



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—修菩提道

五濁不濁 因煩惱而得名
八苦非苦 破執著自解脫

三心未了 步步荊棘
五欲若空 處處蓮華

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

*The Five Turbidities ain't turbid;
It's so-called because of afflictions.
The Eight Sufferings ain't sufferings;
Break through attachments and gain self-liberation.
Without ending the Three Minds, every step is thorny.
Having emptied the Five Desires,
Lotus flowers appear everywhere.*

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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 #269)

阿難！我今問汝，當汝發心，緣於如來三十二相，將何所見，誰為愛樂？

阿難！我今問汝：佛又對阿難說：我現在再問一問你，當汝發心，緣於如來三十二相：當你發心那個時候，「緣於如來三十二相」，「緣」就是一種攀緣心，就是阿難那個想著佛相好的識心，這都是一種攀緣的識心。你攀緣如來這三十二相，將何所見，誰為愛樂：你用什麼看見的？誰愛如來這三十二相？誰好這個呢？你現在答覆我！

這個「樂」字，一般不懂學問的人，就讀成「勒」；本來這個字，應該讀成「耀」，去聲。樂，是「好樂」（音耀），就是很歡喜的樣子，也有樂（音勒）的成份在裏頭，但是還是讀「耀」。

阿難白佛言：世尊！如是愛樂，用我心目。由目觀見如來勝相，心生愛樂。故我發心，願捨生死。

“Ananda, I now ask you: at the time of your initial resolve, which arose in response to the Tathagata’s thirty-two characteristics, what was it that saw those characteristics and who delighted in them?”

The Buddha again questions Ananda, “Ananda, I now ask you: at the time of your initial resolve.” In making his decision to cultivate the Way, when Ananda used his conscious mind to think about the Buddha’s appearance, the Tathagata’s thirty-two characteristics, Ananda was taking advantage of the situation. This is the meaning of in response to. So the Buddha asks, “What was it that saw those characteristics and who delighted in them?” Answer me now!

With regard to the character ‘樂’, most unlearned people would pronounce it as ‘le’ but it really should be pronounced as ‘yau’ the third sound. It means delighted (sound yau) which also include happy (sound le). But here should be pronounced as ‘yau’.

Ananda said to the Buddha, “World Honored One, this is the way I experienced the delight: I used my mind and eyes. Because my eyes saw the Tathagata’s outstanding characteristics, my mind gave rise to delight. That is why I became resolved and wished to remove myself from birth and death.”

阿難白佛言：世尊！如是愛樂，用我心目：阿難就對著佛說：「世尊！您不是問誰為愛樂嗎？我現在用直心來回答您。像我這種愛樂的情形，是用我的心和目這兩種看見的。」照著一般人所說，這是對的，用心和目看見佛，這是對了；可是從後邊經上，你就會知道這是錯誤的。

由目觀見如來勝相，心生愛樂：我用我的眼睛看見佛這種相好莊嚴，這種三十二相、八十種好，我眼睛看見了，心裏就生出一種愛樂的心。愛樂什麼呢？我看佛的相好莊嚴，太清淨了，不像欲愛所生的身體那麼污濁，有一種染污的性。故我發心，願捨生死：「故」，當所以講。因為我歡喜佛這種清淨的身體，所以我才發這個心，願意捨離生死，從佛出家，跟著佛修道！我出家的原由，就是這樣。

佛告阿難：如汝所說，真所愛樂，因於心目。若不識知心目所在，則不能得降伏塵勞。譬如國王為賊所侵，發兵討除，是兵要當知賊所在。使汝流轉，心目為咎。吾今問汝，唯心與目，今何所在？

佛告阿難：如汝所說，真所愛樂，因於心目：佛聽完阿難答覆，又對他說了，像你所說的「真所愛樂」，你是用你的心和眼睛，而有一種真心，真真愛好如來的相好。可是有一樣，你知不知道你心在什麼地方？你知不知道你眼睛能不能看？你知不知道你眼睛又在什麼地方？

Ananda said to the Buddha, "World Honored One, this is the way I experienced the delight: I used my mind and eyes." Ananda said to the Buddha, "World Honored One! Didn't you ask who delighted in them? Now I use my straightforward mind to answer you. For my delightful experience, I used my mind and eyes to see." Most people would say that this was correct, that he used his eyes and mind to see the Buddha. But as the Sutra text continues you will come to find out this is a mistake.

Because my eyes saw the Tathagata's outstanding characteristics, my mind gave rise to delight. I used my eyes to look at the Buddha's thirty-two major and eighty minor characteristics and in my mind love arose. What was it I loved? I saw the Buddha's characteristics and adornments were immaculately pure, not at all filthy like bodies born from love and desire with a defiled nature. That is why I became resolved and wished to remove myself from birth and death. Because I am fond of the Buddha's pure body, so I made this resolve to follow the Buddha, leave the home-life, and cultivate the Way. The history of my leaving home is like that." That is how he answered Shakyamuni Buddha's question.

The Buddha said to Ananda, "It is as you say, that experience of delight actually occurs because of your mind and eyes. If you do not know where your mind and eyes are, you will not be able to conquer the wearisome dust. For example, when a king's country is invaded by thieves and he sends out his troops to suppress and banish them, the troops must know where the thieves are. It is the fault of your mind and eyes that you flow and turn. I am now asking you specifically about your mind and eyes: where are they now?"

The Buddha said to Ananda, "It is as you say, that experience of delight actually occurs because of your mind and eyes." There is a genuine mind that truly love the supreme characteristics of the Buddha. Nonetheless, do you know where your mind is? Do you know if your eyes have the ability to see? Do you know where your eyes are?

你說，這話也問得簡直沒有道理！眼睛就在面上長著，心就在胸腔裏邊！誰都知道的。可是這不是你的真心，也不是你真正那個見。所以，若不識知心目所在：假如你不知道，不真正認識，你不明白心和目在什麼地方。問你的眼睛在什麼地方，你的心在什麼地方；乍聽起來，這種問法簡直就是不講道理，但是在後文，佛之所以這麼問他，是佛有這種智慧，而我們一般人沒有佛這種智慧，看這段文，就覺得佛是橫不講道理的。

若不識知心目所在，則不能得降伏塵勞：你如果不知道你心和目的所在，就不能有這種力量來降伏塵勞。「塵」，是以染污為義，很不潔淨。「勞」，是擾亂的意思；擾亂你的心，擾亂你的性。這個塵，也就是染污你的心性，你不能降伏，就不能把它變化過來，不能把妄想變成真心。好像兩軍作戰，一方打敗仗，投降了，這叫被降伏了。你不能降伏塵勞，就是塵勞勝了，你敗了；你降伏了呢，就是塵勞敗了，你勝了。

這一段文是佛問阿難，心、目在什麼地方，你如果不知道心、目所在的地方，你生死就不能了了。「降伏塵勞」，也就是了生死，把生死路斷了。如果你不能降伏塵勞，你雖然出家，也不能了生死。因為這個，所以你要知道心、目在什麼地方。

譬如國王為賊所侵，發兵討除，是兵要當知賊所在：舉個比

“These kind of questions are totally senseless,” you object. “His eyes were in his face and his mind in his body. Anybody knows that.” But that’s not your true mind. Nor is that genuine seeing. **If you do not know where your mind and eyes are...** If you do not know and do not truly recognize where your mind and eyes are; when you first listen, it sounds like those questions are totally senseless. However, later in the text, one will find that behind the Buddha’s questions lies the wisdom of the Tathagata which we ordinary people do not possess. Just looking at this passage, one might feel that the Buddha was being unreasonable.

If you do not know where your mind and eyes are, **you will not be able to conquer the wearisome dust.** You will not have the power to overcome the wearisome dust. The “dust” means defilement, and “wearisome” means disturbing. The dust disturbs your mind, and it troubles your nature. If you cannot defeat it, you would not be able to transform your false thinking to true mind. It’s just as when two armies clash, the defeated side would surrender. If you cannot defeat the wearisome dust, then the wearisome dust becomes the victor and you become the loser. If you can conquer the wearisome dust, you become the victor.

This section of the text stated the Buddha asking Ananda where his mind and eyes are. If you don’t know, then you won’t be able to end birth and death. ‘To conquer the wearisome dust’ is to end birth and death, to cut off the road to birth and death. If you cannot conquer it, although you already have left the home-life, yet you are still unable to end birth and death. Because of this, you must know where the mind and eyes are.

The Buddha then presents an analogy: **“For example, when a king’s country is invaded by thieves who wish to seize the land, he sends out his troops to**

喻，譬如有一個國王，這個國家的領土被賊給侵佔了，國王就要去發兵討除這賊，使令他們不能再侵佔領土。這時兵應該要知道賊在什麼地方，才可以討除他們；若不知道賊在什麼地方，就不能討除這賊。所以現在無始劫以來的生死不能了，就因為你不知道你的心、目所在，你若想了生死，必須要把心、目的問題研究清楚了，你的生死才能了呢！

使汝流轉，心目為咎：我今再問你，你為什麼有生死？你為什麼生死不了？使你在六道輪迴裏頭，流來流去輾轉不停止，這都是為什麼？都是因為你這個心和目的過錯啊！你這個心和目，就令你受生死，令你 cannot 得到解脫，不能得到真正的自由。所以，吾今問汝，唯心與目，今何所在：我現在要再問問你，你這個心和目在什麼地方？快點講！這是佛問阿難的心和目到底在什麼地方。

【編按】以下節自一九八八年春「主觀智能推動力」講座

「講經說法，義在文中；以義覓智，是謂得之。」這是很重要的，我們讀經、看經、研究經，要知道經文的意思。譬如這句「如汝所說」，這並不是說「你說得對了」，這個「如」是「假如」，也就是「像你所說的這個話」，並不是一定說他說對了。這不是肯定詞，是一個活動詞；也就是再設一個比喻，用他所說的這種道理，來再往深的一層追究、研究下去。

suppress and banish them, to quell them and drive them out. But the troops he sends **must know where the thieves are**” or else they won’t be able to conquer and remove them. In the same way, the reason you cannot put an end to the beginningless eons of birth and death is because you do not know where your mind and eyes are. If you wish to end birth and death, it is imperative that you study and resolve the problem of your mind and eyes clearly!

“I will tell you further that **it is the fault of your mind and eyes that you flow and turn**. Why are you birthed and why do you die? What causes you to cycle between birth and death, revolving endlessly on the turning wheel of the six paths? Your mind and eyes are to blame! Your mind and eyes are at fault for making you undergo birth and death and rendering you incapable of obtaining liberation and genuine freedom. Since they are to blame, **I am now asking you specifically about your mind and eyes: where are they now?** Speak up quickly!” The Buddha exhorts Ananda.

Editor’s Note: The following is an excerpt from the ‘Driving Force of Subjective Wisdom’ seminar in Spring, 1988.

‘When lecturing the sutra and speaking the dharma, the meaning is right within the text; when wisdom is sought from its meaning, this is called accomplishment.’ This is very important. When we look at, read, and study the sutra, we need to know the meaning of the text. For example, this phrase ‘如汝所說’ (‘It is as you say’), it doesn’t mean that ‘what you said is correct’. The character ‘如’ means ‘It is’. ‘It is as you say those words’, and it’s not to say for certain that what he said is correct. This is not an affirmative word, it is an active word. This is to setup another metaphor, using the principle of what he said to further investigate and study on a deeper level.

因為他所說的，他自己一定明白；就「以其人之道，還化其人心」，反問他，自己講出的話，那個「根本」在什麼地方？所以才指出來你所愛樂的，是「因於心目」。可是你所看見的，所用的這個心目，你真明白了嗎？你真知道這個心目的根本所在嗎？

這也就是設這個辯論，和阿難來顯這個真理，顯這個見性；這叫「七處徵心」——阿難在七個地方，找這個心，然後世尊「十番顯見」。這個地方，我們人不要把它看得死死板板的，都要把這個理論看活起來，不能一定肯定說這句就是「你說的就對了。」這不是這個意思。所以我們每一個人，對這一點要了解，這才是了解經義了。

——「主觀智能推動力」講座至此

(下期待續)

Since he himself spoke those words, it is certain that he will know what they mean. This is 'to use his way to seek out his mind.' Ask him what he had said. Where is this 'source'? That's just the reason to point out that his love and delight are because of his 'mind and eyes'. However, do you truly understand what you see and using the source of mind and eyes? Do you really discern the bottom of this mind and eyes?

This is using a metaphor to debate with Ananda in order to reveal the true principle and manifest seeing nature. This is called 'Seven Places to Seek out the Mind'. Ananda would find this mind from seven places. Then the World Honored One would explain 'Ten Manifestation of Seeing'. At this point, we should not regard this theory as rigid, we should regard it as lively and dynamic. We cannot surely and certainly say this phrase means 'what you said is correct'. It's not what it means. Hence every one of us should understand this point. Only then can we comprehend the meaning of the sutra.

'Driving Force of Subjective Wisdom' seminar ends

(To be continued ...)

(上承自第13頁)

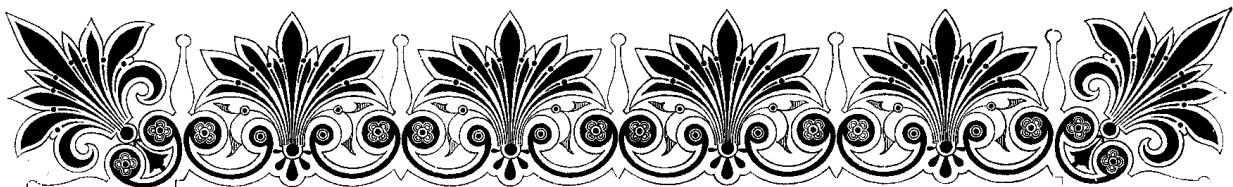
人執著科學，以為有什麼了不得，其實都是自性本有的，並不須向外求。你若是向外找，什麼時候也找不出來。你說它是真的，那都是在皮毛上呢！真的是既找不出，也說不出來。科學本來不存在，我們叫它科學，它就叫科學。

(全文完)

(Continuing from page 13)

People become attached to science, thinking it's something special. In fact, it is all inherent in our nature, and you don't need to look outside. If you seek outside, you'll never find it. You may say it's real, but that's just the superficial. The real thing can neither be found nor spoken of. Basically, science doesn't exist. It's just called science because that's what we call it.

(The End of the Article)



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)

第三是辨定宗旨。那麼這一部經以什麼作為宗旨呢？這一部經的宗旨有八個字——「孝道、度生、拔苦、報恩」。它指的是什麼呢？就是精研孝道——孝順父母這個道理。人能孝順父母，這是天地的光輝。天地所歡喜的，就是人能孝順父母，所以說：「天地重孝，孝當先。」這個孝字是最要緊的，就用一個孝字，全家都會平安。「孝順還生孝順子」，你要是孝順你的父母，將來你的子女也會孝順你；你要是不孝順你的父母，你的子女也不會孝順你。所以為什麼要做人呢？做人有什麼意思？不是說：「啊！我就這麼糊糊塗塗地來做人就算了。」不是這樣，做人的本份就應該孝順父母。因為父母就是天地，父母就是師長，父母也就是諸佛。你要是沒有父母，就沒有你這個身體，沒有你這個身體，就不會成佛了。所以你要想成佛，先要孝順父母，因此第一就是「孝道」。

這一部經的第二個宗旨就是「度生」。怎麼叫「度」呢？由此岸到彼岸這叫度、由生死到涅槃這也叫度、由煩惱到菩提這也叫度。

(Continued from issue #269)

Third: Determining Its Aim and Purport. What does this Sutra take as its aim and purport? It is contained in these eight words, i.e. *filial piety, deliverance of beings to the shore of liberation, uprooting suffering, repaying kindness*. What does it all come down to? It all comes down to being well versed in filial piety—the principle of being filial to one's parents. When people can be filial to one's parents, it is heaven and earth's glory. What gladdens heaven and earth is for people to be filial to their parents, hence the verse:

Heaven and Earth values filiality—filiality is foremost. Filiality is of utmost importance. By practicing filiality—just this one word—the entire family is peaceful.

Filial people begets filial offspring. If you are filial to your parents, your children will be filial to you, and vice versa.

Why do we need to be a person? What is the point of being a person? It is not simply resigning yourself to being born a person living a muddled life. That is not the way to go. The basic duty of being a person is to be filial to your parents. Your parents are the heaven and the earth; they are your elders and teachers; they are—simply—the Buddhas. If it were not for your parents, you would not have this body of yours; without this body of yours, you would have no way of becoming a Buddha. Therefore, if you wish to become a Buddha, first you need to be filial to your parents. Hence, filial piety is foremost.

The second tenet of this Sutra is "*deliverance of beings*." What does "deliverance" mean? It means to embark from this shore to arrive at the other shore, likewise from birth-and-death to nirvana, also from

現在所說的這個度生，就是度眾生。度眾生不是說度一個、兩個，也不是度三個、五個就叫度眾生。度眾生是指所有一切十二類的眾生，都應該發心來教化他們，令一切眾生早成佛，這才叫度眾生。

第三要「拔苦」，這一部經要拔除眾生的苦。

第四是「報恩」，要報父母的恩。

孝道、度生、拔苦、報恩，這八字是這部《地藏經》的宗旨。要是詳細講，這太多了，所以現在就講這個重要的意思，講明白了，然後大家也就明白了。

講起這個孝道，有的人一聽到這樣講，就想：「我要回家孝順我的父母。」可是到了家裡，見著父母又忘了孝。在這兒想回家孝順父母，回到家裡又忘了。為什麼忘了？就因為我們沒有明白什麼是真正的孝順父母。

真正的孝順父母，就是你要研究佛法。你在這兒研究佛法，就是孝順父母，不需要說我回到家裡去才是孝順父母，可是到了家裡又忘了孝順父母。你在這兒研究佛法，做一個世界最好的人，這對於世界就有利益，對世界有利益，這就是孝順父母。

所以孝分為四種：有小孝、大孝、有遠孝、近孝。什麼叫「小孝」？小孝是孝於庭闈，就是只在家裡孝順自己的父母，沒能「老吾老以及人

afflictions to bodhi. Here, "deliverance of beings" means to take beings across. It is not taking across one being, two beings, or three, or five, but it refers to deliverance of all the 12 categories of beings. We should resolve on teaching and transforming all of them, in order for them to attain Buddhahood soon. That is 'deliverance of beings'.

The third is 'uprooting suffering'. This Sutra aims to eradicate the suffering of beings.

The fourth is *repaying kindness*, meaning to reciprocate the kindness of one's parents.

Filial piety, deliverance of beings, uprooting suffering, repaying kindness—these eight words constitute the aim and purport of the *Earth Store Sutra*. It would be too much for us to go into detail. I went over the important points so you would get the gist of it.

At the mention of the practice of filial piety, the thought, "I've got to go home to be filial to my parents" pops into some people's minds. Once they get home and see their parents, they forget all about it. While here, they mean to be filial to their parents, but once back home, they forget all about it. Why? It is because they do not truly understand the meaning of being filial to their parents.

To be truly filial to your parents, you should be studying the Buddhadharma. When you study the Buddhadharma here, you are being filial to your parents. It is not necessary that you have to go home to practice filiality since you forget all about it once you get home. By studying the Buddhadharma here and becoming the best person in the world, you will benefit the world. By benefiting the world, you are being filial to your parents.

There are four types of filiality, namely: lesser, greater, remote, recent. "Lesser filiality" refers to filiality within one's family, toward one's own parents. It falls short of "extending the filiality for one's elders to others' elders"—of achieving vast and great filiality.

之老」，未能做到廣大的孝。什麼叫廣大孝？廣大的孝就是「大孝」——孝於天下，以天下的父母為父母，這叫「老吾老以及人之老」。這是廣義的，不是狹義的。但這大孝，還談不到真正的孝。「真孝」是什麼？真孝，只有你成佛，那才是真孝。這是在四種的孝之外，是一種真正的孝順。

所以釋迦牟尼佛，你看他！父親不准他出家，把他鎖在皇宮裡。他自己偷偷跑去出家修行，在雪山受了六年的苦，然後在菩提樹夜睹明星，悟道成佛，這是真正的孝順。所以當他成佛了，就到天宮為母親說法，你說這是不是真孝呢？

什麼叫「近孝」？近孝是仿照近代孝順父母的人，去學孝順父母的方法，這叫近孝。「遠孝，效於萬古；近孝，效於當時。」近孝也可以說是小孝，但是又有多少不同的。遠孝，效於萬古，好像中國有二十四孝，這二十四孝是效於萬古，萬古流芳。

談起二十四孝，中國有一個叫董永的，董永又叫董黯，他很孝順父母的。他的鄰居有個姓王的，叫王寄。這個董永是最沒有錢，最窮的一個人，而王寄是最有錢的一個人。可是董永的母親，因為兒子孝順，就吃得身體很肥胖，雖然很老了，但一天到晚都很快樂。而王寄的母親，有錢是有錢，吃雞、鴨、魚、肉，盡吃好東西，但是瘦得不得了，非常的瘦。她不高興，總是憂愁。

What is vast and great filiality? It is the 'greater filiality' that attends to all under the sky, regarding everyone's parents as one's own parents. It is extending filiality for one's elders to others' elders. Its scope is expansive, not narrow. Yet this 'greater filiality' falls short of being 'true filiality'. What is 'true filiality'? True filiality is when you become a Buddha; it is beyond the scope of the four types of filiality. It is genuine and true filiality.

Take the example of Shakyamuni Buddha. Although his father forbade him from becoming a monastic and locked him up in the palace, he secretly ran away to cultivate the Path as a monastic. After six years of hardship on Snow Mountain, he sat under the bodhi tree and, upon seeing the shining stars in the night sky, became enlightened to the Path and attained Buddhahood. That is 'true filiality'. After he became a Buddha, he ascended to the celestial palace to speak the Buddhadharma for his mother. Wouldn't you agree that *that* is 'true filiality'?

'Recent filiality' is the practice of filiality patterned after latter-day role models. 'Remote filiality' is the practice of filiality patterned after the ancients of old. Recent filiality is comparable to lesser filiality, with some exceptions. Remote filiality is illustrated in China's Twenty-four Paragons of Filiality. They are exemplars for all times. The august virtue they exemplified endures through all ages.

Speaking of the Twenty-four Paragons of Filiality, there's one in China named Dong Yong, also known as Dong An, who is very filial. One of his neighbors, Wangji, was the richest man, while he himself was the poorest. Dong An's mom, by virtue of her son's filial devotion, was well-nourished and plump. Though old in age, she was happy day and night. On the other hand, Wangji's mom ate the finest delicacies—poultry, seafood, assorted meats—but she was skin-and-bones. She was unhappy and worried all the time.

有一天董永——董黯不在家，王寄也不在家。瘦婆就問肥婆說：「你家裡這麼窮，也沒有什麼好東西吃，妳為什麼這麼胖呢？妳這麼大年紀，這麼胖是什麼道理？」董黯的母親就對這個瘦婆說：「因為我的兒子非常的孝順，他一點壞事也不做，又守規矩，又勤儉做工。所以我一點也沒有憂愁，很快樂的。心廣體胖，我心裡這麼歡喜，所以身體就很胖。」然後董永的母親——就是這肥婆，又問瘦婆說：「妳這麼有錢，家裡吃得這麼好，為什麼妳這麼瘦呢？妳簡直骨瘦如柴。妳是不是有什麼毛病啊？」這個瘦婆就對肥婆說：「我呀！有錢是有錢，吃得也好。唯獨這個兒子，不守規矩，盡做一些非法的行為。今天也犯法，明天也犯法；今天被警察抓去問話，明天又有傳票到家裡來。我一天到晚為這個兒子擔心，吃得再好也不覺得快樂，一天到晚憂愁得不得了。所以，就一天一天瘦下來了，胖不起來。都是因為這個愁。」

這兩個一肥一瘦，這麼互相談一孝一逆，一個談孝順的兒子，一個談忤逆的兒子時，這個忤逆的兒子回來了，在旁邊偷聽這兩個肥瘦的女人講話。等她們兩個離開了，各回各的家後，這個王寄就到董黯的家裡，將這個肥婆拳打腳踢，痛打了一頓，說「妳盡講閒話，妳為什麼對我母親講這麼多囉囉唆唆的話？」這樣打了一頓，董永回來了。他看他母親不高興，就問她為什麼，她母親就對她的兒子說：「今天王寄過來把我打了一頓，說

One day, when both sons were away, the skinny mom inquired of the plump mom, "Your family is poor and you don't have any good food, yet you're all chubby. How is it that you get so plumpish at your old age?"

Dong An's mom told the skinny mom, "My son is very filial. He does not do anything bad. He abides by rules and regulations and he works hard. I have no worries at all and I am very happy. As the saying goes, when the heart is carefree, the body plumps out. I'm happy, so I plump out."

She went on to ask the skinny mom, "You are wealthy and you eat good food. So why are you all skin and bones? Is there something wrong with you?"

The skinny mom replied, "Sure I've got money and eat well, but my son is a roughneck. He gets in trouble with the law day in and day out. He's either wanted by the police for questioning, or there'd be some warrants for him to appear in court. I worry about him all the time. No matter how well I eat, I am not happy. I'm stressed out. I get skinnier by the day because there's no way I can put on weight when I'm all worried."

While the two moms—one skinny, one chubby—were chatting up a storm about their sons, the unfilial one returned and overheard their conversation. After the moms had said their goodbyes and went home, Wangji went to Dong An's house and beat up the chubby mom. "You blabbermouth! Why did you feed my mom all that crap?" he yelled.

When Dong An came home and saw his mom upset, he asked why. She told her son, "Wangji was here and beat me up. He accused me of speaking ill of him to his mom." Dong An did not say anything to that but simply comforted his mom, "Please don't be mad. That's just how he is."

我今天跟他母親講他的壞話。」董黯一聽，也不出聲，就安慰他的母親說：「妳不要生氣啦！他是這樣一個人呢，不要怪他了。」可是他的母親自從被這麼一個壞孩子給打了一頓，罵了一頓，就生病死了。

母親死後，董永這回可發大脾氣了，「啊！在我母親活著的時候，我不和你打架。因我怕母親憂愁呢！現在你把我母親給害死了。」於是乎，拿著刀就把王寄給殺了。這個瘦婆怕她兒子被人殺了，果然被人殺了。殺了之後，董永拿王寄的頭，到他母親的墳前，放在一張桌上，叩頭焚香說：「母親！您不要生氣啦！他打您不是嗎？現在我給您報仇，我把他殺了，拿他的頭來祭奠您。」祭完，你說怎麼樣呢？他拿著這個人頭，就去自首報官，到縣政府去投案。說是：「因為他把我母親打了一頓，我母親就死了，現在我把他殺了，來祭祀我母親。現在官府怎麼樣斷我，我就怎麼接受這種懲罰，我不會逃避王法的。」縣官就判他終身監禁。終身監禁之後，偏偏遇著當時的皇帝大赦，所有的罪人都被赦免了，不追究他以往的罪過，他就被放出來了。放出來以後，做了很大的官。原因來自他是一個孝順的兒子。

孝雖有遠孝、近孝、大孝、小孝，要是講起真正的孝順，就是修道，將來成佛。你們現在研究佛法，不回家去，這就是「真孝」。真正能研究佛法，能行持佛法，這才是真正的孝順父母。

(下期待續)

Don't mind him." However, after his mom got beaten up and yelled at by that hooligan, she got sick and died.

Upon his mom's death, Dong An's temper raged, "When my mom was alive, I did not fight with you to keep her from worrying. Now this has led to her death." So he picked up a knife and killed Wangji. The skinny mom had always worried that her son might get himself killed one day, and sure enough, he got killed. Afterwards, with Wangji's head in hand, Dong An went to his mom's grave and set the head on an altar table. He lit incense, bowed, and said, "Mom, please don't be mad anymore. So he beat you up, right? Now I have avenged you. I killed him to offer his head to you."

When he finished with the rite of offerings—guess what happened next? He took the head with him and turned himself in, confessing, "My mom died after the beating. So I killed him and made offering of his head to my mom. Do what you will with me. I'll accept the court's verdict, and won't dodge the law." The county prefect handed down a life sentence and he was put in jail. It just so happened that the emperor granted a general amnesty and all convicts were set free. Without further questioning, Dong An was released. After his release, he became a high-ranking government official. This is due to his filial piety.

Although filiality is categorized into four types (remote, recent, greater, lesser), true filiality is cultivating the Path and accomplishing Buddhahood in the future. Now that you are studying the Buddhadharma—without having to return to your homes—that is 'True Filiality'. To truly be able to study the Buddhadharma, and be able to practice and uphold the Buddhadharma, is what it truly means to be filial to your parents.

(To be continued ...)

光音天、科學

Science and the Heaven of Light-Sound

宣公上人一九八二年十一月廿八日晚間開示
Instructional talk given by Venerable Master Hua on November 28, 1982

問：佛教裏說：「人的始祖，是從光音天來的。」這與現代科學理論，有沒有牴觸？譬如，科學上有「進化論」，說人是從最原始微生物狀態，經過若干億兆年逐步進化演變，最後才從猿猴變為人。這個在佛理上講得通嗎？

答：人是從光音天來的，這個來源不只七億兆年，恐怕七億億兆年以前就有這種情形。光音天的天人來到人間，並不是那麼完整，他們已失去智慧。爲什麼呢？這就等於我們人投胎又去托生一樣。當初這個世界沒有人類，尚未開化，混沌一片，如雞蛋似的。天人好像蒼蠅似的，飛到這世界來，以爲有什麼好吃的。從光音天到地球來，恐怕也要經過很長的時間才能到達。好像現在的衛星火箭，打入太空軌道，要經過人間很久的時間，或幾年才能入軌道。同理，天人到地球來，本來沒有什麼目的地，他們各處旅行，把指南針丟了，到了地球就手忙腳亂。他們到了地球，也不像以往在天上那麼聰明，他們僅存一種知覺性，不像在天上那麼完整。好像人本來很聰明，但死了再托生做小孩，把前生的事就忘了。也像人撞車之

Q: Buddhism states that the first ancestor of mankind came from the Heaven of Light-Sound. Doesn't this conflict with modern scientific theory? For example, in science the theory of evolution says the most primitive microorganisms, undergoing progressive changes through hundreds of billions of years, gradually evolved into apes, and finally into humans. Does Buddhism agree with this theory?

A: People came to the earth from the Heaven of Light-Sound. Their coming wasn't just seven hundred billion years ago. Perhaps such a situation already existed seven thousand trillion years ago. When the gods from the Heaven of Light-Sound came to this world, they were no longer that perfect and had already lost their wisdom. Why? For the same reason that people lose their wisdom when they get reborn. In the beginning, there were no humans in this world, and it was still undeveloped, an indistinguishable mass, like a chicken egg. The gods flew to the world like flies, thinking there was something good to eat here. To get from the Heaven of Light-Sound to the earth, they probably had to travel a long time, just like how it takes a long time for a satellite launched into space to enter its orbit, perhaps several years in human time. The gods didn't come to the earth for any special reason. They had been travelling and had lost their compass, so they were in quite a flurry when they got to the earth. When they reached earth, they were not as intelligent as they had been in the heavens. All they had left was a perceptive nature. They weren't as perfect and whole as when they were in the heavens. In the same way, a person may be very intelligent, but when he dies and gets reborn as a child again, he will

後，失去所有知覺，變得迷糊混淆。

雖然說他們從光音天來，但是逐漸都失去本有的德性與智慧，只有一點點知覺性存在。雖然說人從天上來，但是也來得很少，沒有人知道他們究竟來了多少？時間也無人可以考查。既無歷史可查，也沒有什麼根據。

至於所謂的「科學」，並不是什麼科學，這是人取的一種代名詞，叫它為「科學」。其實它只是一種理論、理性。這種道理圓滿或不圓滿？就要憑各人的見地和理解力。有些人懂得多點，有些人沒學過科學，就不懂科學。那麼是不是沒學過科學的人，在他自性中就沒有這種理性呢？不是的。不論你有沒有學過科學，在自性裏這個理性仍然存在。不能說學過科學，就有科學；沒有學過科學，就沒有科學。這就像佛性一樣，人人自性中皆有。

科學，只是佛性的一小部分，並不是一個很完整的理性。說人研究科學如何如何，寫出的理論又如何如何，其實這只是個人的顛倒執著，頭上安頭，故意無事找事忙，忙來忙去也找不出一個所以然來；研究科學，研來研去也研究不出什麼名堂來。

(下轉至第6頁)

have forgotten all about his previous life. It is also like victims of car collisions who fall into a coma and become totally stupefied.

Although it's said that they came from the Heaven of Light-Sound, they gradually lost their original virtue and wisdom and only had a little bit of perceptive ability left. Although they are said to have come from the Heaven of Light-Sound, only a few came, and ultimately no one knows how many. No one can verify when they came. There are no historical records to consult, nor is there any basis for this theory.

As for the so-called science, there is no real thing called science. People just made up the name "science" and called it that. It's actually just a body of theories. Is this kind of reasoning perfect or not? It depends on each person's perspective and faculty of understanding. Some people understand it, and others have not studied science before, and do not understand science. Does that mean people who haven't studied science before lack that kind of reasoning in their own nature? No, regardless of whether you've studied science or not, that kind of reasoning exists in your nature. You cannot say that if someone has studied science, then he has the ability to understand science, and if he hasn't studied science, then he doesn't have the ability to understand science. It's the same with the Buddha-nature; everyone has it in his own nature.

Science is only a small part of the Buddha-nature, and it is not a very complete kind of reasoning. You may say people are doing such and such research in science, and writing about such and such theories, but actually, those are just the upside-down attachments of people. They are as if "adding a head on top of a head." Having nothing to do, they look for something to keep them busy. Busily doing this and that, they never discover anything. They study science, investigating back and forth, but they never reach any real conclusions.

(Continuation in Page 6)

衆生三醉醒無秋

*Beings are made drunk by the three poisons and
one knows not when they'll wake up*

恒是法師開示於二〇一六年十一月二十五日金輪聖寺梁皇寶懺午齋期間
Instructional Talk by Dharma Master Heng Shr on November 25, 2016,
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

我記得剛來到金輪寺的時候，是1999年的10月。但是也許來的年份不太對，因為是1999年，所以就久久久。現在經過十多年了，還在這裡跟大家有一個緣分。不知道是好事還是不好事。那當然是好事，我就繼續努力。

那時大家很喜歡拜梁皇寶懺，所以非常踴躍來拜懺。上班的人白天上班，晚上就來金輪寺隨喜，拜懺。金輪寺的佛友很歡喜，稱佛唱偈，讚歎佛這一種的音聲法會。大家都覺得很好，很莊嚴。所以早幾十年就是這樣的拜懺。

後來慢慢地，法總其它的道場，也都在感恩節的時候拜梁皇寶懺。大家都把時間調回到早上起香。我們也是跟著這麼做。漸漸地大家的因緣，就有所不同了。很誠心的人還是可以排除萬難來參加。不管是拜全程也好，或者是隨分隨力也好。相信大家來拜梁皇寶懺，都是懷著一顆很真誠的心，要來求懺悔的。這真誠的心就是菩提心，轉動、開發的一種力量。因此在金輪寺拜懺，希望大家都可以倍加地真誠，不會變得隨榔唱和，那就是一點意思都沒有了。

I remember the time when I first came to Gold wheel Monastery was October of 1999. It seemed as if the year was not quite right. Because of the year 1999, I was destined to stay forever and ever (the Chinese pronunciation for "9" rhymes with the character "久" which means a very long time). Because of the affinity I have with all of you, we are here still after more than ten years' time has passed. I don't know if that's a good thing or not. But of course it is a good thing, so I have to continue to go forward with vigor.

At that time everyone came to participate in the Emperor Liang's Jeweled Repentance with great joy and enthusiasm. Those who had to work during the day did so and came to Gold Wheel Monastery in the evening to partake in the repentance ceremony. The dharma assembly was adorned and filled with exhilarating sounds of dharma friends chanting the sutra verses and praising the Buddhas. This was the format we followed in the earlier time, some ten odd years prior.

Then gradually over the years other Dharma Realm Buddhist Association branch monasteries began conducting Emperor Liang's Jeweled Repentance around Thanksgiving. Everyone also started going back to having the first incense to the morning hour. We followed this trend as well. Because of this change the causes and conditions for participation in the repentance ceremony started changing too for many people. Those who were very sincere still were able to overcome the many obstacles to come to join the assembly. Whether participating in the repentance ceremony in its entirety or just part of it, those who were in the assembly I believe came with a mind of utmost sincerity to bow in repentance. This mind of utmost sincerity is the Bodhi mind; it has the power to turn and initiate. Therefore I hope that here at Gold Wheel Monastery people will double down on their effort and sincerity and not just go with the flow, because just going with the flow will be pointless.

今年拜懺，有幾次我都覺得非常地感動。感動到我幾乎自己要哭出來，拜不下去了。因為讀到了諸佛的聖德，我們眾生的業障種種。所說的就是這麼樣的真實。但是想想自己，在一支香裡面，自己是怎麼樣的起心動念呢？雖然我在拜懺的時候，基本上是沒有什麼想法，但是想想我們眾生妄想紛飛。這種自私自利、私慾的心這麼樣的重；這一種無始以來的無明這麼樣的深。怎麼能夠衝破這種種的黑暗，讓佛光可以照出我們的心光呢？讓佛光與自己的心光能夠合一呢？這絕對不是一件簡單的事。

因此我今天就想到了普賢菩薩。想到普賢菩薩這一位大願王。他為什麼能夠成就大願？因為他有大行。他是真的去實行。他這種力量是不可思議的。在華嚴經裡面，對普賢菩薩的甚深定力講得非常清楚。所以普賢菩薩有真正的大願力，有真正的大行力。他的定力、慧力、戒力是不可思議的。因此在懺文裡面有說：「願我們眾生遠證讀誦，猶如普賢。」能夠學習普賢菩薩這樣的行持，能夠向普賢菩薩來頂禮懺悔。希望我們也可以深入經藏，得到真正的智慧。我們就不會再做糊塗事。

(下期待續)

When bowing in repentance this year, I felt very touched a couple of times, almost to the point of shedding tears and not being able to continue. When I came upon the repentance text depicting the sagely virtues of the buddhas and the karmic obstructions of the living beings and so forth, it just seemed so true and real. In retrospection, in the period of one incense session, how has my mind become stirred and moved? When I bow in repentance, I do not have any thoughts in particular. Yet, I think about us living beings having so many random thoughts, having a mind of selfishness and of seeking personal advantage, a consequence of the deep-seated ignorance that has been with us from beginning-less time. How can living beings break through such darkness so that the Buddha's light shines upon our mind? How are living beings able to blend and unify the light of our mind with the light of the Buddha? This is absolutely not an easy task.

Therefore, today I think of Universal Worthy (Samantabhadra) Bodhisattva, the King of Great Vows. How was Samantabhadra Bodhisattva able to accomplish such great vows? It is because he has great conduct. He genuinely walks the true path and carry out the lofty practice. The power derived from this conduct is inconceivable. The Avatamsaka Sutra gives a vivid description of Samantabhadra Bodhisattva's profound samadhi power. Consequently Samantabhadra Bodhisattva has true power of great vows and great conduct. His power of samadhi, wisdom, and sila is inconceivable. A passage in the repentance text reads, "May we living beings in the future certify to the ability to read and comprehend like Samantabhadra Bodhisattva." We should learn from Samantabhadra Bodhisattva and emulate how he upholds the practice. We should also pay respect and prostrate to Samantabhadra Bodhisattva in repentance. I hope we will be able to delve deeply into the sutra treasury and obtain true wisdom so that we will no longer do muddled things.

(To be continued ...)





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金輪聖寺

2020年3、4月每週法會時間表 Schedule of Weekly Events – March and April of 2020	
日期	法會
3/1 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
3/8 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
3/15 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
3/22 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
3/29 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
4/5 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
4/12 (星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
4/19 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
4/26 (星期日)	慶祝釋迦牟尼佛聖誕法會 浴佛法會 Celebration of Shakyamuni Buddha's Birthday 8:00 am — 3:00 pm

～常將有日無日，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.*