



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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## 宣公上人 偈頌--大悲咒 娑婆訶

名曰大悲陀羅尼 四十二手世間稀  
善根廣積方能遇 不修此法太可惜

Verse on the Eighty-Fourth line  
“SWO PE HE”

of the *Great Compassion Mantra*

Composed by the Venerable Master Hsuan Hua:

**This, then, is called the Great Compassion Dharani, and, with the  
Forty-two Hands, these are extremely rare in the world.  
Only those with massive good roots encounter them.  
What a shame it will be if we fail to cultivate this Dharma!**

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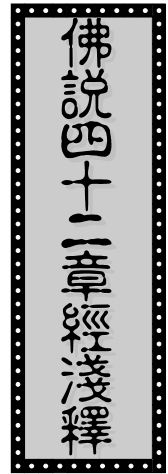
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# The Sutra in Forty-two Sections Spoken by the Buddha

*A Simple Explanation by the Venerable Master Hsuan Hua*

一九七四年宣化上人講於美國加州三藩市金山聖寺

Lectures by the Venerable Master Hsuan Hua given at  
Gold Mountain Monastery, San Francisco, California, in 1974



(接上期)

(Continued from issue #170)

## Section 38

### 第三十八章

### Birth Leads to Death

#### 生即有滅

佛問沙門。人命在幾間。對曰。數日間。佛言。子未知道。復問一沙門。人命在幾間。對曰。飯食間。佛言。子未知道。復問一沙門。人命在幾間。對曰。呼吸間。佛言。善哉。子知道矣。

「佛問沙門」：佛故意設一個問答，這問題本來佛不需要問旁人，並不是連佛都不明白這問題，要問問其他的沙門，好令自己明白，不是的！佛知道，人不知這人命有多長的時間，所以佛就問一個沙門說了，「人命在幾間」：你說人命有多長的時間呢？有幾許的時間呢？「對曰」：這沙門對佛就說了，「數日間」：大約人命幾天就會死了，不是很長的。「佛言」：佛對這沙門

The Buddha asked a Shramana, "How long is the human life span?" He replied, "A few days." The Buddha said, "You have not yet understood the Way."

He asked another Shramana, "How long is the human life span?" The reply was, "The space of a meal." The Buddha said, "You have not yet understood the Way."

He asked another Shramana, "How long is the human life span?" He replied, "The length of a single breath." The Buddha said, "Excellent. You have understood the Way."

The Buddha asked a Shramana, "How long is the human life span?" The Buddha deliberately posed this question. It was not that the Buddha did not know the answer himself and had to ask others to find out. The Buddha knew that people do not know the length of the human life span. That is why he asked a Shramana, "How long is the human life span? How long does a human life last?" He replied, "A few days." In response, the Shramana said, "Probably after a few days we will die. Life is not very long." The Buddha said, "You have not

說,「子未知道」:你沒有明白道,你還不懂啊!

「復問一沙門」:又問另一個沙門。「人命在幾間」:人這生命有多長的時間呢?「對曰」:這沙門對佛就說了,「飯食間」:就是說在吃頓飯的時間裏,人的壽命就會沒有了。「佛言」:佛對這個人說,「子未知道」:你還沒明白道啊!

「復問一沙門」:又問另外一個沙門。「人命在幾間」:人命在幾許的時間會沒有了?「對曰」:這人對佛說,「呼吸間」:人的壽命就在呼吸之間。「佛言」:佛對他說了,「善哉」:真好得很!你是明白了。「子知道矣」:你是明白這道了。

在以前印度有一個國王,他相信外道,外道修種種的苦行,好像:有的持牛戒的,有的持狗戒的,有的以灰塗身的,有的睡釘子床的,修種種的苦行,修種種瑜伽的苦行。相對地,佛法裏,比丘修道是很容易的,不修這種種的苦行。所以這國王就問佛的弟子說:「我相信外道他們所修的這種種苦行,他們還都不能斷淫欲心,那麼比丘這麼隨便,這淫欲心和煩惱,怎麼能斷呢?這根本就斷不了的!」

yet understood the Way. He said, "You still do not understand."

He asked another Shramana, "How long is the human life span?" The reply was, "The space of a meal." The Shramana answered, "In the time it takes to eat a single meal, a person's life is over." The Buddha said, "You have not yet understood the Way." He said, "You too, still do not understand."

He asked another Shramana, "How long is the human life span?" He replied, "The length of a single breath." The life span of a human being lasts for one breath. The Buddha said, "Excellent. You have understood the Way." The Shramana who gave this answer understood the Way.

In India there was once a king who believed in the adherents of non-Buddhist religions who cultivated many kinds of ascetic practices. Some followed the precepts of cows and some the precepts of dogs; some smeared ashes on their bodies and some slept on beds of nails. They cultivated all sorts of ascetic practices, such as those undertaken by yogis. Meanwhile, the Bhikshus who cultivated the Buddhadharma had a comparatively easy time of it, because they did not cultivate those kinds of ascetic practices. At that time, the king of that country said to the Buddha's disciples, "I believe that although these non-Buddhists cultivate all kinds of ascetic practices, they still cannot stop their thoughts of sexual desire. How much the less are you Bhikshus, who are so casual, able to stop your afflictions and your thoughts of sexual desire? You surely cannot put a stop to them."

有一個法師就答覆這國王說：「你可以在監獄裏提一個應該處死的人來，對這人講：『我給你一碗油，你用兩手拿著，在大街上遊行。你遊行市街時，如果灑了一滴油，就把你殺了；如果一滴油也不灑，回來就不殺你，把你放了。』那麼這時候，你可以預備一些奏音樂的美女，在市街上奏音樂。等這個應該要死的人遊完了街，你看看他這油灑了沒灑？如果他的油灑了，當然就要被殺了。油，若一滴也沒有灑，你問他在這街上都看到些什麼？看他怎麼樣說！」

國王就照樣辦了，提出一個應該被殺的人，就對他說明白：「今天應該把你殺了，但是現在我給你一個不死的機會，怎麼樣呢？你必須去遊街。遊街時，我給你一碗油，你用兩手端著，這油若是一滴也不流出來，不灑出去，那麼回來就不殺你。若是灑了一滴油，回來還是照常把你殺了，你去試一試！」

於是乎，就這麼樣做。市街都遊完了，回來一看，碗裏邊的油果然一滴也沒有灑。國王就問了：「你在這市的大街上，你都見過什麼東西啊？」這犯罪的人說：「我什麼也沒有看見，就只看見這油，我時時刻刻都保護這油，不叫它灑了。我除了看見這碗裏的油，旁的什麼也沒看見，什麼也沒聽見。」

One of the Dharma Masters answered the king this way, "Take a man from jail who has been sentenced to execution and say to him, 'Take this bowl of oil and carry it in your hands as you walk down the street. If you spill a single drop of the oil, I will have you executed. If you do not spill a single drop, I will release you when you return.' Then, send some beautiful female musicians out on the street to sing and play their instruments in the area where the sentenced man is walking with his bowl of oil. If he should spill any oil, of course you will execute him. If he comes back without spilling a single drop, ask him what he saw on the road, and see what he says!"

The king of the country did just that: He took a man who was sentenced to be executed and said to him, "Today you were scheduled to be executed, but I am going to give you an opportunity to save your life. I will give you a bowl of oil to carry in your hands as you take a walk in the street. If you can carry it without spilling a single drop, when you return you will not be killed. But if you spill one drop, I will execute you on schedule. Go ahead and try it out."

Thereupon, the sentenced man did as he was told. He went out on the street with the oil, and when he returned he had not spilled one drop. Then the king asked him, "What did you see out on the street?" The sentenced man said, "I did not see a single thing. All I did was watch the oil to keep it from spilling. I did not see or hear anything else at all."

國王說：「這是什麼道理呢？」這位法師就告訴他：「這就是譬如那出家的沙門，他因為看這生死的問題事大，所以他沒有時間來生淫欲的念頭。他想要了生死，就好像那要死的人，如果流出一滴油，有了一點煩惱，那他就死了。出家的沙門也就是這樣子，為什麼他能斷淫欲呢？就因為他把這生死的問題看重了；外道為什麼不能斷淫欲呢？就因為他不明白生死，不懂得這個生死是一種大的事情，所以他不能斷淫欲。」我們修道為什麼那個淫欲心不斷呢？也就因為你沒有真正地認識生死無常就來了。你若知道生死無常就要來了，你就沒有時間來打淫欲的妄想，沒有時間生這種淫欲的煩惱了。

## 第三十九章

### 教誨無差

佛言。學佛道者。佛所言說。皆應信順。譬如食蜜。中邊皆甜。吾經亦爾。

第三十九章是教人明白這佛經，一切都應該信受，不應該有分別大乘、小乘、頓、漸，或哪部經要緊，哪部經不要緊，生出這麼多的分別心來。

The king asked the Dharma Master, “Well, what is the principle involved here?” The monk answered, “The Shramana who has left the home-life is in a very similar situation. He sees the problem of birth and death as so important that he has no time for thoughts of sexual desire. Like this man, the Shramana wants to end birth and death. If the sentenced man were to spill one drop of oil or to become the least bit afflicted, he would die. A Shramana who has left the home-life is also like this. Why is he able to end his sexual desire? It’s because he sees the matter of birth and death as very important. Why can’t the non-Buddhists end their sexual desire? They do not understand birth and death. They do not realize how important this matter is. Thus, they cannot end their sexual desire.” Why don’t people who cultivate put a stop to their sexual desire? They have not truly recognized birth and death or the immediacy of impermanence. If you realize the immediacy of impermanence, you will not have time to give rise to false thoughts of lust. You will not have time for the affliction of sexual desire.

## Section 39

### The Buddha’s Instructions Are Not Biased

The Buddha said, “Students of the Buddha’s Way should believe in and accord with everything that the Buddha teaches. When you eat honey, it is sweet on the surface and sweet in the center; it is the same with my sutras.”

Section Thirty-nine says that you should believe and accept all the Buddha’s sutras, not discriminating between the Mahayana and the Theravada or the sudden and the gradual, or deciding which sutras are important and which sutras are not important. Why make so many distinctions?

佛所說的經典總起來說，不超出權實兩種，這權教也就是為實所說的，為實才說權教。這權教要是再把它說詳細了，就是為的顯出那實教來，所以這權實是不二的。學佛法的人不應該分別什麼大小乘，所以我在洛杉磯對那個泰國的比丘說：「本來佛法沒有大乘、小乘這麼多分別。因為佛教裏出一些個執著的弟子，不想真正學佛法，所以就分大、分小，在佛教裏做佛的一個不孝順的弟子，也就是這個道理。」

「佛言」：佛說啦！「學佛道者」：你們各位學習佛道的人，「佛所言說」：佛所說的這些經教，「皆應信順」：都應該信佛所說的經教，不應該有分別。

「譬如食蜜」：就好像吃蜜糖一樣，「中邊皆甜」：蜜糖中間也是甜的，邊上也是甜的，所以中邊皆甜。「吾經亦爾」：我所說的經典也都是這樣子，都是為實施權，開權顯實，要教化眾生，皆共成佛道，都是這個道理。

(下期待續)



All of the Buddha's teachings, as a whole, do not go beyond two kinds: the provisional and the actual teachings. The provisional teaching is spoken for the sake of the actual teaching; and if you speak the provisional teaching in detail, it leads to the actual. Provisional and actual are non-dual. Students of Buddhism should not discriminate between the Mahayana and the Theravada. When I was in Los Angeles, I said to the Bhikshus from Thailand, "In the Buddhadharma there were originally no discriminations between Mahayana and Theravada. It is just that certain disciples who were attached and who did not genuinely want to study the Buddhadharma strayed from it, made distinctions between great and small, and became unfilial disciples of the Buddha." That is the principle discussed in this section.

**The Buddha said, "Students of the Buddha's Way should believe in and accord with everything that the Buddha teaches."** Those of you who study the Way of the Buddha should believe in all the Buddha's sutras and teachings. You should not make any discriminations among them.

**When you eat honey, it is sweet on the surface and sweet in the center; it is the same with my sutras.** It is like eating honey. Honey is sweet on the surface and also in the center, and the sutras spoken by the Buddha are also like that. All of them establish the provisional for the sake of the actual and open the provisional to reveal the actual, in order to teach and transform living beings so that all alike can realize the Buddha Way. Everything is in accord with this principle.

(To be continued ...)



# Records of High Sanghans

—錄自百日禪—

1971

宣公上人開示於美國舊金山佛教講堂

## 曇翼法師



### Dharma Master Tan Yi

Excerpt from the *Hundred-day Chan Session*

Lectured by the Venerable Master Hsuan Hua at the Buddhist Lecture Hall in San Francisco, 1971

(接上期)

(Continued from issue #170)

曇翼法師他歡喜造廟，在當時，巴陵的君山，有很多的木材，但是這山上有神，沒有人敢去取這些木材。他說：「我們造廟大概是可行的，這山神應該佈施，我們去試一試。」就帶著很多的工人上山，上山怎麼樣呢？走到半路上就有很多的白蛇，在這個路上橫的躺著，意思就不叫人上那個山。他就把工人帶回來，在廟上就對著這座山上香，說：「求山神做施主，佈施這些木材。」那麼第二天又上山，這些白蛇也都沒有了，但在這天晚間，山神就托夢給他，說：「法師你道德很高的，我很恭敬信仰你，所以你要用我的木頭是可以的。可是其他人用這些木頭，我就不能給的，不要叫其他人來採這些木頭。」這樣子就帶著工人，到上邊去取木頭。有一些自私

Dharma Master Tan Yi was fond of establishing monasteries. At that time, Mount Jun at the Ba Ling prefecture was abundant with timber. However, a mountain spirit inhabited the area and no one dared log the wood. The Master said, "We may be able to use it to build a monastery. The mountain spirit might be willing to make an offering of it. We should investigate the possibility." Therefore, he led many workers up the mountain. What do you think happened? Half way up they saw many white snakes lying across the road. This was an indication that people should not venture further into the mountain. At that time, the Master brought the workers back. When he arrived at the monastery, he lit a stick of incense and faced the mountain, he said, "I pray to the mountain spirit to become a donor and make an offering of wood." The next day, he went up the mountain again and this time the white snakes had disappeared. Nevertheless, in the evening, the mountain spirit appeared before the Master in a dream and said, "Dharma Master, you have lofty virtue and I respect and revere you. Therefore, you can come to take my wood. But if there are others who would take it for their personal use, I will not allow that. Do not tell other people they can take the wood." After that, the

心很重的工人，廟上已經夠用了，他們另外又拿了很多木頭，可是這些工人拿的木頭，都叫政府給收去了，就只有廟上的木頭沒有給政府收去，所以他感應的力量很大。

以後他又想：「阿育王所造的佛像是很多的，我們應該求一尊阿育王的佛像來。」那麼他就天天拜佛，求一尊阿育王當時所造的佛像。這麼求啊，求啊，有一天果然就有一尊佛像，在北門外邊放光。洛陽白馬寺的和尚先知道了，就先去搶這尊佛像，多少個和尚抬也抬不動，多少個工人請這個佛像也請不動。曇翼法師說：「這尊是我請來的，我們應該去請去。」這白馬寺的僧人沒有辦法請去，他到那兒，叫他徒弟三個人，就把它輕輕的抬回來，到他的長沙寺。

由得到舍利，又採木頭(山神佈施給他)，又得到阿育王所造的佛像，當時曇翼法師說這是阿育王所造的佛像，一般人還不相信。以後有一位印度的和尚來一看，說：「喔！這是阿育王當時所造的佛像。」於是在江陵一帶，佛法特別的盛行，就是這位法師教化的功德。

在佛教裡頭，本來沒有宗也都沒有派，也沒有一個大乘，也沒有一個小乘。沒有臨濟宗，

Master brought the workers up the mountain to gather the wood. However, there were some very selfish workers who took more wood than the monastery needed. But the wood those people took was confiscated by the government. It turned out that only the wood needed by the monastery was not taken by the government. The response power of the Master was great indeed.

Later the Master thought, “King Ashoka constructed a lot of Buddha statues. We should request one for this place.” From then on, every day, the Master bowed to the Buddha to pray for a Buddha statue constructed by King Ashoka. He prayed and prayed continuously. Then one day, a Buddha statue was found emitting light at the northern gate. The monks from the White Horse Monastery in Loyang initially discovered it, and rushed to seize the Buddha statue. However, no matter how many monks or workers came to move the statue, they still could not manage to lift it up. Dharma Master Tan Yi said: “I have requested this Buddha statue. We should go and invite it here.” Even though the monks from White Horse Monastery could not move the Buddha statue, nevertheless, when the Master arrived and sent for his three disciples to lift it up, they were able to do so with great ease and they carried the statue to the Master’s Chang Sha (“Long Sand”) Monastery.

Having obtained the Buddha’s sharira and wood (offered by the mountain spirit), now the Master also had a Buddha statue constructed by King Ashoka. Though Dharma Master Tan Yi proclaimed that King Ashoka constructed the statue, still, ordinary people would not believe it. Later on, an Indian monk came and when he saw the statue, he said, “Oh! This is a Buddha image constructed by King Ashoka.” From then on, Buddhism flourished exceedingly well in the surrounding area of Jiang Lin all due to the merit and virtue of the Master’s teaching.

In Buddhism, basically there is no school or sect, no Great Vehicle and no Small Vehicle. There is no Lin Ji School, Tsao Dong School,



也沒有曹洞宗，也沒有雲門宗，也沒有法眼宗，也沒有滄仰宗；沒有禪宗，也沒有教宗，也沒有律宗，也沒有密宗，也沒有淨土宗。這一些個宗，都不是佛的意思，佛當初講法是講的法界法：沒有分出來是日本的佛法，中國的佛法，緬甸的佛法，暹羅的佛法，錫蘭的佛法，沒有分別的。這都是後來的人，沒有事情，他就要找一個事情來幹，沒有這麼多的分別，他要分別出來。所以就有的臨濟，曹洞，雲門，法眼，滄仰有這麼多的派別；又有禪教，律，密，淨這五大宗。那麼在沒有分別的佛法裏邊，硬分別出來這麼多的門戶，每一宗可以說是每一個門，每一個戶。分門別戶，說你那個門和我這個門是不同的，我這個戶和你那個戶也不一樣，各顯神通，各人就說各人的好。

根本在佛法裡邊，哪有一個好，哪有一個不好；那好是從不好那兒來的，不好又是從好那兒來的；好到極處就該不好，不好到極處又該好了，所以不應該分別，哪一個高，哪一個低。所以在《金剛經》上就說：「【是法平等】，這個平等的法，【無有高下】，沒有高，也沒有下。」六祖大師，人家向他求法，他說：「我要有一字法告訴你，那我就是打誑語；我要有法能教你，我也是打誑語，根本無法可說。」所以其他的building裡

Yun Men (“Cloud Gate”) School, Fa Yen (“Dharma Eye”) School, or Wei Yang School, Chan School, Teaching School, Vinaya School, Esoteric School, or Pure Land School. All these schools are not in accord with the Buddha’s original intent. When the Buddha first spoke the Dharma he was speaking the Dharma of the Dharma Realm with no segregation of Japanese Buddhadharma, Chinese Buddhadharma, Myanmar Buddhadharma, Thai Buddhadharma, or Sri Lankan Buddhadharma. There is no difference at all, however, having nothing to do, people from later generations tried to find something to do. Basically there are no differences, but they made differences and established the Lin Ji, Tsao Dong, Yun Men, Fa Yen, and Wei Yang sects. Then there are the Five Great Schools of Chan, Teaching, Vinaya, Esoteric, and Pure Land. Amidst the impartial Buddhadharma, people insisted on establishing so many schools and sects. Every school can be said to be equivalent to a door, or a house. Differentiating doors and houses, they said that your door and mine are different, and my house is not the same as yours. So each manifested their spiritual powers; each claimed that theirs was the best.

Originally, within the Buddhadharma, how can there be good or bad? Good comes from bad. Bad comes from good. Good to the ultimate turns bad. Bad to the ultimate turns good. For that reason, one should not make distinctions about which one is higher and which one is lower. The Vajra Sutra said, “All Dharmas are level and equal”. The impartial Dharma is “neither high nor low.” There is no superior and no inferior Dharma. When people sought Dharma from the Great Master the Sixth Patriarch, he said: “If I say I have one word of Dharma to tell you, I am telling a lie; if I say I have Dharma to teach you, I am lying too. Basically there is no Dharma

邊都有佛法，我們這個 building 裡邊就是沒有佛法的地方。

我們不要說，佛法就在我們這兒，要就在你這兒，這麼一點點，這麼一種佛法，那又有什麼用呢？沒有用處。佛法是極廣大盡精微的，它是法界性的。也沒有什麼地方有佛法，也沒有什麼地方沒有佛法，它這個境界是這樣。你要說這兒有佛法，你是執著了，你要說那兒又有佛法，你又是執著了。所以法，根本就是不可說的，在這不可說之中，這就是法。不能說是某一宗裏邊就是真的，哪一派裏面又是假的，沒有一個真，也沒有假。

真正的佛法包羅萬有，也有真，也有假；也沒有真，也沒有假。妙的地方就在這個地方。所以你要聽哪個地方說：「喔！佛法在這個地方，佛法不在那個地方。」你問問：「佛法在這兒，那佛法不在什麼地方？」他說：「我這個 building 外邊都沒有佛法了。」那你根本就是死的，你那個法死了，就圈在一個房子裡面有什麼用，那個法是可以圈的住嗎？

【法無定法】，沒有一個定法—既然沒有定法，怎麼會

that can be spoken.” Therefore, other buildings may have the Buddhadharma, but within our building there is no Buddhadharma.

We do not say that we have Buddhadharma here. If so, it's only a tiny bit, just one kind of Buddhadharma. What use is that? It's useless. Buddhadharma is vast, great, encompassing, essential and subtle. It is the nature of the Dharma Realm. There is no place that has the Buddhadharma, and there is nowhere without Buddhadharma. Such is its state. If you say there is Buddhadharma here, you have an attachment. If you say another place has Buddhadharma, you are attached again. Therefore basically, Dharma cannot be spoken of. Just within this indescribable, is the Dharma. You cannot say any school is real, or any sect is false. There is no true or false.

Real Buddhadharma encompasses everything; there is true and there is false, there is no true and there is no false. Just that is wonderful. So if you hear someone say, “Oh! The Buddhadharma is in this place and not in another place.” Then, you ask, “If the Buddhadharma is here, then where is the place that has no Buddhadharma?” If the person says: “Outside my building there is no Buddhadharma,” then you are basically dead. Your Dharma is a dead Dharma that is only confined inside a room. What use is that? Can the Dharma be confined?

“As to the Dharma, there is no fixed Dharma”: Since there is no fixed Dharma, how can it be restricted to a building? So you should ask that

在building裡頭？所以當時，你像我頭先問他，看他怎麼樣講。你在這個building裏邊，你用一把火把這個building燒了，沒有了，好像那個窗戶也沒有了，門也壞了，你說這個法跑了嗎？要跑到什麼地方去？這個法是【不增、不減、不垢、不淨、不生、不滅】怎麼可以說在某一個building裡頭？這簡直是太可憐了。在我們所講的佛法，沒有好，沒有不好；佛法不在我這兒，也不在你那兒，在整個宇宙，整個法界。那個法絕對不會單單到我這個房子裡頭，若單到我這個房子裡，那豈不是一個自私的法嗎？那豈不是太孤獨了這個法嗎？太單獨了，這叫一個什麼法！

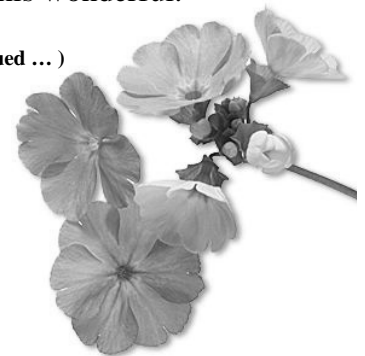
所以我們所講的佛法，是無論它是法，非法都是佛法。就是天主教，耶穌教，其他旁門外道，什麼都是佛法。這法呀，外邊什麼也沒有，法裏邊什麼都有一所以你看看廁所，這廁所也是有佛法的，它是無在無不在。那個最骯髒的地方，那個法也不離開它；最清淨的地方，那個法也不停止在那個地方，妙就在這個地方。

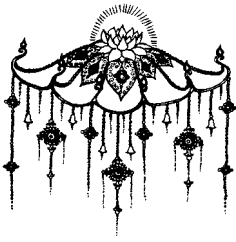
(下期待續)

person my previous question and see how he responds. “You said it’s inside this building? If you set a fire to burn down the building, so that the windows are gone and the door is broken, would you say that the Dharma would run off too? Where would it go? This Dharma is “neither increasing nor decreasing, not defiled and not pure, not produced and not destroyed”. How can you say that it only exists in a building? This is truly pitiful. The Buddhadharma that we speak of has no good or bad. The Buddhadharma is not in our place, and it is also not in your place. It exists in the whole universe, in the entire Dharma Realm. Dharma will not just come to my house. If it only comes to my house, then won’t it be a selfish Dharma? Won’t it make the Dharma too solitarily confined? It’s just too lonely --- what kind of Dharma is this?

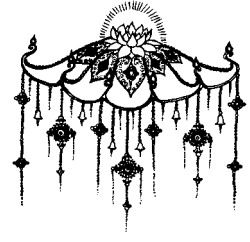
Therefore, the Buddhadharma that we speak of, whether it is the Dharma or not the Dharma, inclusively it is all Buddhadharma. Even if it is Catholicism, Christianity or other religions of the side door and outside way, everything is the Buddhadharma. The Dharma does not have anything outside and it encompasses everything within. For that matter, take a look at the toilet. The toilet also has Buddhadharma. It exists nowhere and everywhere. Even if it is the filthiest place, it is never apart from the Dharma. Likewise, the Dharma will not just dwell in the most clean and pure place. It is just this wonderful.

(To be continued ...)





# 天地靈文楞嚴咒 至心誦持獲妙定



## Heaven and Earth's Divine Text -- the Shurangama Mantra Single-mindedly Recite and Uphold It to Obtain Wonderful Mindfulness

宣化上人開示 Instructional talk by Venerable Master Hua

如果要說〈楞嚴咒〉的好處，那就是說幾年也說不完的，太多了。所有十方一切十方諸佛都是從〈楞嚴咒〉裡邊生出來的，所以〈楞嚴咒〉可以說是佛的母親。

十方如來就是藉著〈楞嚴咒〉，得成無上正遍知正覺。十方如來能應身到微塵數那麼多國家，去轉法輪教化眾生，在十方給眾生摩頂授記、拔濟眾生的群苦，令眾生一切大小諸橫，同時得到解脫，都是憑著這個〈楞嚴咒〉心的力量。

假設想得阿羅漢果，你一定要誦持這個咒，才能沒有魔事。末法的時候，如果有人能背誦〈楞嚴咒〉，或者叫他人誦讀〈楞嚴咒〉，這樣的人，火也不能燒他，水也不能淹死他，無論大毒小毒，都害不了他。

一切的毒入到誦持〈楞嚴咒〉這個人的口裡，都會變成甘露味。受持〈楞嚴咒〉的人不會生到不好的地方，就是你想去也不行。為什麼呢？這個〈楞嚴咒〉拉著你，叫

If we were to discuss all the benefits of the Shurangama Mantra, there are so many we could not finish speaking of them for years. All the Buddhas of the Ten Directions are born from the Shurangama Mantra. Hence, we can say that the Shurangama Mantra is the mother of all the Buddhas.

The Thus Come Ones of the Ten Directions depend on the Shurangama Mantra to accomplish the unsurpassed proper enlightenment. The Thus Come Ones of the Ten Directions are able to manifest in countries as numerous as motes of dust to turn the Dharma Wheel and to teach and transform living beings. They rub the crowns of living beings in the Ten Directions and give them their prediction. They alleviate the sufferings of living beings as well as liberating living beings from disasters both large and small. All of these are dependent on the power of the heart of the Shurangama Mantra.

If you wish to attain Arhatship, you must definitely recite this mantra so that you will not encounter demonic situations. In the Dharma Ending Age, if a person can recite the Shurangama Mantra from memory or encourage others to read the Shurangama Mantra, this person cannot be harmed by fire nor water and neither lethal toxins nor minor poisons can hurt him.

Any toxins that enter the mouth of a person who recites and upholds the Shurangama Mantra will turn into sweet dew. People who receive and uphold the Shurangama Mantra will not be born in unwholesome places, even if they want to be. Why is this? The Shurangama Mantra will pull you back,

你：「不要去！不要去！」誦持〈楞嚴咒〉的眾生，縱然他自己不做什麼福德，只念念〈楞嚴咒〉而已，十方如來所有的功德都給這個人。你說這便宜不便宜？你念〈楞嚴咒〉，就能常常生在佛出世的時候，和佛在一起熏修。

假設你心念非常散亂，沒能專一，而且沒有定力。可是你心裡想佛所說的〈楞嚴咒〉，口裡就誦持。金剛藏王菩薩就用很精真的這種心，跟著你這個散亂心持〈楞嚴咒〉的人，暗暗來催速，一點一點令你這個散亂心就沒有了，一點一點就可以得到定力。就是在默默中幫助你，令你開智慧、心念專一，從前八萬四千恆河沙劫這麼長時間的事情，你就一切一切都明瞭了。

你若能把〈楞嚴咒〉讀會了，能背得出，就像由你自己心裡流出來的，〈楞嚴咒〉也就是你的心，你的心也就是〈楞嚴咒〉，得到持咒三昧，誦得猶如流水似的，源源不斷。這樣子，你最低限度也可以七生都像美國煤油大王那麼有錢，七世都做員外，做有錢的人。說：「這麼好，我趕快學〈楞嚴咒〉，好做七世員外。」

你若是境界這麼小，那就不要學〈楞嚴咒〉了，七世員外也是一眨眼的期間。那麼念會〈楞嚴咒〉要希望什麼呢？要希望究竟作佛，得到無上正等正覺。不要境界那麼小，實際上，學〈楞嚴咒〉，就是

telling you, "Do not go there! Do not go there!" The Thus Come Ones of the Ten Directions will give their own merit and virtue to those living beings who have not accumulated any meritorious blessings, but who recite and uphold the Shurangama Mantra. Is this a real bargain or not? If you read the Shurangama Mantra, you will always be born during the lifetime of a Buddha, and be able to cultivate with the Buddha.

If you are scatter-brained, unable to focus on a single thing, and without samadhi power, but you think of the Shurangama Mantra as spoken by the Buddha, reciting and upholding it, Vajra Treasury King Bodhisattva, with his special mind of authenticity, will accompany you and aid you invisibly. Gradually your absent-mindedness will be eradicated and you will obtain samadhi power. He will enable you to open your wisdom and attain single-mindedness, and you will be able to clearly understand everything from the present back as far as eighty-four thousand kalpas ago.

If you are able to read through the Shurangama Mantra and recite the Shurangama Mantra from memory, as if it were flowing naturally from your mind, then the Shurangama Mantra and your mind are equivalent to each other. You can attain the samadhi of mantra recitation, reciting the mantra in much the same way as flowing water, continuously without stopping. If you can do this, then you can be wealthy as an American oil tycoon for at least seven lives. For seven lives, you will be an aristocrat; you will be wealthy.

You may say, "This is so good. I had better learn the Shurangama Mantra quickly, so I can be an aristocrat for seven lives."

If you are attached to small states like this, then you do not have to learn the Shurangama Mantra. Seven lives as an aristocrat could pass as quickly as the wink of an eye. So, then what do you want to wish for in learning the Shurangama Mantra? You should aspire to ultimately becoming a Buddha and attaining the unsurpassed, unequalled, proper enlightenment. Do not be so small-minded. In actuality, learning the Shurangama Mantra is equivalent to having the transformation

佛的化身；不但是佛的化身，還是佛的頂上化佛，化佛中的化佛，所以〈楞嚴咒〉的妙處是不可思議的。

有人真能持〈楞嚴咒〉，在這個地方，虛空裡頭就有一個大白傘蓋。你的功夫若大、若高，你一念這個傘蓋，甚至於幾千里地以內，都無災無難了；你功夫若小，那麼這個傘蓋在你自己的頭上，也保護著你。

你若有道德，是一個大德高僧，你這一念，甚至於整個國家都得到好處了，都沒有什麼災難了。就有災難，大的災難也就化小了，小的災難就化沒有了。

無論哪一個國家飢荒、瘟疫傳染病，或者有打仗、賊難，所有一切的災難。你若能寫〈楞嚴神咒〉，放到城的四門上，或者有砲臺、堡壘那個看崗的地方，使令這個國家所有的眾生都迎接這個〈楞嚴咒〉，叩頭頂禮恭敬，一心供養這個〈楞嚴咒〉，就像供養佛那麼樣恭敬。使令這個國家的人民，每個人身上都佩戴一卷〈楞嚴咒〉，或者每人把它放到自己所住的宅子裡邊。這樣，這些災難的事情都消滅了。

如果有〈楞嚴咒〉在這個地方，天龍就都歡喜，也沒有狂風暴雨這種災害了，所有的五穀也都豐收，一般老百姓都很平安的。所以〈楞嚴咒〉這個功德是不可思議的，你想也想不到，思也思不到的，它妙的地方也在這個地方。

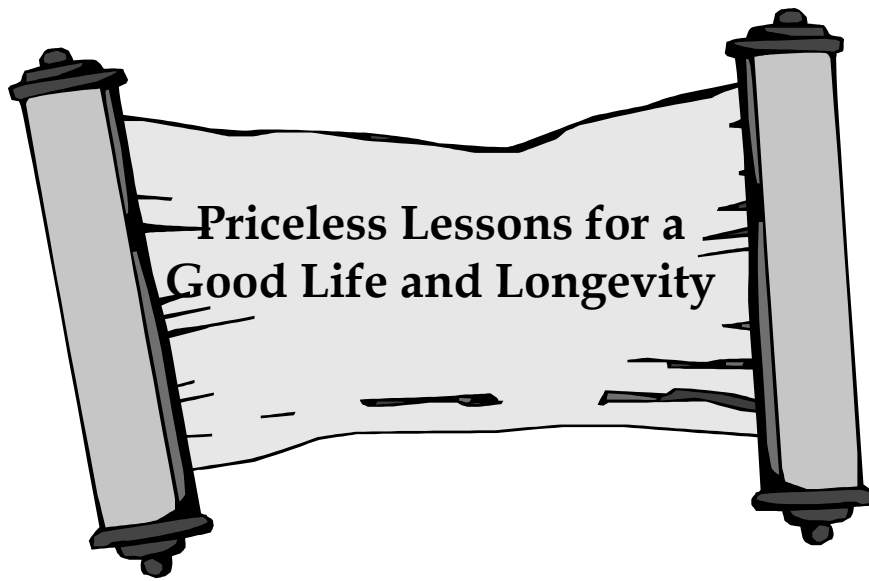
body of a Buddha. Not only is it the same as having the Buddha's transformation body, but it is the same as being the transformation Buddha on the Buddha's summit, the transformation Buddha within the transformation Buddha. Therefore, the Shurangama Mantra is inconceivably wonderful.

If you can truly uphold the Shurangama Mantra, then a white umbrella-like canopy will hang in empty space above you. If you are highly skilled in upholding the mantra, then once you recite, this canopy will be huge and offer protection that reaches an area of thousands of miles in circumference. There will be no calamities nor disasters within that area. If your skill is tiny, the canopy will be on top of your head, at the least protecting you.

If you have Way virtue, or if you are a greatly virtuous Sanghan, once you recite the Shurangama Mantra, the entire country will benefit. There will be no calamities or disasters. Should there be any disasters, then disasters originally supposed to be major ones will be transformed to minor ones, and minor ones will be wiped away.

In any country suffering from famine, epidemic, war, ravage by bandits and other calamities, you can write the Shurangama Mantra down and put it on top of the four gates of the city, or mount it upon the canon stands, and thereby inspire all living beings of the country to welcome and accept the Shurangama Mantra. If you can inspire them to bow in respect and with one mind make offerings to the Shurangama Mantra in the same manner as making offerings to the Buddha, or encourage the people in the country to each wear a roll of the Shurangama Mantra, or to place the Shurangama Mantra within their abode, then all calamities and difficulties will be eradicated.

Wherever the Shurangama Mantra exists, heavenly dragons rejoice and calamities such as hurricanes will not occur. All land planted with the five grains will reap bountiful harvests. All the citizens of that land will be peaceful and calm. Thus, the meritorious virtue of Shurangama Mantra is inconceivable. It is way beyond what your mind can conceive. This is where its wonder lies.



## 壽康寶鑑

孫繼皋，明無錫人。一日外出，留宿於某人府中，府中女主人，遣婢女送來茶一杯，杯中放了一枚金戒指，孫繼皋佯裝不知，叫人將杯子送了回去。當天夜裡，婢女前來叩門，說女主人已到了門外，請孫繼皋開門，孫生情急之下，取了大木板，將門頂住，不肯開開接納。翌日，孫生便急忙整裝回家。人問其故，孫生則回答：「後生晚輩不堪受教，不配留在某人府中。」始終隱匿其事，不肯張揚。後來孫生入京趕考，狀元及第，獨佔鰲頭，後代子孫，亦蒙其德澤，皆為顯貴。

〔評〕孫生不為財、色所惑，真君子也。其心存仁厚，不揭發人私，保人名節，尤其可取。故福德綿長，澤及子孫，普天同慶。

During the Ming Dynasty, Sun Ji Gao, a native of Wu Hsi County, Kiangsu Province, went on a trip one day. He stayed as a guest at someone's residence that night. The owner's wife had a maid deliver a cup of tea to him. In the cup, there was placed a gold ring. Sun Ji Gao pretended that he did not see it and sent the cup back.

At midnight, the maid came knocking at his door. She said the hostess was there with her and asked Sun Ji Gao to open the door. Mr. Sun, at this juncture, picked up a big wooden board to brace the door and refused to open it.

The next day, Mr. Sun quickly packed up and went home. When people asked him why, he said "I am of the younger generation. I could not do as they asked. I do not deserve to stay in their residence." He always kept this secret and never wanted to publicize it.

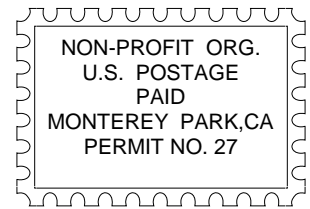
Later, Mr. Sun went to the Capital to take an imperial exam. He passed the exam attaining first place. His descendants benefited from his virtue as well. They all became highly respected citizens.

*Comments:* Mr. Sun was not confused by money or lust. This made him a man of integrity. He was benevolent, generous, and did not expose others' secrets. He also preserved other people's honor and integrity. His character is worthy of praise. Therefore, his long-lasting blessings and virtue benefited his descendants and the whole world joins in rejoicing and celebration.



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金輪聖寺



2003年9月法會時間表 Schedule of Events – September of 2003

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
	1◎※	2◎※	3◎※	4◎※	5◎※	6◎※☆ 初十
7 誦地藏經 Recitation of Earth Store Sutra 8:00 am-10:30 am 拜懺/戒律課 Repentance Ceremony/ Lecture on Precept 1:00 pm-3:00 pm	8◎※	9◎※	10◎※	11◎※ 十五	12◎※	13◎※
14 誦地藏經 Recitation of Earth Store Sutra 8:00 am-10:30 am 拜懺/戒律課 Repentance Ceremony/ Lecture on Precept 1:00 pm-3:00 pm	15◎※	16◎※	17◎※	18◎※	19◎※	20◎※
21 誦地藏經 Recitation of Earth Store Sutra 8:00 am-10:30 am 拜懺/戒律課 Repentance Ceremony/ Lecture on Precept 1:00 pm-3:00 pm	22◎※	23◎※	24◎※	25◎※	26◎※ 初一	27◎※
28 誦地藏經 Recitation of Earth Store Sutra 8:00 am-10:30 am 放生/戒律課 Liberating Life Ceremony / Lecture on Precept 1:00 pm-3:30 pm	29◎※	30◎※	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ※誦地藏經百日法會 7月20日起 至10月27日(每週一至週六) A Hundred-day Recitation of Earth Store Sutra Starting from 07/20/2003 to 10/27/2003 Mondays — Saturdays 7:00 pm-8:30 pm ☆09/06 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana			

～常將有日思無日，莫待無時想有時～