for advantages end up failing in their endeavors. If you don't believe this, take a closer look: Whenever people fail in something, the failure occurred due to their insatiable greed for advantages. If you can benefit others and make them happy, then you'll be able to exert a wholesome influence on people wherever you go.

孔子說：「言忠信，行篤敬，雖蠻貊之邦，行矣。」我們說出的話，一定要誠實有信用，不能瞪著眼睛儘打妄語，好像是說真話，其實儘欺騙人。我們的行為一定要很誠實，很篤厚，慈心下氣，恭敬一切，凡事總要存謙恭和藹之心，不要有貢高我慢的思想，覺得人人都不如我，我是老天爺，這是不可以的。

Confucius said, "If one's words are trustworthy and one's conduct is sincere and reverent, one can walk at ease even among barbarians." The words you speak must be truthful and honest. You shouldn't tell lies with an innocent face, pretending to be truthful when in fact you're lying through your teeth. Your actions must be sincere and reverent. Be modest, humble, and respectful towards everyone. Do everything with a humble, respectful, and courteous attitude. Don't become arrogant and think, "No one is as good as me. I'm the Lord of Heaven."

上人的叮嚀 *Reminder from Venerable Master Hua*

所以人類遇到這種的災難，要怎麼辦呢？就要至誠懇切地誦持〈大悲咒〉，佛說〈大悲咒〉能治世間八萬四千種的病患，八萬四千種的病患都包括在內。現在這個愛死病和肺炎病，也是其中的一部份。

So what should the human race do when it encounters this kind of calamity? We should recite the Great Compassion Mantra with the utmost sincerity and earnestness. The Buddha said that the Great Compassion Mantra can cure the eighty-four thousand illnesses of the world. All the eighty-four thousand kinds of diseases are covered, including AIDS and pneumonia.

我們要拿出一種至誠懇切的心，像你吃飯那麼誠懇，像你穿衣服那麼誠懇，像你睡覺那麼不可少的，每一天日常、日用生活，要把這個〈大悲咒〉摻雜到生活裡邊，和我們的日常生活要合而為一。能這個樣子，愛死病也怕，肺炎病也怕，可是必須至誠懇切。

We should bring forth a mind of utmost sincerity, and be as earnest as when we are eating, as earnest as when we are dressing, and as dedicated as we are to sleeping, so much so that we cannot miss any sleep. We have to merge the Great Compassion Mantra into our daily activities, so that it becomes an integral part of our everyday life. If we can do this, then AIDS will be afraid and pneumonia will also be afraid. But this requires our utmost sincerity.

永嘉大師證道歌註釋

Song of Enlightenment by Great Master Yung Chia of The T'ang Dynasty

Commentary by Tripitaka Master Hua

文解：

銷融頓入不思議者：謂能作此種觀想，反面找法益，則雖烈如鳩砒，毒逾猛獸，貪瞋癡等，亦必銷解融化，無形無跡，頓入不可思議之微妙境界，受用無窮矣！

歌文：

觀惡言 是功德

此則成吾善知識

不因訕謗起冤親

何表無生慈忍力

文解：

觀惡言 是功德者：謂修道須行忍辱，觀想惡毒之言，即功德之母，不惟不生瞋恚，更應生感激功德之心，如：歌利王之於忍辱仙人。

此則成吾善知識者：謂此惡言相加，則是成就吾之大善知識也。

不因訕謗起冤親者：謂若不因藉此訕笑毀謗而起冤親平等之無緣大慈，同體大悲，以法界量，忍法界辱。

Commentary:

THUS SMELTED AND REFINED, SUDDENLY ONE ENTERS THE INCONCEIVABLE. One who is capable of this kind of contemplation obtains benefit from the Dharma through its opposite. He is confronted with the poisons of greed, hatred, and stupidity, which are powerful as arsenic and stronger than wild beast; but he must undergo this process of refining. Then, invisibly and quite suddenly, he enters his contentment is inexhaustible.

TEXT:

CONTEMPLATE VICIOUS WORDS AS MERIT AND VIRTUE,

THEN VICIOUS WORDS BECOME ONE'S WISE AND GOOD ADVISORS.

DO NOT LET ABUSE AND SLANDER AROUSE ENMITY OR LIKING.

HOW ELSE CAN THE POWER OF COMPASSION AND PATIENCE WITH NON-PRODUCTION BE MANIFEST?

Commentary:

CONTEMPLATE VICIOUS WORDS AS MERIT AND VIRTUE. To cultivate the way, one must practice patience. One should see vicious words as the mother of merit and virtue. Not only should one not become angry, but in addition, one should be grateful for the merit and virtue of it, as the Patient Immortal was towards the King of Kalinga.

THEN VICIOUS WORDS BECOME ONE'S WISE AND GOOD ADVISORS. The vicious words and behavior become our great and learned counselors.

DO NOT LET ABUSE AND SLANDER AROUSE ENMITY OR LIKING. In response to ridicule or backbiting, don't give rise to enmity or liking, but maintain the great and equal compassion even towards those with whom you have no affinities -- the great compassion of identity in substance. Your measure of patience under insult should be as big as the Dharma Realm.

何表無生慈忍力者：謂若不會前面所言之橫逆境界，又何能表現出自己所修證之無生法忍，大雄、大力、大慈、大願、大行之無上忍辱精神、定力乎哉？

歌文：

宗亦通 說亦通
定慧圓明不滯空
非但我今獨達了
恒沙諸佛體皆同



文解：

宗亦通 說亦通者：謂宗者禪宗也，說者教理也，此二者必須兼通，方可稱宗匠、法師。

定慧圓明不滯空者：謂此匠師，即宗說兼通，則必定力圓融，而慧根明徹，決不落滯於空寂之病矣。

非但我今獨達了者：謂並非我別開生面，標異現奇，詐稱獨自通達此法門，明瞭此妙理。

HOW ELSE CAN THE POWER OF COMPASSION AND PATIENCE WITH NON-PRODUCTION BE MANIFEST? If one cannot face situations of insult and mistreatment, how can patience with the non-production of dharmas, which one has cultivated and certified to, be demonstrated? How can the spirit and unsurpassed samadhi power of patience under insult be manifest? How can samadhi power of great valor, great strength, great kindness, great vows, and great patience be evidenced?

TEXT:

THE SCHOOL PENETRATED AND THE WORDS PENETRATED,

CONCENTRATION AND WISDOM ARE COMPLETELY CLEAR; I DO NOT STAGNATE IN EMPTINESS.

BUT I AM NOT THE ONLY ONE WHO HAS GOT THROUGH TO COMPREHENSION.

ALL THE BUDDHAS, MYRIAD AS GANGES' SANDS, ARE OF THE VERY SAME SUBSTANCE.

Commentary:

THE SCHOOL PENETRATED AND THE WORDS PENETRATED. The "school" is the Ch'an School, and the "words" are the principles of its teachings. The two must be understood together; then one can be called a craftsman of the School--a Dharma Master.

CONCENTRATION AND WISDOM ARE COMPLETELY CLEAR; I DO NOT STAGNATE IN EMPTINESS. Since the master craftsman has penetrated both the School and its explanations, it is certain that his samadhi power has become perfectly fused and the foundation of his wisdom is bright and penetrating. He never falls into the stagnant sickness of vacant stillness.

BUT I AM NOT THE ONLY ONE WHO HAS GOT THROUGH TO COMPREHENSION. I certainly haven't acted special or shown off as unique and different, claiming that I alone have penetrated this Dharma door and understood this wonderful principle.

(待續 To be continued)

佛說阿彌陀經淺釋

A General Explanation of The Buddha Speaks of Amitabha Sutra

複三，就有人法立題——單人不圓滿，又要加上法；若單法呢，也不圓滿，所以又要加上個人，這是人法立題。又有人喻立題——單人，這個經的意思也表達不出來；那麼單喻呢，也沒能圓滿，所以就用人喻立題。又有法喻立題，就是法再加上比喻，來說這個經。

又有人法立題，好像《文殊問般若經》。「文殊」是位大智慧的菩薩，他的智慧最大，他也最聰明。只有他這個最聰明的菩薩，才能問這個「般若」的妙義；以大智慧的人，問大智慧的法。「般若」就是一種法，這叫人法立題。

人喻立題，就好像《如來師子吼經》。如來說法，就好像獅子吼似的。這獅子是獸中之王，獅子一吼，百獸皆懼，所以說：

「獅子吼，無畏說，
百獸聞之皆腦裂；
香象奔波失卻威，
天龍寂聽生欣悅。」

這獅子一吼，百獸皆懼，其他的獸類都嚇得屁滾尿流的，不知怎麼樣就趴那兒，連起都起不來了。無形中又把尿也不知道怎麼樣就撒出來了，又放屁呀，什麼毛病都來了。被獅子一吼，就嚇得這個樣子。因為牠嚇得太厲害，百獸皆懼，所以才說，佛說法就像獅子吼。

「無畏說」就是無所恐懼。「百獸聞之皆腦裂」，那一切的獸類，一聽，牠們的腦就嚇得爆了。香象，那個大笨象本來很定得住的，很有一點威風的，但是一聽獅子吼，牠也沒有威風了，牠那種好像很有力量，大勢力的樣子也沒有了，這叫「香象奔波失卻威」，牠就跑了，沒有威風了。「天龍寂聽生欣悅」，這個時候，天龍八部聞到這個法，可都歡喜了。這部《如來師子吼經》，是人喻立題。

又有法喻立題，就好像《妙法蓮華經》。「妙法」是法，「蓮華」是喻，這是法喻立題。

(2) Double Three. Titles established by reference to a combination of either person and dharma, person and analogy, or dharma and analogy are called “double three.”



六字大明咒

The *Sutra of Questions of Manjushri* is a title established by reference to a person, the greatly wise Bodhisattva Manjushri, and the Dharma he requested, Prajna. Only the most intelligent Bodhisattva knew to ask about the meaning of Prajna. One of great wisdom requesting the dharma of great wisdom classifies the sutra title according to person and dharma.

The *Lion Roar of the Thus Come One Sutra* is a title established by reference to a person, the Thus Come One, and an analogy, the Lion Roar. The Buddha speaks Dharma like the lion roars, and when the King of Beasts roars, the wild beasts tremble. So, in his *Song of Certifying to the Way*, the Great Master Yong Jia wrote,

*The roar of the lion is the fearless speaking;
When the wild beasts hear it,
their heads split wide open.
Elephants run wild and lose their decorum,
But gods and dragons, in silence,
hear it with delight.*

The Buddha speaks the Dharma like the fearless lion roars. When the lion roars, the other animals are frozen with fright. Elephants are usually quite sedate, but they lose their powerful authoritarian stance. Gods, dragons, and the rest of the eight-fold division, however, are delighted.

The *Wonderful Dharma Lotus Blossom Sutra* is an example of a title established by reference to a dharma and an analogy, since the wonderful Dharma is analogous to a lotus flower.

具足一，就好像《大方廣佛華嚴經》。「大方廣」是成佛的妙法，「佛」就是一個果人，「華嚴」是以萬行的因華，莊嚴無上的果德。所以這是具足一人、法、喻，都具足了。這是七種立題的大概意思。

經有七種立題。那麼總起來，又有十二部經。這十二部經，是分出來十二部份。這十二部經，包括全部的《大藏經》。所謂分出來這十二個種類，也叫十二部類。這十二部類是什麼呢？

長行重頌並授記，孤起無問而自說，
因緣譬喻及本事，本生方廣未曾有，
論議共成十二部。

「長行重頌並授記」，第一部就是「長行」，就是由經上邊到這個經下邊，中間沒有斷開，這叫長行。第二部叫「重頌」，就是重複把經義用偈頌再說一遍，也就是把長行重說，令人容易記憶，這是重頌。還有「授記」，就是先佛給後佛授記。雖然後來的佛沒有成佛，那麼這個先佛預先給他授一個記別號，給他授決，就是決定你可以成佛，這叫授記。這是三部了。

「孤起無問而自說」，又有一部叫「孤起頌」。就是在一部經中，這孤起頌和前邊的意思也不相合，和後邊的意思也不相合，在這兒單獨地來說出一個道理。好像《金剛經》上有幾個偈頌，就是孤起頌。又有一部叫「無問自說」，這一部《阿彌陀經》就是「無問自說」。因為這一部經，一切的聲聞不明白這個道理，一切的菩薩也沒有到這種境界。

一般的人說：「念佛這個法門，是給老太婆說的。那麼有智慧的人，不需要學這個法。」實際上，這是一個錯誤的觀點。你不念佛，你盡打妄想，盡想東想西，想南想北，這一些私欲雜念，又有什麼用呢？你若能念佛，就可以把你這個妄想都趕走了。你有一刻時間念佛，一刻時間就不會打妄想；你一天到晚都是念佛，你一天到晚都不打妄想。什麼叫妙呢？能令你這個妄想不到，不打妄想，這就是妙，這就是妙法。對治你這個妄想，對治你這個散亂，對治你這個貪心，對治你這個瞋心，對治你這個癡心。

(3) Complete in One. The seventh classification contains references to all three subjects: person, dharma, and analogy.

The *Great Means Expansive Buddha Flower Adornment Sutra*. In this sutra, Great, Means, and Expansive refer to the wonderful Dharma of realizing Buddhahood; Flower Adornment is an analogy – the causal flowers of the ten thousand conducts are used to adorn the supreme virtue of the fruit.

The Twelve Divisions of Sutra Texts

In addition to the Seven Classifications of Sutra Titles, the texts comprising the entire Tripitaka, or Buddhist Canon, may be divided into twelve categories:

- Prose lines.
- Repetition of the meanings presented in the prose lines in short “verse lines” makes the text easy to remember.
- Predictions of Buddhahood. Although future Buddhas have not yet realized Buddhahood, the present Buddha predicts their eventual accomplishment and gives them each a name.
- Interjections do not fit with the principles which come before or after them. They arise alone, like the short verses in the *Vajra (Diamond) Sutra*.
- The *Buddha Speaks of Amitabha Sutra* belongs to the category of sutras “spoken without request.” The Sound Hearer Disciples were not ready to understand the doctrines of the Pure Land dharma-door, and the Bodhisattvas hadn’t conceived of this method or heard of Amitabha’s vow to save all beings.

Everyone said that reciting the Buddha’s name was an old woman’s pastime and that those with wisdom did not need to study it. This is a serious mistake because unless you recite the Buddha’s name you continue to have useless scattered, lustful, desire-ridden thought. Reciting the Buddha’s name gets rid of discursive thought. One who recites the name all day long will have *no* discursive thought. The absence of such thought is wonderful. The wonderful Dharma purges us of greed, hate, and stupidity.

(待續 To be continued)