



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—上堂說法

古往今來春復秋 爭名奪利幾時休
富貴榮華三更夢 誰見享受永無憂

Entering the Hall to Speak Dharma

Composed by Venerable Master Hsuan Hua

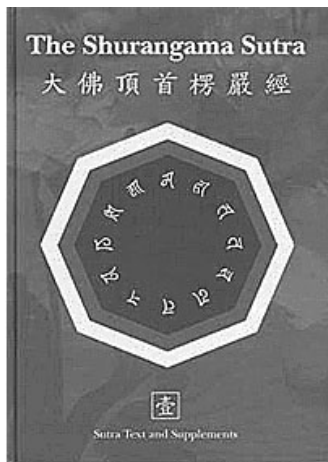
*From ancient time to the present,
through countless springs and autumns,
When will the contention for fame and gain end?
Aristocracy and affluence constitute the midnight dream.
Who regards indulgence as luxury to be forever worry-free?*

本期內容

- 2 大佛頂首楞嚴經淺釋
- 7 地藏菩薩本願經淺釋
- 12 得一萬事畢
- 14 懺其前愆，悔其後過

Table of Contents

- 2 The Shurangama Sutra
- 7 Sutra of the Past Vows of Earth Store Bodhisattva
- 12 When You Attain the One, All Things Are Completed
- 14 Repent of Past Offenses; Reform to Prevent Future Transgressions



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 #274)

是故應知，汝言覺了能知之心，潛伏根裏，如琉璃合，無有是處。

是故應知：因為上邊這個道理，所以你就應該知道。汝言覺了能知之心，潛伏根裏，如琉璃合：你所說的，你覺了能知之心，藏到眼根這個地方，就好像眼睛合上琉璃。無有是處：你這個道理不對的，你又錯了！

【編按】以下節自一九八八年七月十一日、八月二日「主觀智能推動力」講座

我們今天這段經文，主要就是破阿難那個妄見。他說以琉璃籠眼，他用這個理論，說心潛在根內。「潛在根內」，大概就是說眼睛的瞳仁；這個瞳仁能看見外邊，就像玻璃似的。他覺得他提出這個理論是很妙的、很多旁人不懂的，可是佛又把他這個理論給破了。他又生出這種邪知邪見——這叫「邪」，不是正知正見。這種邪知邪見，對人是沒有害的；可是對人的思想上，就很容易誤入歧途。

Therefore, you should know that you state the impossible when you say that the mind, which knows, understands, and is aware, is concealed in the vision organ in the same way when eyes are covered by crystal bowls. There is no such thing.

Therefore, through the principle explained above, you should know that you state the impossible when you say that the mind, which knows, understands, and is aware, is concealed in the vision organ in the same way when eyes are covered by crystal bowls. To say that the aware and knowing mind is hidden in the eye is incorrect. **There is no such thing.** Your principle is not right. You are wrong again!

Editor's Note: The following is an excerpt from the "Driving Force of Subjective Wisdom" seminar on July 11, 1988 and August 2, 1988.

The main purpose for today's passage is to break down Ananda's deluded view. Ananda employed the principle of covering the eyes with crystal bowls and said that the mind is concealed in the vision organ. He was probably referring to the pupil of the eye that enables one to see outside similar to a glass pane and felt his theory was so wonderful that not many people would understand. However, this theory was again shattered by the Buddha. This deviant knowledge and deviant view brought forth by Ananda is not the proper knowledge nor the proper view. On the surface, it might seem that it poses no harm to people; but it might mislead people's minds and easily cause them to go astray.

因為佛不願我們誤入歧途——在這個地方上，用這不正當的見解，來揣測本妙明心。所以又問阿難：「你說如果像琉璃籠眼，那麼應該能看見這個琉璃。你看不看見這個琉璃呢？」阿難說：「看見了！」那麼佛就以他這個理論，來破他的理論。佛若不問這麼一聲，阿難或者另有旁的辯論發揮出來。所以佛就以他這個矛盾，來破他的矛盾。為什麼叫「矛盾」呢？因為他要是說潛在根裏，像琉璃籠眼能看見琉璃，那麼他為何不能自己看見自己的眼睛？如果可以看到眼睛，這個眼睛就變成外邊的東西，是外邊的境界，不是自己的。如果看不見，那究竟潛在什麼地方呢？所以佛說他這「心如琉璃籠眼」，是無有是處。

這是很簡單、很平常的，沒有什麼很奧妙的道理在裏頭，這人人都應該知道的，很淺顯的。你若把它講得很妙，很高深，這你永遠都不會懂的。佛說這部經典，就是當時和一些門人（弟子）在那兒互相討論道理；弟子把它記載下來了，這就是經典。所以這個道理，並不需要想得怎樣高深，怎樣奧妙！

現在這一段，是在「七處徵心」的經文。說是「徵心」，實際上是「顯見」。在我們眼睛看見的這個「見」，有見境，它怎麼就能見呢？耳朵怎麼能聽聲，鼻子怎麼能嗅香，舌怎麼樣嚐味，身怎麼樣覺觸，意怎麼樣知道這個法？這裏面，有「見、聞、嗅、嚐、覺、知」六種作用；這六種作用，都叫「常住真

Because the Buddha does not want us to go astray – at this point, using this perverse opinion to speculate the original wondrous bright mind, he therefore asked Ananda again: “If you say that it’s like concealing the eyes with crystal bowls, then you should be able to see these crystal bowls. Did you see it or not?” Ananda replied: “I see it!” Then, using Ananda’s notion, the Buddha shattered Ananda’s theory. If the Buddha had not asked this question, Ananda might have another debate to play out. Therefore, the Buddha used Ananda’s own contradiction to break his perverse argument. Why is it called ‘contradiction’? It is because if he says that it is concealed inside the organ like the eyes covered by crystal bowls and yet can still see the crystal bowls, then why can’t he see his own eyes? If he can see his own eyes, then those eyes would become external objects. They are subject to an external state that doesn’t belong to him. If he can’t see them, then where would they be concealed? Hence, the Buddha stated that there is no such thing as the ‘mind is like eyes covered by crystal bowls.’

This principle is very simple, very ordinary, and not mysterious at all. Everyone should know this. If you speak of it wonderfully and profoundly, you will never understand it. When the Buddha spoke this sutra, he was with his disciples and they discussed these principles with each other. After the disciples documented these principles, it became a sutra. Hence, with regard to this principle, you don’t need to think about how profound or mysterious it is!

This passage of the sutra text is part of ‘Seven Locations of Inquiring the Mind’. Although it is called ‘Inquiring the Mind’, it is in fact a ‘manifestation of Seeing.’ When our eyes see, this ‘seeing’, is eyesight. What enables them to see? How do our ears hear sounds? How does our noses smell fragrance? How does our tongues taste flavor? How do our bodies feel touch? How do our minds know about this dharma? Within all these includes the six functions of seeing, hearing, smelling, tasting, feeling, and knowing. These six functions are called the ‘permanent dwelling of the True Mind with pure nature and bright substance’. It

心、性淨明體」，也都叫「佛性」。在眼睛就叫「見」，在耳朵就叫「聞」，在鼻子就叫「嗅」，在舌頭叫「嚐」，在身上叫「覺」，在意裏邊就叫「知」。這是一個佛性（也就是我們真心）的變化，已經不是那個本體了。那麼佛現在就叫阿難明白那個本體，明白本體，就不向外馳求了！也就是如此而已。所以「七處徵心」、「十番顯見」，都是這個道理。
——「主觀智能推動力」講座至此

阿難白佛言：世尊！我今又作如是思惟：是眾生身，腑臟在中，竅穴居外，有藏則暗，有竅則明。今我對佛，開眼見明，名爲見外；閉眼見暗，名爲見內。是義云何？

阿難白佛言：世尊！我今又作如是思惟：阿難被佛給批了，他就又做一種理論，來答覆佛的問難。阿難又對佛說了，世尊！我現在又有這樣一個想法。

是眾生身：「眾生」，就是眾緣和合而生的；眾緣，也就是眾業和合而生的。每一個人不是一種業，是有好多種業、很多種緣，生成這一個人。就好像種田，種籽種到地裏頭，不是單單有一個種籽就可以，又要有泥土，又要太陽曬，又要天上下雨灌溉滋潤它，才能生的。我們人也是有種種的因緣，才能生成一個人，所以說「眾緣和合而生，故名眾生」。

這個眾生的身，腑臟在中：「腑臟」，就是我們身上的五臟、

is also known as 'Buddha-nature'. On the eyes, it's called 'seeing', on the ears it's called 'hearing', on the nose, it's called 'smelling', on the tongue, it's called 'tasting', on the body, it's called 'feeling', on the mind, it's called 'knowing'. These are the transformations of the Buddha-nature (our true mind) and they're not the original substance. Here the Buddha wanted Ananda to understand the original substance. If one recognizes the original substance, one will no longer seek from the outside! That's all there is to it. Hence the same principle applies both to the 'Seven Locations of Inquiring the Mind', and the 'Ten Manifestations of Seeing'.

End of the 'Driving Force of Subjective Wisdom' Seminar

Ananda said to the Buddha, "World Honored One, I now offer this ponderation: viscera and bowels lie inside the bodies of living beings, while the orifices are open to the exterior. There is darkness at the viscera and light at the orifices. Now, as I face the Buddha and open my eyes, I see light: that is to see outside. When I close my eyes and see darkness, that is to see within. How does that principle sound?"

Ananda said to the Buddha, "World Honored One, I now offer this ponderation." Ananda was criticized by the Buddha and so he came up with another theory to answer the Buddha's question. Now I think of it this way:

The bodies of living beings: Living beings are born from the mixing of a multitude of karmic conditions which result in birth. Each of you people are not engendered from one kind of karma but from many. Just as a field of crops requires many conditions beyond the simple planting of a seed – there must be earth, sunshine, and rain – we people are also born from a variety of causes and conditions.

Viscera and bowels lie inside the bodies of living beings: The "viscera and bowels": the heart, liver, spleen, lungs, and kidneys are

六腑。五臟是心、肝、脾、肺、腎，六腑是膽、胃、大腸、小腸、三焦、膀胱。「腑」就是藏這個「臟」的，總而言之，就是肚裏頭這些東西，這叫「腑臟」。這個「臟」字，又可以當「藏」字講，因為在裏邊我們看不見，所以這叫藏起來了。也可以當「髒」字講，就是不乾淨的。因為肚裏頭，不是屎就是尿，這些東西都是不乾淨的，所以叫「髒」。

竅穴居外：眾生的身體，竅穴在外邊。身上有竅、有穴，什麼叫「竅」？什麼叫「穴」？好像眼睛，這就是眼竅，耳朵有耳竅。耳朵窟窿，這叫「耳穴」。鼻子是鼻竅，鼻子也有兩個窟窿，這叫「穴」，就好像洞似的。中國講洞穴，「穴」就是一個窟窿；言其眼睛也有窟窿，耳朵也有窟窿，鼻子也有窟窿，尤其嘴這個窟窿，怎麼也填不滿。你給它填上一些東西，吃飽了，明天它又餓了。它裏邊總有新陳代謝，總搬家，所以給人不知添了多少麻煩！你看，一天要不是吃三餐佔去三個鐘頭，這三個鐘頭，就可以或者講經、或者是坐禪。就因為吃這三餐，一天忙忙呵呵的，爲了填這個窟窿、填這個穴；但是始終也填不滿的，所以這就叫「無底洞」。

有藏則暗：因為身體裏邊有臟腑，潛伏在裏邊；這裏邊沒有光明，所以就暗。**有竅則明：**外邊東西怎麼知道的呢？就因為有竅，就明。現在阿難又不用眼鏡來做比喻了，他用竅；所以這個阿難真聰明，聰明絕頂。哈！

said to be the five viscera, and the six bowels are the large intestine, the small intestine, the “triple warmer,” the bladder, the gall bladder, and the stomach. The bowels can be said to be hidden because they are inside and they can also be called “filthy” because everything in them is either excrement or urine.

While the orifices are open to the exterior: As to the apertures and openings, the eyes, ears, and nose are apertures, and the eye-socket, the entrance to the inner ear, and the nostrils are openings. Then, of course, there is the mouth-opening, an opening which you never manage to fill up. Today you eat your fill, but tomorrow you are hungry again. So you eat again and fill up the opening but by the following day you’re hungry once more. Everything has moved out. Inside there is a constant assimilation of the new and elimination of the old (metabolism). This process causes people a lot of trouble.

Eating is a lot of trouble. Just think of it: if you didn’t spend three hours a day eating three meals, we could use the extra time to lecture sutras or sit in Ch’an. But because you eat three times a day, you’re kept extremely busy every day just filling up that mouth-opening. But in the end, you’ll never fill it up. Hence this is called a ‘bottomless pit’.

There is darkness at the viscera and light at the orifices. Since the bowels and viscera are hidden in the body, they are in darkness. How is it one knows external things? Because there are apertures, so there is light. Now Ananda isn’t referring to them as eyes in his analogy, but as apertures. Ananda is really smart. He’s extremely intelligent. Ha!



我說阿難聰明，他是比我們都聰明；我們現在都想不出這麼多的辦法來答覆。你說，他想出來多少辦法啊！左一條見解，右一條見解，佛問他這麼多，他都有話講。佛要是問我們現在這些人，恐怕我們都不一定有這麼巧妙的答覆。阿難理論很多，因為他博聞——「多聞第一」，所以他知見是很廣博的。什麼知見？就是思惟，就是想。能想東西，沒有理的，他都想出個理由。我相信阿難如果做律師的話，那是第一流的律師。為什麼？沒有道理，他會講出道理來。

「是眾生身，腑臟在中，竅穴居外，有藏則暗，有竅則明」，簡單重述這段經文的意思，這就是阿難說：眾生的身體，五臟、六腑在裏面，竅穴在外邊。因為裏邊有臟腑潛伏，沒有光明，所以就暗。外邊有竅穴，就明。

阿難又繼續說了，今我對佛，開眼見明，名為見外：現在我對著佛，睜開眼睛，就看見光明，這就是見了外邊。閉眼見暗，名為見內：我閉上眼睛，就看見黑暗，這就叫「見內」。是義云何：這個道理佛您說怎麼樣啊？

(下期待續)

Ananda is more intelligent than we are. We couldn't think of so many ways to answer. How many methods has he come up with already? He has one opinion after another. Whatever the Buddha asks, he has an answer for it. If the Buddha were to ask us now, I'm afraid that we won't necessarily have such a clever answer. He always got something to say; he's full of theories and arguments and thoughts and ponderations. He was, after all, foremost among the disciples in learning. Where there is no principle, he can expound a principle. He would have made a first-rate lawyer.

Viscera and bowels lie inside the bodies of living beings, while the orifices are open to the exterior. There is darkness at the viscera and light at the orifices. To simply reiterate the meaning of this passage: Ananda had said that living being's body includes the five viscera and six bowels inside, and the orifices are open to the exterior. Because the viscera and bowels are hidden inside, there is no light but darkness. Since the orifices are on the outside, there is light.

Ananda then continued to say: **Now, as I face the Buddha and open my eyes, I see light: that is to see outside. When I close my eyes and see darkness, that is to see within.** When I see light, it is seeing outside; when I see darkness, it is seeing inside. **How does that principle sound? What do you say to that?**

(To be continued ...)



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

美國葛佛聖城 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)

這四事，第一是結集經藏時，在經的前邊，應該用什麼字，來代表一切的經藏？第二是佛在世的時候，佛弟子同佛在一起住；佛入涅槃之後，又應該和誰在一起住？第三是佛住世的時候，以佛為師；佛入涅槃之後，又尊哪一位做師長？第四就是應該怎麼樣來對待惡性比丘？當時佛就答說，結集經藏，一切經的前邊就用「如是我聞」四個字。第二是依四念處而住。四念處就是身、受、心、法；觀身不淨、觀受是苦、觀心無常、觀法無我，這四念處。第三佛在世的時候，以佛為師；佛入涅槃的時候，就以波羅提木叉（戒）做師父，這是一切比丘、比丘尼的師父。第四對待惡性比丘，就要默而擯之。「默」是不講話，「擯」就是擯棄他，不睬他，不理他。

這個如是我聞，是為斷除眾疑。在結集經藏的時候，大眾頓起三疑，這三疑就是阿難在結集經藏時（之前他證了四果阿羅漢），沒有人給他開門，他就從門縫進到結集經藏的會場裡邊來。因為其他參與結集經藏的人雖然已經證果，但

(Continued from issue #274)

These are the four questions.

1. When compiling the sutras, what words should each sutra start with to represent the Buddhist Canon?
2. When the Buddha was in the world, his disciples lived with him. After the Buddha enters nirvana, with whom should they live with?
3. When the Buddha was in the world, the Buddha was our teacher. After the Buddha enters nirvana, which venerable one should be our teacher?
4. How should we treat evil natured Bhikshus?

At that time, the Buddha responded as follows.

1. During sutra compilation, start each sutra with these four words -- "Thus I have heard".
2. Dwell in the Four Types of Mindfulness. The Four Types of Mindfulness pertains to the body, feelings, the mind and the Dharma. Contemplate the body as impure; contemplate feelings as suffering, contemplate the mind as impermanent; and contemplate the Dharma as without a self.
3. When the Buddha was in the world, the Buddha was our teacher. After the Buddha enters nirvana, take the *pratimoksa* as our teacher. This is the master for all bhikshus and bhikshunis.
4. Give evil natured Bhikshus the silent treatment and ignore them.

"Thus I have heard" is to end the doubts of the multitude. At the time of sutra compilation, the assembly suddenly had three doubts. How did it come about? Prior to the time of sutra compilation, Ananda had certified to Fourth-fruit Arhatship. At the time of sutra compilation, no one opened the door for Ananda to enter the venue. Ananda let himself in through a crack in the door. Although the other members of the sutra-compilation assembly

是記憶力都沒有阿難好。阿難是大權示現，在過去一切諸佛出世，他都當侍者，親近一切諸佛。等釋迦牟尼佛成佛了，他也來出世，當釋迦牟尼佛的侍者，這侍者就是預備結集經藏的。在阿難一上法座時，大眾就頓起三疑。第一是懷疑釋迦牟尼佛又活過來了，沒有入涅槃。因為阿難登上獅子法座結集經藏的時候，相好莊嚴，相貌和佛一樣，只比佛矮了三指，所以大眾就以爲釋迦牟尼佛又活了。第二，以爲他方佛來了。第三懷疑大約是阿難已經證果成佛了。大眾生了這三種疑，等阿難一說出「如是我聞」四個字，這三種懷疑就都沒有了。

結集經藏用「如是我聞」，第一是斷眾疑，第二是遵佛囑，第三是息爭論。因為結集經藏時，阿難的年紀並不大，還很年輕。像他那樣年紀輕的人結集經藏，恐怕就有些老資格的，好像老迦葉、憍陳如、須菩提、這些長老恐怕會說：「你一個年紀這麼輕的人，有什麼經驗，有什麼知識，可以編集經典？可以結集經藏呢？」因為如果阿難說經典是他自己寫出來的，大眾就未免生出一種爭論，說：「你說的根本不對，佛沒有這麼講。」可是阿難一說如是我聞，大眾就不爭了。爲什麼呢？統統都是阿難聽佛所說的，並不是他自己杜撰的，所以就能息爭論。

第四異外道。關於外道用的經典，他們的思想如下：外道的論師說：「一切萬法，世間所有的法，不出有無二字。」或者就是有，說

had certified to fruition, no one could surpass Ananda's excellent memory. Ananda was a provisional manifestation in that life. In his past lives, Ananda had been an attendant to all the buddhas of the past. When Shakyamuni Buddha became a buddha, Ananda was born and became Shakyamuni Buddha's attendant. As an attendant, his duty was to prepare for sutra compilation.

As soon as Ananda ascended the Dharma seat, the assembly suddenly had three doubts. 1st: Did Shakyamuni Buddha come back to life and not enter nirvana? What prompted this doubt? When Ananda ascended the Dharma seat, his appearance was majestic and his features were similar to Shakyamuni Buddha's. The only difference is that Ananda is three-finger-widths shorter than the Buddha. That's why the assembly thought Shakyamuni Buddha came back to life. 2nd: Did a buddha from another buddhaland come? 3rd: Maybe Ananda has certified to the fruition of Buddhahood. All these three doubts vanished as soon as Ananda uttered these four words -- "Thus I have heard".

In sutra compilation, "Thus I have heard" serves four functions. First is to eliminate everyone's skepticism. Second, to abide by the Buddha's last endorsements. Third, to end arguments. Fourth, to differentiate from non-Buddhists. Since Ananda was quite young at the time of sutra compilation, some of the senior elders such as elder Kasyapa, Ajñāta-kaundinya, Subhuti, and others might say, "What kind of experience and knowledge could a young person like yourself have to compile the sutras?" If Ananda said he wrote the sutras, it would be unavoidable that the assembly would argue, "What you are saying is completely wrong. The Buddha did not say that." But once Ananda said, "Thus I have heard," no one argued. Why? Ananda heard everything from the Buddha; Ananda did not make this up himself. Hence, this ends arguments.

Fourth: To differentiate from the non-Buddhists. At that time in India, this was the concept of non-Buddhists: all dharmas are not apart from existence and non-existence. They believed that the myriad dharmas are either

萬法都是有的；或者說萬法都是沒有的。一個有、一個無，就把所有一切法都包括了，所以外道的經典就用阿、嚶兩個字作經首。阿就是無，嚶就是有。爲了異於外道，所以佛在經首就用「如是我聞」這四個字，意思是說如是之法是我阿難親自從佛那兒聽來的。這如是是信成就，我聞是聞成就，爲什麼不說耳聞，而說我聞呢？因爲我是一身的總稱，所以就在我來代表一切的六根。

「一時」：這個「時」，爲什麼不說某年某月某日，佛在什麼地方說法？因爲國際間曆數不同，有的正月是其他國家的二月，有的正月又是其他國家的三月或四月，沒有一定的，所以佛經上就說有這麼一個時候。如果說是一定的時候，考古家未免又要用很多腦汁來研究。而佛不想費考古家這麼多腦汁，這麼多的心血，所以在佛經上就用「一時」——有這麼一個時候，這是時成就。

「佛」：是主成就。佛已經自覺、覺他、覺行圓滿。「三覺圓，萬德備」，所以叫佛。這尊佛就是娑婆世界的教主釋迦牟尼佛。其實釋迦牟尼佛在過去無量百千萬劫已經成佛了，不過因爲看見我們娑婆世界南瞻部州的眾生，機緣已經成熟，所以就來示現成佛，令一切眾生也都成佛，都了脫生死。佛說的法是真實不虛的，我們一切眾生必須要深深地接受這種道理，要是好像耳邊風似的，從這個耳朵吹進來，從那個耳朵出去了，這必定得

“existent” or “non-existent”. Existence and non-existence embody all of their dharmas. For this reason, the non-Buddhist texts begin with the two words “ah” and “ga”. “Ah” is non-existence; “ga” is existence. To differentiate from non-Buddhists, the Buddha gave the instruction to start each sutra with these four words -- “Thus I have heard”. This means that 'thus is the Dharma that I, Ananda, personally heard from the Buddha.' “Thus” fulfills the condition of faith; “I have heard” fulfills the condition of hearing. Why not "the ears have heard" instead of “I have heard”? It is because “I” represents all six senses in the body.

At one time. Why not denote a specific year, month and day of the time the Buddha spoke the Dharma in a certain place? It is because worldwide, different calendars are used. January in one country could be February in another country, or even March/April in others. Since there is no way to pinpoint a precise time, the Buddhist sutras just say there was such a time. If there were a fixed time, archeologists will inevitably spend their brain cells to do research. The Buddha did not want to waste the archeologists' brain cells and energy, so the Buddhist sutras used “at one time”, denoting there is such a time. This fulfills the condition of time.

The Buddha fulfills the condition of a host. The Buddha has self-enlightened, has enlightened others and has perfected his enlightenment conduct. Because he has *perfected the three types of enlightenments* and he is *replete with the myriad virtues*, he is a Buddha. This Buddha, Shakyamuni Buddha, is the teaching host of the Saha World. Actually, Shakyamuni Buddha has become a Buddha numberless millions, even infinite eons ago. However, he saw that the time had ripened for living beings in the Saha World of Southern Jambudvipa, so he came and manifested becoming a Buddha so that all beings will become Buddhas and be liberated from the cycle of birth-and-death. Dharmas spoken by the Buddha are real and true, we must all accept these principles deeply. If we negligibly let the Buddha's teaching go in one ear

不到利益。必須要躬行實踐，實實在在的，連頭髮那麼微細的不真，也不能夾雜，必須要真。

「在忉利天」：忉利天，這是處成就。「為母說法」：釋迦牟尼佛升到忉利天去度他的母親。因為佛出世七天之後，佛的母親摩耶夫人就死了，死後生到忉利天去。摩耶是梵語，翻成中文是「大術」，又翻成「幻」。佛的母親是過去千佛之母，所有佛出世，她都來做佛的母親，就這麼奇怪的事。她來做佛的母親，等佛成佛之後，又要去說法度她，這就像我們人間唱戲一樣。這世間要是你明白了，一切一切都好像做戲似的，在這做戲的裡邊，那就是人生的一個真諦，人生的一種真理。你要是在這一個真理上明白，那個真理你也就明白了。

所以，看戲一般人不會看的，只看戲的節目如何如何，有悲歡離合，又有一些個喜、樂、哀、懼、愛、惡、欲，就看這一些。明白的人呢？一看！啊！原來這都是如幻如化，人生不過如此。「一切有為法，如夢幻泡影，如露亦如電，應作如是觀。」所以佛教化眾生也是遊戲三昧，他對這件事情並不當一回事。不是像我們一般人，東也執著，西也執著，南北更執著，上下更放不下。不能看一切都是圓融無礙的，一切的一切無非是虛妄不實的境界。如果不能這個樣子，就有所執著了。

佛母摩耶夫人的角色就是做佛的母親——千佛之母。而每一尊

and out the other, we will certainly not reap any benefit. We must actually practice truly and honestly, without even a hair's breadth of deceit.

Was in the Trayastrimsha Heaven. This fulfills the condition of place. **Speaking Dharma for his mother.** Shakyamuni Buddha ascended to the Trayastrimsha Heaven to cross over his mother. Seven days after the Buddha was born, the Buddha's mother, Lady Maya, passed away and was reborn in the Trayastrimsha Heaven. 'Maya' is Sanskrit. It means "great magic" or "illusions". The Buddha's mother has been the mother of the past thousand Buddhas; she came to be every Buddha's mother. As strange as it sounds, this is what happened. She came to be the Buddha's mother and after the Buddha realizes Buddhahood, he speaks Dharma for her. This is like a drama that worldly people enact. Actually, if you understand this world, everything would seem like a play. This is the truth in life. Once you understand this one true principle, you will understand other true principles.

Most people do not know how to really watch life's drama unfold; they only look at the agenda, which includes sadness and joy, being separated and being together, plus the other emotions, i.e. joy, bliss, sadness, fear, love, hate, desire. People who understand see through all these and realize that life is but an illusion and transformation. "All conditioned dharmas are but dreams, illusions, bubbles and shadows. They are like dew drops and lightning, contemplate them thus." When the Buddha taught living beings, he was in the Samadhi of playfulness; he did not treat this as a big deal. Unlike the Buddha, most of us cling to everything and cannot let go of anything. We fail to see that everything is perfectly integrated and unobstructed; and, that all states are but illusory and unreal. Failing in this aspect, we are bound to our attachments.

The role of the Buddha's mother, Lady Maya, is to be the Buddha's mother --

佛成佛之後，又要到忉利天為母親說法，每一尊佛都是這樣。但是這個說法，需要輪王來請法，輪王就是轉輪聖王，或者帝釋。釋迦牟尼佛到忉利天去說法，這是誰請的呢？這是他父親請的。他的父親就是輪王，他對佛說：「你應該到忉利天，為你的母親說法，救度你的母親。」這是輪王向釋迦牟尼佛請法，又有的經典說是帝釋請法。帝釋就是三十三天忉利天的天主，他就是以前那個修廟的窮女人。那個窮女人因為修廟就做了天主，做了天主後，知道佛的母親在這個天上，於是就去請佛來忉利天說法，有的經典是這麼講的。那麼無論怎麼講，總而言之，佛說法，就要有人請法。

釋迦牟尼佛為母親說法，說個什麼法？說《地藏菩薩本願經》這個法。這個法是說孝道，人人都應該孝順父母，為什麼要孝順父母？因為父母是人的根本，你孝順父母，就等於自己給自己上肥料一樣。自己行孝道，就是在自己的根上灌溉肥料。所以如果不孝順父母，將來絕對沒有什麼前途的，要是能孝順父母，這把你的根本栽培好了，將來一定會有很光明的前途。所謂本固枝榮，根本栽培好了，枝葉自然就會欣欣向榮；根深葉茂——你這根培得深了，你的枝葉也會茂盛。所以釋迦牟尼佛就說這個法，那麼往後都是釋迦牟尼佛為母說這種的道理。

(下期待續)

of a thousand Buddhas. After every Buddha realizes Buddhahood, he will go to the Trayastrimsha Heaven to speak the Dharma for his mother. This holds true for every Buddha. But before the Buddha speaks the dharma, a Wheel-Turning Sage King or Shakra has to request the Dharma. Who requested that Shakyamuni Buddha go and speak the Dharma in the Trayastrimsha Heaven? It was his father, a Wheel King. He told the Buddha, "You should go to the Trayastrimsha Heaven to speak the Dharma for your mother and cross her over." The Wheel King requested Dharma from Shakyamuni Buddha. Some sutras say it's Shakra who requested the dharma. Shakra is the lord of the Trayastrimsha Heaven, whose former incarnation was that poor woman who renovated a temple. Having renovated a temple, she became a heavenly lord, Shakra. Since Shakra knew that the Buddha's mother was in Trayastrimsha Heaven, he requested the Buddha to speak the Dharma at the Trayastrimsha Heaven. Regardless of which version, the general idea is that someone had to request the Buddha to speak the Dharma.

What Dharma did Shakyamuni Buddha speak for his mother? *Earth Store Bodhisattva's Fundamental Vows Sutra*. This is a Dharma on filiality. Everyone should be filial to his or her parents. Why? It is because our parents are our roots. By being filial to your parents, it is like showering yourselves with nourishment. When we practice filiality, it is like lavishing our roots with fertilizer. If you are not filial to your parents, you will definitely have no future. If you can be filial to your parents, your roots are well tended, leading to luxuriant growth, heralding a bright future. As the saying goes, "Sturdy roots lead to lush branches; deep roots lead to luxuriant foliage." Hence, Shakyamuni Buddha spoke this dharma. What follows are the different principles the Buddha expounded for his mother.

(To be continued ...)

得一萬事畢

When You Attain the One, All Things Are Completed

宣公上人一九八二年十二月五日中午開示於萬佛聖城

Instructional talk given by Venerable Master Hua at noon on December 5, 1982 at the City of Ten Thousand Buddhas

(接上期)

(Continued from issue #274)

我再給你們說個簡單的譬喻。什麼時候叫一？什麼時候叫○？從一歲開始，女的到十四歲，男的到十六歲，這段時期都沒有失去這個一。什麼時候是個○？一入胎到出生，都是在○的位置上，那時候沒有什麼妄想、煩惱、貪瞋癡。等到會吃飯了，餓了就生貪心要吃飯，貪瞋癡就開始發生了；但是這個時候還沒有失去一，這時候是做人的開始。從○字演變成一字，這個一字還是很完整，是一切一切的開始。等到經過人事的變遷，在「一」上又加上東西，就變成二，二又變三，三又變四……，一路一路地增加，增加越多，負擔也就越重，人也越變愚癡了。

性，就是個○字，○就是個性；○性○性，是什麼也沒有，「本來無一物，何處惹塵埃？」修行要修到如渾沌赤子之心，心無一物，就像小孩子似的，返老還童。但返老還童並不是叫你等著吃奶，而是教你貪瞋癡慢疑心都沒有了，這時叫返本還原，和小孩子的知見差不多，很天真無邪，一點也沒有懶惰懈怠心，也沒有佔便宜的心，或人我是非的心，這時是「本來無一物，何處惹塵埃？」

Here is another simple analogy. When is the period of 'One'? The period from ages one to fourteen for girls and ages one to sixteen for boys, the One is not lost. When is the period of 'Zero'? It starts from the time of conception until birth. During this period, there are no random thoughts, afflictions, greed, anger, and delusions. By the time you learn to eat, greed for food arises when you're hungry; and then greed, anger, and delusion all start to occur. Nonetheless, at this time, you still have not lost the 'One'. This is the start of you living as a human person. When 'Zero' turns to 'One', the 'One' is still intact, and it is the beginning of everything. When you have undergone the vicissitudes of people and matters, more things get added onto 'One'. One becomes two, two becomes three, three becomes four, on and on it keeps adding up. When more things are added on, the burden gets heavier, and the stupider you become.

The nature is 'Zero', and 'Zero' is the nature. Put together, Zero nature is devoid of everything.

*Originally, there is not a single thing;
Upon where can the dust alight?*

In cultivating the Way, we have to cultivate to the point of having the heart of a child. Our mind should be void, like that of a child. As we grow old, we should go back to our childlike wonder. This does not mean simply waiting to be fed. Rather, it means you should cast out all thoughts of greed, anger, delusion, arrogance, and doubtfulness. It is "going back to the root and returning to the source." Our thoughts and outlook resemble those of a child -- innocent and pure, without the slightest bit of laziness or slackening, without greed for taking advantages, without a mind that discriminates self vs. non-self, right vs. wrong. This is the stage of "Originally there's not a single thing; upon where can the dust alight?"

所以修道若是能真明白這個理，才能真正覺悟。爲什麼要聽經？就是要返本還原。爲什麼要修行？就是要返本還原。把所有零零碎碎的垃圾，都收拾乾淨，不要在人我的問題上用功夫。別人講你一句就不高興，受不了；動你一根寒毛，你也痛到心裏去，甚至拔一毛能利天下，你也不肯；有這種自私心是不能修道的。

修道人要無我、無人、無眾生、無壽者相。「無我相」，不是做事時，盡教別人去做。「無人相」，不是吃東西時，說我無人相，我多吃一點不要緊，因爲無人相嘛！你這時無人相，別人卻有人相了。打架時，你就「無眾生相」；或者吃肉時，就「無壽者相」。這是不對的，這都是邪知邪見。那麼應該怎麼樣做呢？

- (一) 無我相：不要有貢高我慢，不要有爲自己打算的心。
- (二) 無人相：不要妨礙或障礙他人，凡對人不利的都不要做。
- (三) 無眾生相：視萬物爲一體。
- (四) 無壽者相：大家都有要求生命存在的權利，不應該奪取他人或其他眾生之性命。

所以我們修道是處處不爲己求，不爲自己打算，要多爲他人著想。

(全文完)

If we can understand this principle when we are cultivating the Way, then we can truly become enlightened. Why do we have to listen to sutra lectures? It is because we want to return to the origin. Why do we have to cultivate? It is because we want to get back to the source. We have to clean up all the bits and pieces of our messy garbage. Do not spend our time and energy dwelling on issues between self and others. When someone criticizes us, we get upset and cannot bear it. If someone touches even just one strand of hair on our bodies, the pain would sear our hearts; even if we could benefit the world by pulling out one strand, we would not do it. With such selfishness, we will not be able to cultivate the Way.

A cultivator should not have the mark of self, the mark of others, the mark of living beings, and the mark of a life span. *Not having the mark of self* does not mean when it is time to work, you delegate it to others and exempt yourself. *Not having the mark of others* does not mean when it is time to eat, you eat to your heart's content with total disregard of other people. You may feign not having the mark of others, but other people do have the mark of others, meaning they see you and your behavior. *Not having the mark of living beings* does not mean when you are engaged in a fight, you disregard your rival as a living being. *Not having the mark of a life span* does not mean when you eat meat, you bear total disregard of having ended the life span of the creature you are devouring. That is wrong. Those are all deviant knowledge and deviant views. What is the right way?

1. Not having the mark of self: Do not be arrogant, and do not scheme for your own benefit.
2. Not having the mark of others: Do not impede or obstruct other people. Do not do anything that will harm others.
3. Not having the mark of living beings: Regard all creatures as being one of the same substance.
4. Not having the mark of a life span: Everyone has the right to live. Do not take the lives of other people or other beings.

Hence, in cultivation, we should never seek for anything for ourselves or scheme for our own benefit. We should always think on behalf of others.

(The End of the Article)

懺其前愆，悔其後過

Repent of past offenses; Reform to prevent future transgressions

恒貴法師開示於二〇一七年十一月十九日金輪聖寺梁皇寶懺午齋期間
Instructional Talk by Dharma Master Heng Gwei on November 19, 2017,
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

各位同參，各位善知識，大家好！阿彌陀佛。

我剛才不是講課，只是講幾句話。我也不辛苦。我很高興每年都有機會來金輪寺拜梁皇寶懺。

剛才我在拜的時候，真的很歡喜。歡喜什麼呢？每年都有這個機會，來把這個經文，懺文溫習溫習。雖然我們出家人每天早上都聽上人的話，但是我們眾生真是很善忘。在懺文裡面，明明白白地告訴我們，其實我們每一個眾生在自性裡面都完全具備，完全知道的。但是我們眾生很善忘。為什麼呢？因為我們的負擔很重。什麼負擔很重呢？就是我們的業重情迷。眾生是業重情迷，佛是業盡情空。分別就在於業重不重，情空不空。

剛才我聽上人說，我們眾生常常都被轉了。遇到境界的時候，要看看我怎麼辦？你怎麼辦？他怎麼辦？假如我們對境界不認識，我們得要重頭來。

我講到，我們眾生頭頂上好像有一個很大很大的漁網一樣。我們覺得自己很自由。其實我們非常辛苦。在這個業網裡面，我們大家互相牽手。我們大家共同在一個地

All fellow cultivators, all good-knowing ones, Greetings! Amitabha!

My talk earlier was not to lecture but simply to say a few words. I do not feel tired. I am glad to have the opportunity to come to Gold Wheel Monastery every year to participate in the bowing of Emperor Liang's Jeweled Repentance.

Earlier while I was bowing, I felt joyful. What was I joyful for? For having the opportunity every year to go over the Repentance text. Even though we monastics listen to the Venerable Master's words every morning, we living beings are very forgetful. The Repentance text very clearly tells us that all living beings' self-nature is wholly complete and all knowing. However, we living beings are very forgetful. Why? Because we are heavily burdened. What is our heavy burden? It is our heavy karma and confused emotions. Living beings have heavy karma and confused emotions; the Buddha has exhausted his karma and has emptied his emotions. The difference lies in the karmic burden and in emptying confused emotions.

A while ago, I heard the Venerable Master say that we living beings are often turned by situations. When a situation arises, how do we handle it? How do you handle it? How does he/she handle it? Failing to recognize situations, means we must start all over again.

I mentioned earlier that it seems like there is a huge fish net hovering above our heads. We may think we are free, but in reality, we are very wearied. Inside this karmic net, we are holding each other's hands. We are bound to-

方，都是過去的緣分。但是這個緣，有善緣，也有惡緣。這要看我們過去生所做的業是淨還是迷，是輕還是重。這個分別我們應該要了解。

佛法力量很大。但是我們一定要知道，我們眾生的業力也相當大。所以，現在要把業力轉化，淨化，是需要相當的力量的。不是我們輕而易舉就能轉這個業力。而且我們的業力有多種的，因為我們人在群體中生活，無論是家庭的生活，還是出家團體的生活，都要跟人接觸，所以我們可以知道自己到底是業重還是業輕。

假如我們的生活過得還是很少的負擔。大家互相成就，互相體諒，互相幫助，那表示我們過去的業比較輕。就應該更加珍惜，趕快努力跳出這個業網。

假如我們回顧我們過去走過的路，還有現在的處境，我們人與人之間的關係，家庭裡的成員，我們周圍生活的人跟我們的關係怎麼樣，讓我們知道我們過去生，待人處事欠缺多少。所以我們要善用自己的生命來把我們的業轉過來。不要讓我們負擔這麼重。因為負擔太重，真的不能出離塵世的。我們自己想像一下，即使自己一個人被一個網蓋住，也就不好投生了。如果這麼多人在網裡，你怎麼能轉出來？牽牽扯扯，有多辛苦呢！所以我們一定要把業從重變成輕，從輕變成淨。

(下期待續)

gether in the same place due to our past affinities. Affinities can be good or bad. It depends on our past karmic actions, whether pure or muddled, whether light or heavy. We must understand this distinction.

The power of Buddhadharma is great. Nevertheless, we must know that living being's karmic forces are great as well. Therefore, it would take great power to transform and purify our karmic forces. This is not something to take lightly. Moreover, there are many kinds of karmic forces. Since we live in a communal setting, being familial or monastic, we are in contact with others. From our interactions, we can tell whether our karmic burden is heavy or light.

If we carry on our lives with minimal burden, and everyone renders mutual support and consideration for one another, then that shows our past karma is lighter. In such case, we should treasure it even more and quickly strive to jump out of the karmic net.

If we look back at the paths we have threaded, and examine our current situations, i.e. our relationship with others – family members and all others surrounding us, we will be able to know how much shortcomings we had in dealing with others in our past lives. Therefore, we should make good use of our lives to transform our karma. Do not allow the karmic burden to remain so heavy. Heavy karmic burden prevents us from transcending this defiled world. Let us imagine for a moment, there's one person covered by a net. It is difficult for that person to be liberated. What if there are many more people inside the net, how can you break free? Endlessly being entangled, how much more suffering is there to endure! Hence, we must transform our karma from heavy to light, from light to pure.

(To be continued ...)



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金輪聖寺

2021年1、2月每週法會時間表 Schedule of Weekly Events – January and February of 2021	
日期	法會
1/3 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
1/10 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
1/17 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
1/24 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
1/31 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
2/7 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
2/14 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
2/21 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
2/28 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today

～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.*