



矽谷梵音

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無論哪一位要是能不吃肉，
這就是幫助世界，令世界沒有戰爭。
Anyone who avoids eating meat
is helping the world become free of war.

—宣公上人 法語 / By the Venerable Master Hua



不爭、不貪、不求、不自私、不自利、不妄語。

No fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying.

觀世音菩薩隨類應現，隨方教化

Guanshiyin Bodhisattva Manifests Appropriate Forms to Teach Beings Everywhere

宣公上人 開示

Lecture by Venerable Master Hua

觀

世音菩薩在佛教裏，是佔很重要的地位的。這觀世音菩薩，有的人說他是中國的，有的人說他是外國人；有的人又說他是男人，有的人又說他是女人。現在我告訴各位，這觀世音菩薩，他也不是中國人，也不是外國人。他是哪兒的人呢？他是盡虛空遍法界，哪個地方都是他，哪個地方也都不是他。他是隨類應現，應該以什麼身得度的，他就示現什麼身而為說法。所以他沒有一定的。

這觀世音菩薩他也現

佛身來度一切應該成佛的眾生；他也現菩薩身來度一切應該成菩薩的眾生；他也現天上的天王身來度一切眾生。總而言之，這個眾生應該以什麼身得度的，觀世音菩薩就現什麼身，來給這一類的眾生說法。

在佛教裏頭，觀世音菩薩各處去教化眾生，要度一切眾生發菩提心。他先看這個眾生歡喜什麼，他先就投其所好，他一投其所好，這個人就歡喜了，所以他說什麼法，這個人也都歡喜聽，於是乎就把這個眾生度

了。所以說觀世音菩薩，他也不一定是男身，也不一定是女身，他也是男身，也是女身，不過都是變化的。那麼觀世音菩薩的本體呢？他是如如不動的，和佛是一樣的；並且觀世音菩薩在很久以前，就已經成佛了。他的名字叫正法明如來，現在他化菩薩身來教化眾生。

在佛教裡他現菩薩身；在外道裏邊，他也現外道的身。所以往往有一個穿著白衣服的，在耶穌教裏就說她是聖母；其實這個聖母是誰？也就是觀世音菩薩去

教化那一類的眾生，他去現那麼一個穿白衣服的人的樣子。一般的耶穌教說這是聖母，其實也就是觀世音菩薩，去顯現令這個眾生來發心，無論早晚都會令他明白佛法；明白佛法之後，就要發菩提心。這是觀世音菩薩他這種妙用無窮的一種不可思議境界。

今天我就給各位講一講「觀世音菩薩」這幾個字。

怎麼叫「觀」呢？這「觀」是一種「觀智」——能觀的智慧；「世音」就是所觀的境界。以這個能觀的智慧，觀這個所觀的境界，觀這個世間所有一切的境界，一切的音聲。這音聲有苦聲，有樂聲，有善聲，有惡聲，有好聲，有壞聲；觀世音菩薩觀看這世界種種的音聲，他就遂心滿願。眾生無論向觀世音菩薩求什麼，觀世音菩薩一定就遂心滿願的。

「世」，有過去世、現在世、未來世，這三世。觀

世音菩薩觀這一切眾生過去世的因緣，現在世的因緣，未來世的因緣，觀看他三世的因緣，然後應該用什麼方法去救度這個眾生，去教化這個眾生，觀世音菩薩用他所修行成就的這種神通去救度眾生，所以這叫「觀世音」。

「菩薩」是半梵語，具足叫「菩提薩埵」，翻譯成中文的意思「菩提」，就是覺；「薩埵」就是有情，就叫覺有情，覺悟這一切的有情。又有一種講法，說是有情裏邊的一個覺悟者。什麼叫有情呢？就是一切有知覺性的，有感覺，有氣血的這一些個有生命的東西都叫有情。觀世音菩薩以前和我們是一樣的，就因為他不怕苦難去修行而覺悟了，是有情眾生裏邊的一個覺悟者。也就是他以他這個覺悟的這種智慧，再來覺悟我們這一切的眾生，這叫菩薩。

菩薩又有一個名稱叫「大道心的眾生」，他這個

道心最大的；有大道心的眾生這就叫菩薩。觀世音菩薩也就是這一類的眾生。

在沒有成佛以前，所有的菩薩也都叫眾生，不過他是眾生裏邊一個覺悟的眾生，而不是迷昧的一個眾生。迷昧的眾生遇到一切的境界，就執迷不悟，遇著一切的事也都看不破，放不下。觀世音菩薩對一切的事也都看得破，放得下，無所執著了，所以他覺悟；不單自己覺悟，而且又覺悟其他一切沒有覺悟的眾生，所以這叫「觀世音菩薩」。這是觀世音菩薩大概的意思。



Guanshiyin Bodhisattva holds a very important position in Buddhism. Some people say Guanshiyin Bodhisattva is Chinese, while others say he is another nationality. Some people say this Bodhisattva is a man, while others say the Bodhisattva is a woman. Now I will tell all of you: Guanshiyin Bodhisattva is neither Chinese nor any other nationality. Where is he from then? He can be found everywhere throughout space and the Dharma Realm, and yet there is no place where he is. He manifests in response to different kinds of beings, appearing in whatever form is most appropriate to speak Dharma for living beings. Therefore, his appearance is not fixed.

Guanshiyin Bodhisattva appears in the body of a Buddha

to cross over all the living beings who are meant to become Buddhas. He also appears in the body of a Bodhisattva in order to cross over all the living beings who are meant to become Bodhisattvas. He also manifests the body of a heavenly king to cross over all living beings. In general, Guanshiyin Bodhisattva appears in whatever form a living being needs to see in order to be crossed over, and comes to speak Dharma for that kind of living being.

In Buddhism, Guanshiyin Bodhisattva goes everywhere to teach and transform living beings. He wants to cross over all living beings and cause them to bring forth the resolve for Bodhi. He first contemplates to see what a living being likes and then caters to his likings. When he caters to that person's likings, the person

feels happy and is glad to listen to whatever Dharma he speaks. Thus he successfully crosses over that living being. So I said Guanshiyin Bodhisattva is not necessarily male or female; he is both male and female, but that's just his transformation. In his fundamental identity, Guanshiyin Bodhisattva is thus and unmoving, just like the Buddhas. What is more, Guanshiyin Bodhisattva became a Buddha a long time ago by the name of Light of Proper Dharma Tathagata. Now he is manifesting as a Bodhisattva to come teach and transform living beings.

He appears as a Bodhisattva in Buddhism, but he also appears in other religions as personages of those religions. There is a white-robed figure known in Christianity as the Holy Mother. Who was the Holy

我們一定要在內裏邊充實道德，有學問，有智慧，那才算有本領。不要貪世間的名，好世間的利，那是開謊花不結實果的。這一點非常要緊，希望各位注意！

We should cultivate our inner virtue and integrity to perfection, be well-learned and activate our wisdom. Only then can we be considered a capable person. Don't be greedy for worldly fame; don't hanker after worldly gain. Those are sterile flowers which bloom but don't bear fruit. This is such a crucial point, I hope everyone will take heed of it!

—宣公上人 法語 / By the Venerable Master Hua

Mother in fact? She was just Guanshiyin Bodhisattva coming to teach and transform that class of living beings. He appeared as a person in white robes and the Christians all said that was the Holy Mother, but in fact it was Guanshiyin Bodhisattva appearing to inspire those living beings to bring forth resolves. Sooner and later, they would come to understand the Buddhadharma, and after they understood the Buddhadharma, they would bring forth the Bodhi resolve. That's the inconceivable state of Guanshiyin Bodhisattva's inexhaustible, wonderful functioning.

Today I will briefly explain the name of Guanshiyin Bodhisattva, the "Bodhisattva Who Contemplates the Sounds of the World."

What is contemplation? It refers to a contemplative wisdom, the wisdom that is able to contemplate. The sounds of the world are the state that is contemplated. The wisdom that is able to contemplate is used to contemplate the state that is contemplated—all the states within this world, all the sounds. The sounds include sounds of suffering, sounds of happiness, wholesome sounds, evil sounds, good sounds, bad sounds. Guanshiyin Bodhisattva observes all the various sounds of the world. He fulfills all wishes. No matter what living beings seek from Guanshiyin Bodhisattva, he

will grant their wishes for sure.

The Chinese character shi (世) for "world" can also refer to "period of time," as in the three periods of time—past, present, and future. Guanshiyin Bodhisattva contemplates the past causes and conditions, present causes and conditions, and future causes and conditions of all living beings. Observing the causes and conditions in the three periods of time for each living being, Guanshiyin Bodhisattva employs whatever method is suitable for saving and teaching that being. He uses the spiritual powers he has accomplished through cultivation to rescue living beings. Thus, he is called the One Who Contemplates the Sounds of the World.

Pusa is an abbreviated transliteration of the Sanskrit word "Bodhisattva" in Chinese. The meaning is translated thus: "Bodhi" means enlightenment and "sattva" means sentient being, so it means "one who enlightens sentient beings," and also "an enlightened one among sentient beings." What is meant by "sentient being"? It refers to any living thing endowed with awareness, sentience, breath, and blood. Guanshiyin Bodhisattva used to be the same as all of us, but because he cultivated without fear of suffering or hardship and became enlightened, he is an enlightened one among sentient

living beings. Moreover, he uses the wisdom of his enlightenment to further enlighten all of us living beings. Such a one is called a Bodhisattva.

Bodhisattvas have another name: They are called beings with a great resolve for the Way. They have the greatest resolve for the Way. Beings with a great resolve for the Way are Bodhisattvas. Guanshiyin Bodhisattva is such a being.

Before they become Buddhas, Bodhisattvas are called living beings, but they are enlightened living beings, not confused ones. When confused beings encounter any kind of state, they cling to it and fail to awaken. No matter what situation they come across, they cannot see it for what it is and let go of it. Guanshiyin Bodhisattva is able to see through and let go of all matters. Since he is not attached to anything, he is enlightened. Not only is he himself enlightened, he can also enlighten all other unenlightened beings. Therefore, he is called Guanshiyin Bodhisattva. That's a general explanation of the Bodhisattva Who Contemplates the Sounds of the World.

做一個好的駕駛員

Be A Good Driver

宣公上人 一九八三年五月開示於萬佛聖城
A talk given by Venerable Master Hua in May 1983 Lecture

人之所以下地獄，做餓鬼，轉畜生，不外乎受六根——眼、耳、鼻、舌、身、意的支配。人之所以成修羅、生天、或者做人，也不超出這六根的作用。乃至於人能成阿羅漢、辟支佛、菩薩、佛，都沒有離開這六根。這六根為什麼有這麼大的力量，甚至於人生天堂、墮地獄也不離它呢？是不是這六根能支配人成佛或做鬼呢？

其實，也不是這六根支配，而是我們不會運用它。每個人的自性，這個靈明覺性裏，有個主人翁，這個主人翁也就是我們本具的

佛性。當這個主人翁當家時，正念就現前，一切自在無礙；可是一旦被一念無明遮蓋，癡暗妄動，六根便喧賓奪主，人就被眼、耳、鼻、舌、身、意六賊所謀害，打家劫舍，把我們寶貴的家珍，洗劫一空！所謂：

一念不生全體現，六根忽動被雲遮。

所以，本來應該向佛道前進，卻往鬼道上跑了。這就譬如一個駕駛員，本來應該在大馬路上行駛，如今反而往海裏跑，於是連車帶人，都被淹沒了；或者這個駕駛員好高騖遠，把車開到山上，從懸崖上掉下來，結

果粉身碎骨了。這都是因為路線不熟，不懂駕駛，所以發生種種的意外。同樣地，人身上的六根，就等於這部車子，你若懂得開動它，就可以順利到達目的地；若不懂得運用它，則會發生意外，甚至招致性命的危險。

人本有的靈性是通天徹地、湛圓妙明，遍十方界的，它是萬能的，什麼都能做。可是一旦投胎，進了這個臭皮囊，就糊塗起來了，連東南西北、四維上下，也搞不清楚了，於是到處亂闖亂撞，本來想做佛、做菩薩，沒想到稍不慎，卻做馬、做牛去了！

最可憐的是，有些佛教徒，一心想脫離三惡道，但是因為不懂得運用這部車子，反被六根支配，任由魔王做主，被困在這個五蘊所成的幻有軀殼裏頭，而不能解脫，痛苦不堪，他們本有的靈性既被埋沒了，智慧光明就不能現前。

所以萬事萬物都在說法，你明白了，就是說的佛法、出世間法；你不明白，它總是在那兒說世間法、染污法。所以一切一切在於你的一念心，你有智慧，無論什麼問題都能迎刃而解；你沒有智慧，那處處都是障礙。

我們人的身體，要靠飲食來維持生命，但這是一種粗的食糧。除了這個，人還要靠佛性、智慧光明來生存。譬如一輛車子，要靠汽油才能走動；人也要靠飲食，才有生機，才能活動。可是有些修道人，不須靠飲食，就能生存，為什麼呢？就因為他吃的是智慧光明，

那是他的營養品！

粗的分上，身體要靠飲食；在細的分上，精神需要佛的靈性做為資糧。我們白天做工，無論行住坐臥，都要耗費很多精力，用很多汽油；到了晚上休息，毛細孔張開了，就和佛光接觸，由佛的大光明藏注射光明智慧，來補充我們白天所丟掉的精神。所以晚上休息充足了，第二天精神又恢復如常。

有些人聽了這個道理，又起了貪心，心裏想：「啊！原來我睡覺的時候，佛正在為我注射佛光，那麼我儘管睡多一點，不就能更有智慧了嗎？」其實每個人都需要一定的睡眠，但是睡得過多，反而會形成頭腦昏昧，慧力減損，所謂「夜長夢多」，人作夢也是浪費精神的，睡眠過多反而會患頭痛。所以凡事都要適可而止，不要走極端。

一般人對這個道理不明白，以為人只要憑飲食就

可以生存。但是修道人會用功的，對於精神上的食糧，也很注意，所以他們都歡喜打坐、參禪修定，這就是與佛光智慧多接觸，更能補充精神，增長慧力。可是打坐也不能貪多，你執著靜坐，那過多了，也會患禪病的。

所以我們學佛的人，不要東奔西跑，向外馳求，又求什麼密法，找捷徑，貪便宜，想要快點開悟。這只會使你耗費有限的汽油，把自己累得心疲力竭，智慧殞滅，而毫無所得。這是沒有明白根本佛性的道理，卻向心外求法的弊端。

我今天所講的不是「神」話，可以說是「神」理。這種理論，就算最先進的科學家也還沒有研究出來，更不要說懂了。他們連作夢也想不到——有這麼妙的道理！本來這只是很平常的道理，可惜人人都忽略了

Due to the influence of the six sense faculties—eyes, ears, nose, tongue, body and mind—people are reborn in the hells or become hungry ghosts or animals. It's also due to the functioning of the six senses that people become asuras or are reborn in the heavens or as humans.

It is also because of the functioning of the six sense faculties that we can become Arhats, Pratyekabuddhas, Bodhisattvas, or Buddhas. Why are the six sense faculties so powerful that they even influence whether we are reborn in the heavens or fall into the hells? Do they determine whether people become Buddhas or ghosts?

Actually, the six sense faculties aren't in control; it's just that we don't know how to use them. The master is within everyone's own nature, the bright nature of enlightenment. This master is also known as the inherent Buddha-nature. When it is in charge, proper thoughts manifest, and one is free and at ease, not obstructed by anything. But once this nature is covered up by even a single thought of ignorance, a dull darkness is erroneously stirred up; the six sense faculties then become the masters and take control. As a result, we are plundered by the six thieves—the eyes, ears, nose, tongue,

body and mind. They rob our house and steal all our precious treasures. So it is said,

*When not a single thought arises,
The entire substance manifests.
When the six sense faculties suddenly
move,
There is a covering of clouds.*

Because of this, people who are supposed to advance along the Buddha path go down the ghostly path instead. This is like a driver who should be driving his car along the highway, but instead drives it into the ocean, both drowning himself and sinking the car. It's also like somebody who aims high without doing the fundamental work, or someone who climbs a mountain and falls off a cliff, getting smashed to bits. When a person is not familiar with the road conditions and doesn't know how to drive, he's prone to accidents. The six sense faculties of our bodies can be compared to cars. If we know how to drive, we can reach our destination safely; if we don't, we risk losing our lives in an accident.

Our inherent nature, which is clear, perfect, and wonderfully bright, pervades the ten directions and permeates heaven and earth. It is omnipotent, capable of doing anything. However, as in the analogy about driving, even though we may know how to drive, once we go into the womb and

enter this “stinking skin bag,” we become muddled. After this we can't even distinguish between east, south, west, north, above, or below, and run around aimlessly. Originally we wanted to become Buddhas, but if we are the least bit careless, we may end up being reborn as horses, cows, or sheep.

Some Buddhists are most pitiful. They single-mindedly want to leave the three evil paths, but because they don't know how to drive the car of the six sense faculties, they are controlled by them instead, and so they let the demon king get a hold of them. Trapped in this illusory body of the five skandhas and incapable of freeing themselves, these people suffer unbearable pain. Their inherent natures have been buried, and the bright light of wisdom cannot manifest.

The myriad things are speaking dharmas. If you understand, they are speaking the Buddhadharma, the transcendental Dharma; if you do not understand, then they are speaking worldly dharma, defiling dharma. In this way everything is contained within a single thought of your mind. When you have wisdom, you'll be able to readily solve any kind of problem; when you don't have wisdom, there are obstacles everywhere.

Our body depends on food to survive. However, this kind of food is coarse. In addition,

we also rely on the Buddha-nature and the bright light of wisdom to survive. Just as a car needs gasoline to run, people need food and drink to generate energy in order to move. But some cultivators can survive without food or drink. How do they do this? They eat the bright light of wisdom—that is their nourishment.

On a coarse level, our body needs food and drink; on a finer level, our souls need the spiritual nourishment of the Buddha's nature. During the day, when we work, walk, stand, sit, and recline, we exhaust a lot of our energy, use a lot of gasoline. At night when we rest, our pores open up and come into contact with the Buddha light. The bright light of wisdom from the Buddha's radiant treasury enters our pores, replenishing the energy we lost during the day. After we get enough rest at night, our energy returns to its normal

level the next day.

Hearing this principle, some people become greedy and think, "Oh, so the Buddha shines his light on me while I sleep. Then if I sleep more, will I be wiser?" In reality, we all need a certain amount of sleep. However, if we sleep too much, our brains will become muddled and dull, and our wisdom will be diminished. It's said, "The longer the night, the more you dream." Dreaming also wastes energy. Sleeping too much gives you headaches. So in all things we must know where to stop, and not go to extremes.

Ordinary people don't understand this principle. They think people can survive on just food and drink. But skilled cultivators concentrate on food for the soul. They enjoy sitting in Chan meditation and developing samadhi. By being in touch with the Buddha's wisdom-light, they replenish their energy and increase their wisdom power.

But you can't be greedy for meditation, either, or get attached to it. Too much meditation will give you Chan sickness.

We students of Buddhism should not run east and west, seeking outside for some secret dharma, looking for shortcuts, being greedy for bargains, wanting to get enlightened quickly. This will only waste the limited gasoline we have, exhaust us, and diminish our wisdom, and we'd gain nothing. This is the problem with not understanding the principles of fundamental Buddha-dharma and seeking outside for dharmas.

What I said today is not a myth. It can be called a spiritual principle. Even the most advanced scientists have not discovered this principle, let alone understood it. They can't even dream of this wonderful doctrine. Basically it's a very ordinary principle, but everyone has overlooked it.

參禪也好，念佛也好，只要認真修行，都能出離生死關，到臨終時身無痛苦，心無貪戀，如入禪定，含笑往生。

It makes no difference whether you are practicing meditation or practicing mindfulness of the Buddha, as long as you diligently death. At the end of your life, your body will experience no pain, and your mind will have no desire or longing. As if you have entered samadhi, you will pass away with a smile on your face.

—宣公上人 法語 / By the Venerable Master Hua

宣公上人法語

By the Venerable Master Hua

什

麼是利人？利人，就要從不障礙人開始做起；損人利己，惱害他人，都不是我們應該做的事。

諸

法沒有一個自性，所以無所依賴，但是從互相假和合，而成就一切方便法。

在

《金剛經》上說：「應無所住而生其心」，若有一個地方，那就是「住」；無所住就是不思善、不思惡，就在這個地方上用功。要是注意在一個地方，想好、想不好，這都是執著。修行就是修無所執著；什麼執著都沒有了，把自己的身體也忘了。連身體都沒有了，還有什麼執著呢？

其

實認真去修行，什麼道理自然而然就會明白。這個○字是最要緊的法門！各位若對○字用功夫，仔細研究一番，將來一定會有辦法。

T

he first step in benefiting others is not to obstruct others. To benefit ourselves at the expense of others, thus bringing harm and affliction to others, is not a proper thing to do.

A

ll dharmas (phenomena) have no intrinsic substance, nothing to depend on. They arise expediently through a false process of combination.

T

he *Vajra Sutra* says, "One should produce the mind which dwells nowhere." If there is a place, there is still dwelling. Dwelling nowhere means thinking of neither good nor evil. This is where we should focus our effort. If we pay attention to the place, thinking of it as good or bad, these are all attachments. We practice in order to be free from attachments. We want to get rid of all attachments and forget even our bodies. Without a body, how could we still have attachments?

I

f we earnestly cultivate, we will spontaneously understand all principles. The zero is essential. If we work on it and investigate it, we will certainly find a way.



金聖寺

2019年三、四月份法會活動表

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

三月份活動 Buddhist Events in March , 2019		
週五~日	3 / 1~ 3	華嚴法會 (weekday 1pm Sat & Sun. 8:15am~ afternoon) Avatamsaka Sutra Recitation
週日 (Sunday)	3 / 10	念佛共修法會 (8:15AM~4:00PM) Dharma Assembly of Buddha Recitation
	3 / 17, 31	楞嚴咒法會 (8:00AM~8:50AM) The Shurangama Mantra Recitation
		楞嚴經講座 (9:00AM~10:50AM) Lecture on the Shurangama Sutra
週一	3/25	觀音菩薩聖誕法會 (8:30AM~ 10AM) Celebration of Gwan Yin Bodhisattva's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance

慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 金聖寺將安排巴士前往聖城參加法會。請於3月21日前報名。 Gold Sage Monastery will arrange bus tour for same-day travel.	3 / 24週日	萬佛聖城 (CTTB)
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四月份活動 Buddhist Events in April 2019	日期 Date	地點
念佛共修法會 Dharma Assembly of Buddha Recitation	4/7 週日 8:15AM~4:00PM	金聖寺 (GSM)
楞嚴咒法會 The Shurangama Mantra Recitation	4/14,28 週日8AM~8:50AM	
楞嚴經講座 Lecture on the Shurangama Sutra	4/14,28 週日 9AM~ 10:50AM	
六字大明咒法會 Six Syllable Mantra Dharma Assembly	4/21 週日 8:15AM~ 10:50AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

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菩提心 The Bodhi Resolve

什麼是菩提心？我有一個很簡單的比喻：未發菩提心前，好像麵粉未下發粉；一旦發菩提心之後，好像放下麵種。久而久之，麵便會長大。若問菩提心像個什麼樣子？本來它是無形無相，只是個覺道。覺者，覺悟也，就是明白，明白道理。不單是明白，還要修這條道。

也可以用寶塔來比喻菩提心：這一座寶塔，無論它多高多大，必要從地上修起；地，就是我們的心地。要從地上建這座寶塔，使它一層比一層高。菩提心，也是從心地上建起，愈發愈大，愈發愈高；本來只是一點點，很小的，但逐漸膨脹、發大；等到功德圓滿了，最後可以成佛。這只是我一個很粗淺的看法，一個簡單的比喻。

What is the Bodhi resolve? I have a very simple analogy: Before we bring forth the Bodhi resolve, we are like flour before yeast is added. Bringing forth the Bodhi resolve is like adding yeast to the dough, so that it will rise and expand over time. What is the Bodhi resolve like? It is without any form or mark; it is only the enlightened Way. To be enlightened means to understand; to understand the principles of the Way. Yet we should not stop at understanding the principles; we must also cultivate the Way.

The Bodhi resolve can also be compared to a pagoda: no matter how tall a pagoda you plan to build, you have to start from the ground. The ground is analogous to our "mind ground." Just as we have to build a pagoda story by story from the ground up, the Bodhi resolve is similarly built up from the mind ground. Starting very small, it gradually grows greater and higher. And eventually, when we perfect our merit and virtue, we will become Buddhas. This is only a very simple and rough analogy.