



# 金輪通訊

## Gold Wheel Sagely Monastery Newsletter

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宣公上人—說而未說

無生曲

初聞無生曲 始聽不死歌  
原來法如是 不少也不多

*Spoken and Yet Unspoken*

Composed by Venerable Master Hsuan Hua

*Melody of Non-birth*

*Initially listening to the melody of non-birth,*

*Beginning to perceive the song of no-death;*

*So, the dharma is as such,*

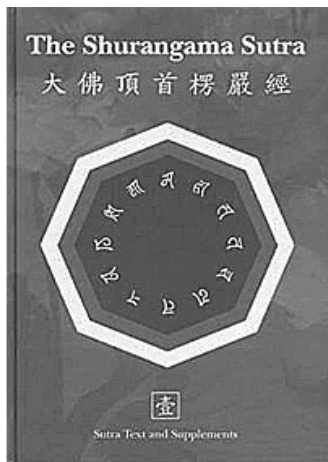
*It is neither less nor more.*

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# The Shurangama Sutra

A Simple Explanation by  
Venerable Master Hsuan Hua

大佛頂首楞嚴經淺釋

(Continued from issue #293)

(接上期)

常自思惟，無勞我修：我就常常這樣想，怎麼樣想呢？「我有個佛哥哥，我不必麻煩再辛辛苦苦去修行了。爲什麼？我哥哥都成佛了，我何必再修呢！」你看，現在他自己又想了！又「思惟」了。

爲什麼我不必修了呢？將謂如來，惠我三昧：我心裏這樣想：「我有一個佛的哥哥，我這佛哥哥，他可以賜給我定力。」「惠」，就是惠賜給他；他以爲這個定力不需要自己去修行，佛就可以給他。你看，這想的是不是很天真呢？我們現在，我相信每一個都不會這樣想。

不知身心本不相代：我真是不知道，不知道什麼？我不知佛的身是佛的身，我的身是我的身；佛的心是佛的心，我的心是我的心，不能替代的；佛的身心不能替代我的身心，我的身心也不能替代佛的身心。所以我不明白身、心本不相代，我不知道定力要我自己修，我以爲佛可以送給我一大堆定力，至少也比旁人都多一點。殊不知身心本不相代，這真是令我太失望了！

“I have often thought, ‘There is no reason for me to toil at cultivation’ expecting that the Tathagata would bestow samadhi upon me.” He thought to himself, “I have the Buddha for a cousin, I don’t have to cultivate. I don’t have to go through the bitterness and suffering of cultivation. Why not? Because my cousin has become a Buddha, why should I have to cultivate? You see, he’s now thinking again!

He had thoughts again. The Buddha can give me samadhi-power.” Ananda thought it wasn’t necessary for one to cultivate samadhi-power oneself. The Buddha could just give it to him. Think it over. Isn’t that naive? I believe that none of us would think like that.

“I never realized that he could not stand in for me in body and mind.” I really don’t know. Don’t know what? Ananda says. But Ananda says that he really didn’t know that the Buddha’s body is the Buddha’s and his body was his body, and that the Buddha’s mind is the Buddha’s mind and his mind was his mind. We cannot substitute for one another. The Buddha cannot represent Ananda in body and mind and he cannot represent the Buddha in body and mind. He didn’t know that he himself had to cultivate samadhi-power. We all know that one could not stand in for another. But Ananda thought that the Buddha could give him a lot of samadhi, at least a bit more than others. Little did he know that the mind and body cannot substitute for one another, what a disappointment for him!

失我本心，身雖出家，心不入道：我只知用妄心，把我本有的真心都失去了。這樣我的身雖然說是出家了，做了一個出家人；可是我這個心沒有入道，我沒有得到定力。「入道」，就是得到定力。譬如窮子，捨父逃逝：好像有個比喻。什麼比喻呢？有一個很有錢的大富長者，有個兒子，他不用父親的財產，跑到外邊去受窮去。

這個意思也就是說，我跟著佛出家了，我不修道，沒有定力，就是一個「窮子」。本來佛的家業，我可以承擔的，但是我沒有定力，所以對於佛的財產，我現在還沒有資格承受佛這種的功德法財。為什麼沒有資格呢？就因為自己還沒有定力，定力不具足。所以阿難又痛哭流涕，像個小孩子哭起來了。

今日乃知，雖有多聞，若不修行，與不聞等，如人說食，終不能飽。

今日乃知：我現在才知道，之前我不知道的。知道什麼呢？雖有多聞，若不修行，與不聞等：我雖然知道的東西很多，可是假如多聞而不修行，還和不知道是一樣的。知道的東西是多，但是沒有去做，就好像那個石頭人似的；石頭人說是能說，做就不會做了。這就言其博聞強記，可是實行的功夫呢，沒有！沒有實實在在去做。所以雖然我多聞，如果不修行，也一點用處都沒有。

如人說食，終不能飽：就好像人盡講這個吃的東西，到底是不會飽

“Thus, I lost my original mind.” Ananda admits: “I only know how to use my false thinking mind, hence I have lost my original true mind”. “**And although my body has left the home life**” – that is, he has become a monk – “**my mind has not entered the Way.**” – that is, he has not obtained samadhi-power. “**I am like the poor son who renounced his father and roamed around.**” Ananda is referring, by way of analogy, to the case of an extremely wealthy elder who enjoyed many blessings. He had a son who didn’t make use of his father’s assets and went out into the world to suffer poverty.

What Ananda means is, “I followed the Buddha to leave home but I didn’t cultivate the Way. Because I lack samadhi-power, I’m a poor son. I could have taken on the Buddha’s family business, but without any samadhi-power, I still don’t have the authority to receive the Dharma riches that were amassed from Buddha’s merit and virtue. Why do I not qualify? It’s because I have no samadhi-power. So, Ananda sobbed grievously, just like a child.

**Therefore, today I realize that although I am greatly learned, if I do not cultivate, it is the same as if I had not learned anything; just as someone who only speaks of food will never get full.**

**Therefore, today I realize:** I just now realized this. I did not know before. What do I know? **Although I am greatly learned, if I do not cultivate, it is the same as if I had not learned anything.** If I simply know a lot of things but don’t put them into practice, I will be like a stone man who can talk but not act. In other words, Ananda could remember things, he was widely learned and had a good memory, but he had no skill, no *gong fu* when it came to actual practice. He had never actually done it. If he does not put his learning into practice, it is the same as if he didn’t know anything at all.

**Just as someone who only speaks of food will never get full.** It’s like someone who continually talks about things to eat. For in-

的。好像吃素的人，就講：「包點素餃子，真好吃！」或者：「蒸點包子也好吃，北方的油餅更不錯！」就數這個吃的東西。吃葷的人呢，說：「中國的那個飯館子，什麼什麼菜做得味道最好，我們到那兒吃中國菜去！」西方人歡喜吃中國菜，大家說起來了，就這麼說這菜的名字；可是單單地說，不去吃，你說會不會飽呢？有這麼幾句話說得最好：

終日數他寶 自無半錢分  
於法不修行 其過亦如是

說是：天天給旁人數錢，數他人的財寶，自己連一個錢都沒有。而你知道多少法，若不修道，也就像數他人的財寶是一樣的。你自己不實實在在去修行，是沒有受用的，所以才說「如人說食，終不能飽」。好像人數菜單，說這個菜怎麼樣，那個菜怎麼樣，數來數去，一口也沒有吃，你說能不能飽呢？自己始終也不會飽的。

世尊！我等今者，二障所纏，良由不知，寂常心性。惟願如來，哀愍窮露，發妙明心，開我道眼。

阿難又稱世尊：說世尊哪！我等今者，二障所纏：我們這在會的所有大眾，都被二障纏住了。甚麼叫「二障」呢？一個我障，一個法障；也就是一個我的這個障，一個所知的障。我障就是「煩惱障」，煩惱障著我自性，不論遇著甚麼事情，就看不破，也放不下；因為看不破，放不下，甚麼事情都生出一種執著。生出一種執著，煩惱就隨

stance, people who like vegetarian food say, “Let’s make vegetable dumplings, they’re really good.” Or “Let’s make oil cakes as they do in Manchuria, they’re even better.” Those who eat meat say, “Such and such a Chinese restaurant is the best in town, the food there is really good. Let’s go have Chinese food.” Americans like to eat Chinese food. So, they discuss the various dishes by name, but just speaking about them and never getting around to eating them is no way to get full.

There’s another saying:

*Every day you count others money  
but not half a cent of it is yours.  
Not cultivating in accord with Dharma  
amounts to the same thing.*

That is to say: You count money for others every day, you count their wealth and treasures, yet you don’t even have a penny yourself. It doesn’t matter what dharmas you know, if you don’t cultivate the Way, that’s being the same as someone who counts other people’s money. You have no share in it. If you don’t actually go and cultivate, there will be no result from your efforts. Hence the saying: ‘You can keep talking about food, yet you never get full.’ You can talk about how this dish and other dish are like, you can keep count, but never have a bite of it. Do you think you can get full? In the end you will never get full.

**World Honored One, now we all are bound by two obstructions and as a consequence do not perceive the still, eternal nature of the mind. I only hope the Tathagata will take pity on us poor and destitute ones and disclose the wonderful bright mind, and open my Way-eye.**

Ananda again called, “**World Honored One, now we all are bound by two obstructions.**” Everyone of us in the great assembly is tied up by two obstructions. What are the two obstructions? One is the obstruction of self, and one is the obstruction of what is known. It’s just the obstruction of what’s mine, and the obstruction of what I know. The obstruction of self is the obstacle of affliction. The second is the obstacle of what is known. The obstacle of affliction arises with the attachment to self. With the attachment to self comes the obstruction of afflictions. No matter what comes up you cannot see through it, you cannot let it go, and so you become attached to it. And once the attachment arises, the

著來了，所以叫煩惱障。

法障，就是「所知障」，我知道多了，這也是障。不是人說學的東西多了，知識就高了；學的東西一多了，他就被這個知識障住了，又生出一種障礙。怎麼障呢？他就生出一種貢高心：「你看我！哼，你們都不知道的，我知道！我比你們，你看，高得太多了！你們不能和我比，你們這些個人都是沒有知識的！我這個學問，在世上簡直就是獨一無二的，所謂天上少有，地下更找不著！」一生出這種貢高的心來，這就叫「所知障」。

這二種障礙，把我們在會的大眾都障住囉！這個「纏」，就是纏住了。被這兩種的障礙纏住了，就得不到解脫，得不到自由。為什麼沒有自由呢？就因為有這兩種的障礙障住了。良由不知，寂常心性：為什麼我被障住了呢？就因為不知道我這個寂然不動常住的這種心性。

惟願如來，哀愍窮露：我因為不明白這種道理，希望如來憐憫我們這些無知的人「哀」，是悲哀；「愍」，是憐憫；就是叫佛可憐可憐我們這些大眾。中國有句話：「你可憐可憐我吧！」這是令人生出一種可憐心。阿難尊者這還有一種依賴性，沒有獨立的性，叫佛可憐他。什麼叫「窮」？沒有楞嚴的這個定，就叫窮。甚麼叫「露」呢？沒有得到楞嚴定這種法服，就叫露。露，就是赤身裸體。他因為沒有得到楞嚴的定，這就是等於窮人一樣；也

affliction follows right along. That's the obstruction of affliction. The obstacle of what is known arises with the attachment to dharmas.

As to the obstacle what is known, if you think, "I know a lot," that is an obstruction. It is not that the more people study things the more their knowledge increases; rather, the more they study the more they are obstructed by what they know. How is knowledge an obstruction? It makes people arrogant. "Take a look at me. I know things that none of you know. I am way beyond you. I can't even be compared to you. All of you are ignorant. But as for me, why, my learning ability stands second to none in this world; it is rare even in the heavens, one can't find it even on earth!" As soon that arrogance arises, it is the obstruction of what is known.

These are the two kinds of obstructions which Ananda says have bound up the members of the great assembly. "Bound" means that they have not obtained liberation. They cannot get free because they have these two kinds of obstructions. **And as a consequence do not perceive the still, eternal nature of the mind.** I don't know the tranquil, unmov-ing, permanently abiding nature of my mind.

**I only hope the Tathagata will take pity on us poor and destitute ones.** Now, because I do not understand this doctrine, I hope the Tathagata will take pity on us ignorant people. The Chinese character 「哀」 means sorrow, the character 「愍」 means pity. This is to ask the Buddha to take pity on this great assembly. There is a Chinese saying: "Pity me, pity me". This can cause people to give into a pitiful feeling. The Venerable Ananda is still relying on the Buddha. He is still not standing on his own. What is consider 'poor'? Without the Shurangama Samadhi, this is called 'poor'. What is consider 'destitute'? Without getting the Dharma-robe of the Shurangama Samadhi, this is called 'destitute'. Because one has not attained the Shurangama Samadhi, one is like a poor naked person. Hence "Poor and destitute" means they had not obtained the Dharma-

沒有得到楞嚴這種法，沒有穿這個法服。

發妙明心，開我道眼：請如來您憐憫我，發明這個妙明的真心，令我阿難道眼也早一點開，我好能智慧增加，早證聖果；這個主要就是要證聖果。

即時如來，從胸卍字，涌出寶光。其光晃昱，有百千色，十方微塵，普佛世界，一時周遍。遍灌十方所有寶刹，諸如來頂，旋至阿難，及諸大眾。告阿難言：吾今為汝建大法幢，亦令十方一切眾生，獲妙微密，性淨明心，得清淨眼。

在這部經典上，前邊佛在面門上放光，放出來這個光，「其光晃耀，猶如百千日」，好像百千個日的光。這是表示甚麼呢？表示破妄，破那個妄想心。現在從胸前卍字上放光，這是表示顯這個真心。

即時如來，從胸卍字，涌出寶光：當時，世尊從胸口這兒的卍字上，湧現出來寶光。你看見佛像上這兒都有個卍字，這個卍字表示什麼呢？就表示萬德莊嚴，佛這種德行都圓滿了。其光晃昱，有百千色，十方微塵，普佛世界，一時周遍：這寶光晃來晃去的，其中光的顏色互相夾雜，有百千種那麼多。佛這種寶光，不是僅僅在這娑婆世界，還遍至十方微塵那麼多的普佛世界，這些光都在同時周遍了。

遍灌十方所有寶刹，諸如來頂，旋至阿難，及諸大眾：有佛的地方，叫

wealth of the Shurangama Samadhi. They have not donned this Dharma-robe.

**And disclose the wonderful bright mind, and open my Way-eye.** Ananda wants the Buddha to take pity on him and show him the wonderful, bright true mind which will cause him to soon open his Way-eye, so that his wisdom can increase and he can accomplish sagehood. The essential thing is to accomplish sagehood.

**Then from the character wan 卍 [signifying “myriad virtues”] on his chest, the Tathagata poured forth precious light. Radiant with hundreds of thousands of colors, the brilliant light simultaneously pervaded everywhere throughout the ten directions to Buddha-realms as many as fine motes of dust, anointing the crowns of every Tathagata in all the jeweled Buddhalands of the ten directions. Then it swept back to Ananda and all in the great assembly. And said to Ananda, “I will now erect the great Dharma banner for you, to cause all living beings in the ten directions to obtain the wondrous subtle secret, the pure nature, the bright mind, and to attain the pure eye.”**

Earlier in the sutra the Buddha emitted light from his face – a blazing light as brilliant as a hundred thousand suns. What did it represent? It represented the breaking up of the false: the false thinking mind. Now he again emits light, this time from the insignia wan “myriad” on his chest. It represents the disclosing of the true: the true mind.

**Then from the character wan 卍 [signifying “myriad virtues”] on his chest, the Tathagata poured forth precious light.** You can see the swastika symbol on Buddha images. It represents the adornment of the myriad virtues since the Buddha’s virtuous practices have attained perfection. **Radiant with hundreds of thousands of colors, the brilliant light simultaneously pervaded everywhere throughout the ten directions to Buddha-realms as many as fine motes of dust.** The swastika symbol poured forth precious light which radiated back and forth. It was an iridescent, shimmering light, with hundreds of thousands of colors, and it shone back and forth, pervading not only the Saha world, but all the Buddhalands, emitting as many as fine motes of dust from the ten directions simultaneously.

Then it anointed **the crowns of every Tathagata in all the jeweled Buddha Lands of the ten directions.**



「寶剎」。佛的光，遍滿十方所有這有佛的地方；照到所有微塵那麼多佛國這些佛的頂，就互相交光。照十方如來完了之後，佛這種光又從十方回來，照到阿難的頂上，和所有在法會的大菩薩、大阿羅漢、大比丘、國王、大臣、長者，這些人的頂。佛放這種光，表示叫每一個人都明白自己的常住真心性淨明體，所以佛在胸前卍字上放大光明。

(下期待續)

The place where there is a Buddha is called 'jeweled Buddhland'. It illuminated the crowns of Buddhas in as many Buddha countries as there are fine motes of dust; it was as if their crowns reflected one another's light. **Then it swept back to Ananda and all in the great assembly.** After it illuminated the Tathagatas of the ten directions, the Buddha's light returned and illuminated Ananda's crown, and the crowns of all the great Bodhisattvas, great Arhats, great bhikshus, the king, the officials, and the elder in the dharma assembly. The Buddha emitted this kind of light as a sign to make everyone understand the pure nature and bright substance of the permanently dwelling true mind. Hence the Buddha emitted and magnified the light on the swastika on his chest.

(To be continued ...)

(上承自第15頁)

而且她還說，那時候有很多的難民，能活下來的，絕大部分都被遣送回去了。她是唯一的一個還是兩個，三個裡面的一個留下來的。可以說是一路經過很多的危難到了今天。所以我相信她對於生命，對於法身慧命，對於三寶的珍惜，跟一般人可能不太一樣。因為是生命換來的。也可以說是如是因，如是果。

正如上人說，好的，不會無緣無故到我們身邊來的；不好的，也不會無緣無故到我們身邊來的。但是我們怎麼樣可以隨緣消舊業，在善緣裡面，我們不會隨便造惡業。這就是每一個人，要看著自己的心來辦事。

(下期待續)

(Continuing from page 15)

She further said that most of the refugees who were able to survive long enough to reach safety were eventually sent back to Vietnam. She was one of only two or three who were able to stay. She has been through so much danger and difficulties along the way to be able to be here today. Therefore, I believe her reverence of the Three Jewels, of her dharma body, of her wisdom life and of her own life, may be different from ordinary people. What she has now is attained at the risk of her life. This also illustrates the saying, "Thus is the cause, thus is the effect."

As the Venerable Master has said, anything good that we encounter does not come to us without a reason; anything bad that we encounter does not come to us without a reason either. What we have to keep in mind is how to eliminate old karmas in accordance to conditions. Also, within auspicious conditions, we have to learn how not to create evil karma nonchalantly. Everyone should pay close attention to his/her mindfulness in doing every task.

(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)

(Continued from issue #293)

「行住坐臥」：行是走路，住是站，坐是坐在那地方，臥是躺著的時候。「諸天衛護」：行住坐臥時都有諸天來保護著她。好像我方才講，我們現在結上界，每一個人即使有業障，譬如有什麼魔障，在這個時候也要停止，不可以來擾亂你。因為你在這兒聽經，所以現在結上界，把一切的帳目暫時都停止，不准來囉唆，不准來麻煩，叫你一心一意來聽經。這婆羅門女，她行住坐臥時，護法善神、天龍八部、諸天都來保護著她，可是雖然保護著這個婆羅門女，但是「其母信邪，常輕三寶」：她的母親就不信正法，而信邪法。

**Whether she was walking, standing, sitting, or lying down, gods surrounded and protected her.** As I said earlier, now that we have tied the boundaries, even if anyone has karmic obstructions such as demonic obstructions, everything comes to a standstill during this time; nothing can come to bother you. Since the boundaries are set and you are here listening to the sutra, all the accounts are temporarily halted. No one is allowed to come here to bother anyone or hassle anyone. You have to concentrate on listening to the sutra. Whether this Brahman woman was walking, standing, sitting or lying down, the Dharma-protecting good spirits, the Eightfold Divisions of gods, dragons and others all protect her. Although she is protected, **her mother, however, embraced a deviant faith and often slighted the Triple Jewel.** Her mother did not believe in the proper Dharma and believed in deviant dharmas instead.

怎麼叫信邪？信邪不一定說是信旁門左道，她是將信將疑，今天信佛，明天又生起了懷疑心，不知道這是不是——說是信三寶，我也沒看見什麼三寶佛；我也沒看見法，雖然說有經典，也都是這樣子，沒有什麼不得了的；僧——他也是個人嘛！這個僧人怎麼就要我恭敬呢？生出一種懷疑，這就叫信邪了。沒有正念，就是邪念；你沒有正信，就是邪信，信邪了。

What is meant by deviant faith? This does not necessarily refer to believing in heretics or cults. Actually, the Brahman woman's mother half believed and half doubted. Today, she'd believe in Buddhism; tomorrow, she'd question it. She'd say, "I believe in the Triple Jewel, but I have not seen any Buddha of the Triple Jewel, or the Dharma. Although there are sutras, it is no big idea. Sangha members, they are people too! Why should I respect some monastic?" She is skeptical, which is faith in the deviant. Without proper thoughts, she had deviant thoughts. Without proper faith, it is deviant faith.



好像有個外道說，你給我一百萬塊錢，我就賣給你一個皇帝做，你來生就會做皇帝，只要你給我一百萬塊錢就可以，那麼你一想：喔！我來生可以做皇帝，好！就拿一百萬塊錢給他，這就叫信邪了。其實這皇帝怎麼可以隨便賣的呢？你怎麼可以買皇帝來做呢？或者現在的民主國家可以買總統做。你今生是個女人，沒有做總統，那你給我一百萬塊錢，我保證你來生可以做總統做。到來生無論有沒有做總統，都找不著他去要這一百萬塊錢，他也不是開一個保險公司來保險你，所以這就叫信邪。

怎麼可以用一百萬塊錢買到一個總統做呢？沒有這個道理。如果今生用一百萬塊錢可以買到一個總統做，這或許還是真的，為什麼呢？我可以用一百萬塊錢去運動（拉票），使人人投我的票，那麼我就可以做了。但是又要美國籍，外國籍不可以的。所以這就叫信邪，信邪就是所講的沒有道理，不合乎理。或者說是你給我一百塊、一千塊錢、一萬塊錢，我保證你來生就做男子，不做女人。你一聽，喔！這可不錯的，我一百萬塊錢買一個男人做，並不算很貴，很便宜的。那麼就給這個外道老師一百萬塊錢，一給他錢，他就放到荷包裡去，飲酒吃肉，隨便玩女人，什麼都做，做完了，你也沒法子再找錢回來，所以保證我來生做男人，這也不保險的，這都叫邪。這是舉出一、兩種騙人的老千手段（專門騙人的就叫老千）。

因為盡信邪法，所以就不信正法。說什麼呢？邪法說：「你何必信

For instance, an externalist claimed, “Give me one million dollars and I will sell you the role of an emperor in a future life.” You think about being an emperor in a future life, so you give him a million dollars. In actuality, how can the role of an emperor be sold? How can you buy the role of an emperor? Perhaps you can buy the presidency in this present-day democracy. “You are a woman in this lifetime and not a president, but I can guarantee that you become a president in a future life if you give me one million dollars.” Whether or not you become a president in the future, you will not be able to find him and get your one million dollars back. These externalists did not start an insurance company guaranteeing any of this. This is faith in the deviant.

How can you buy a presidency with one million dollars? That does not make any sense. If you can buy a presidency with one million dollars in this present life, there may be some truth in it. How come? You can utilize the million dollars to lobby for votes. Here in America, then the voters have to be American citizens and not foreign citizens. Explanations based on deviant faith do not make sense. Or, you may hear someone claiming, “Give me one hundred dollars, one thousand dollars or ten thousand dollars, and I will guarantee that you will be a man instead of a woman in your future lives.” You hear this and you think this is not bad, one million dollars to buy a future life as a man is not too expensive. Since you see this as a good deal, you hand over the million dollars. He puts the money in his pocket and off he goes to indulge in drinking, eating meat and exploiting women. When he is all done, you cannot get your money back, and there’s no guarantee that you will be a man in the future. This is deviant play. These are a few tactics that swindlers use.

Since she believed in deviant dharma all the time, she did not believe in the proper Dharma. Deviant dharma makes statements such as, “Why believe in the

佛？你就是佛，只要你給我六十五塊錢，就可以了。」六十五塊錢就可以買一個佛做，像這樣的都是邪法、邪道，佛怎麼可以用錢買來做的？你可以做佛，但不是說用錢買佛來做。你用錢去做功德，功德做得夠了，才能成佛的。你做功德，還要修道，還要參禪、打坐；你不修道，還是不可以的。好像釋迦牟尼佛他要是可以買佛做的話，他也不必去雪山坐了六年，然後在菩提樹下夜睹明星而悟道。他在作太子時，有很多錢，就可以隨便買一個佛來做，但佛不是人可以用錢買的。輕三寶就是看不起三寶，見著和尚，見著出家人，他就毀謗、破壞。好像廣東人，見著比丘、比丘尼最討厭了。這就是常輕三寶。

是時聖女。廣設方便。勸誘其母。令生正見。而此女母。未全生信。不久命終。魂神墮在無間地獄。

「是時聖女」：在這個時候，婆羅門女就「廣設方便」：廣設就是設了很多種方便。方便是對於約略能相信法的人，就對他講方便，權巧方便。「勸誘其母」：勸是用好話相勸，誘是誘導，以利誘之。好像小孩子歡喜吃糖，你就對他說：「我有一塊糖，跟著我走，就給你糖吃。」這就叫誘。那麼這一個婆羅門女對她母親也是說：「你跟著我學佛法，這佛法是最好的，是第一的。」但是她的母親也都不相信。勸誘其母「令生正見」：令她的母親，生出正知正見來。「而此女母」：而這個婆羅門女的母親「未全生信」：就是也信一點點，不是完全，將信將疑的。如你說的好像有點道理，但是我想又不完全是，是信、

Buddha? You are the Buddha. Just give me \$65. That will do. Sixty-five dollars can buy Buddhahood.” That is a deviant dharma, a deviant path. How can Buddhahood be purchased with money? You can become a Buddha, but you cannot buy Buddhahood with money. You can use money to create merit, then when you have accumulated enough merit, you can realize Buddhahood. While doing meritorious deeds, you should also cultivate the Way and practice Chan and sit in meditation. If not, it won't do. If Buddhahood can be bought, then Shakyamuni Buddha need not cultivate in the Himalayas for six years, then sit underneath the Bodhi tree to behold the bright star and become enlightened. As a prince, he was very wealthy. He could have easily bought Buddhahood with his wealth. Nevertheless, Buddhahood cannot be bought with money. Slighting the Triple Jewel means looking down on the Triple Jewel, slandering and sabotaging monastics. It is like some Cantonese people who hate seeing bhikshus and bhikshunis. That is slighting the Triple Jewel.

**The worthy daughter made use of many expedients in trying to convince her mother to hold right views, but her mother never totally believed. Before long, the mother's life ended and her consciousness fell into the Relentless Hell.**

“The worthy daughter, the Brahman woman, made use of many expedients. Expedients are for provisional explanations for people who only have a rough understanding of the Dharma. **In trying to convince her mother.** Encouraging and enticing someone. For instance, children like candy, so you tell them, “I have a piece of candy. Follow me and I will give you the candy.” This is an enticement. This Brahman woman tells her mother something similar, “Follow me and study the Buddhadharma. The Buddhadharma is the best, it is number one.” But her mother does not believe her, encouraging and enticing her mother **to hold right views**, so that her mother will develop proper knowledge and proper views. **But her mother never totally believed.** The Brahman woman's mother half-believed and half-doubted the principles she

疑各一半一半。好像我的皈依弟子，對於師父所說的話，有的信一半，不完全信，或者是說這個道理不知道是不是這樣子，這就叫將信將疑，即未全生信。「不久命終」：這個婆羅門女的母親，沒好久就命終了。

說這人如果死了，就什麼也不知道了，也不想吃飯，也不想穿衣服，也不想睡覺，也不想作工，什麼都不需要做了，這是最好的。可是，雖然說最好，也有一個最不好，什麼是最不好的呢？死了，如果你做善事，就生到三善道裡頭去；如果你做惡事，就生到三惡道裡邊去，或者墮地獄，或者轉餓鬼，或者做畜生。昨天有幾個遊客到佛堂，我給他們講做軍人應有的責任。什麼責任呢？我說在軍人裡頭，也有菩薩，也有修羅。菩薩就在軍隊裡來教化眾生，令眾生不要殺人殺得太多了；修羅也是在軍隊裡頭，但他卻叫眾生殺得越多越好。殺的人越多，他的威風越夠，他的功勞也最高。菩薩則叫人不要殺生，令兩個國家和平相處，把事情和平解決，他對軍人說若能如此，那麼他的功勞就是最高，也會做最高的官。我告訴他們要學菩薩，不要學修羅。

什麼叫修羅？什麼又叫菩薩？中國有兩個將官，一個是關羽，他殺的人非常多，可是他死了之後做菩薩。秦將白起，他殺的人也多，可是他死了就去變成牛、變成豬、變成馬。他為什麼變成牛、變成馬，因為他坑降卒二十萬——有二十萬的兵都向他投降了，他卻又刨一個大坑把他們活埋進去，這是一種修羅心。但是關公所殺的人是惡人，沒有殺善人，所

heard. Perhaps what you say has some principles in it but may be not completely true. It is just like some of my refuge disciples who do not believe their teacher. They half-believe and half-doubt, or they may question the principles. **Before long, the mother's life ended.**

After a person dies, he is oblivious to everything. He does not think of eating, dressing, sleeping or working; he does not need to do anything. Some people think this is the best. It may be the best; or, it may be the worst. What is the worst? Upon death, if you do good deeds, you will be born in the three good destinies; whereas, if you do evil deeds, you will be born in the three evil destinies, either in the hells, as hungry ghosts or as animals. Yesterday a few visitors came to the Buddha hall and I told them about the responsibilities of soldiers. What responsibilities? I said that amongst the military, there are Bodhisattvas and there are asuras. Bodhisattvas in the army teach and transform living beings so that living beings do not kill too many people; whereas, asuras in the army encourage people to kill more lives, the more the better. They feel that the more they kill, the mightier they appear and they earn the highest credit. On the contrary, Bodhisattvas tell people not to kill lives but to help the two opposing countries to coexist peacefully by resolving their problems amicably. They tell those in the military that doing this way will earn them the highest credit and they can become the highest ranking officials. I told these visitors that they must emulate the Bodhisattvas and not the asuras.

What are asuras? What are Bodhisattvas? In China, there were two generals. One was Guan Yu. He killed lots of people, but he became a Bodhisattva after his death. The other one was General Bai Qi of the Qin reign. He killed lots of people too, but he became an ox, a pig and a horse after his death. Why? It is because he dug a big hole and buried alive 200,000 soldiers who surrendered to him. He had the heart of an asura. On the contrary, Guan Yu killed only bad people; he didn't kill good people. He eliminated the violent ones and brought peace to the kind ones. In the end,

以叫除暴安良。結果一個就做菩薩，一個就變成牛、變成馬、變成豬、變成羊。

我們有一個美國的朋友，他是海軍的軍人，他問我，你信不信人死了會變成畜生呢？當時我說：「你相信人死了做畜生也好，不相信人死做畜生也好。你信會做畜生，你若應該做畜生，也要做畜生；你不信會做畜生，你死了應該做畜生，也要做畜生，不會有所改變的。你做佛事，就是佛；你做菩薩事，就是菩薩；做人事，就是人；做鬼事，就是鬼；做畜生事，就是畜生。你做什麼事情，就是什麼。這個不是你相信，就會去做；不相信，就不會去做。不論相信不相信，你應該做的，一定會做；不應該做的，一定不會做，不是你信不信的問題。」所以，有一個中國人說：「哦！你講這個道理是非常高深的，我將來要來學習佛法。」

說到不久命終，咱們現在每一個人應該自己想一想，我什麼時候死呢？婆羅門女的母親不久命終了，而我是在哪一天死啊？我死了又到什麼地方去啊？會不會和婆羅門女的母親一樣的去墮地獄？我們聽經，聽到每一個地方，都要迴光返照，照照自己，不是聽了就當耳邊風，過耳不留的，那是沒有意思的。每個人都有死的時候，不要相信我方才說的——人死是最好的一件事；也不要相信——說人死是最不好的一件事。人將來都要死，不管它是好還是不好。你做好，就是好；做不好，就是不好。方才我說，「種善因，結善果；種惡因，結惡果。」

he became a Bodhisattva; whereas the other one became an ox, a horse, a pig, and a sheep.

We have an American friend who is in the navy. He asked me, "Do you believe people will become animals after death?" At the time I said, "It is fine whether or not you believe people become animals after death. If you ought to become an animal, you will become an animal whether you believe or not. You will become an animal if that is what you should be after death. Nothing can change that. Do the deeds of Buddhas and you are a Buddha; do the deeds of Bodhisattvas and you are a Bodhisattva; do the deeds of humans and you are a human being; do the deeds of ghosts and you are a ghost; do the deeds of animals and you are an animal. You are what you do. This is not about becoming something because you believed, or not becoming something because you do not believe. Whether you believe it or not, you will become what you ought to be. And, you will never become what you ought not be. This is not a matter of believing or not believing. One Chinese person said, "This idea is very lofty and profound. I will be coming to learn the Buddhadharma."

Speaking of impending death, each of us should think about our own deaths. Before long, the Brahman woman's mother died. We need to retrospect, "When will I die? Where will I go after death? Will I end up in the hells like the Brahman woman's mother?" When we listen to the sutras, we should reflect on each part we hear. Do not let it go in one ear and out the other. That would be meaningless. Everyone will die. Neither believe what I said earlier about death being the best thing nor believe that death is the worst thing. Whether death is good or bad, people will eventually die. Do good and it will be good; do bad and it will be bad. Earlier I have said, "Plant good causes and reap good retributions; plant evil causes and reap evil retributions."

古人有這麼幾句話：

若見他人死，我心熱如火，  
不是熱他人，看看輪到我。

看見他人死的時候，我的心裡熱得好像火那麼熱。不是熱他人，不是為他人死，我心裡難過啊！他怎麼死了？看看輪到我，慢慢就輪到我了。前幾天我講生的比死的多，雖然生的比死的多，但是，死的也是一個一個輪著，將來都要死的。所以呀，我們「若見他人死，我心熱如火，不是熱他人，看看輪到我。」既然你不怕死，就趕快去死，現在就可以死，為什麼你又不死呢？這死並不是怕不怕，而是好死和惡死的問題。惡死就是飛災橫禍，或者被車撞死；或者飛機出了意外；坐輪船，輪船沉了；坐火車，火車相撞了。這種種，你本來不想死，但是就死了，這叫意外。意外之死，就是惡死。你要是願意死的時候，那死就是好死。你要是不願意死呢？也可以永遠不死的來修道。

(下期待續)

(上承自第14頁)

菩薩、佛、聲聞、緣覺，這是四聖法界；天、人、阿修羅、地獄、餓鬼、畜生，這是六凡法界。合起來，叫十法界。這十法界從什麼地方生出來的？就從我們人現前一念心生出來的，所以說「十界一心，不離當念」：這十法界沒有離開你這現前一念，「能覺此念」：你現前的一念，你若明白了，「立登彼岸」：立刻就到彼岸了，就「摩訶般若波羅蜜」了。這個彼岸是什麼呢？就是覺悟、不迷惑了，就把無明破了。破無明，那個法身就現出來了。

(全文完)

The ancients had this to say,

*Seeing the death of others,  
my heart burns like fire.  
It burns not for others,  
but in anticipation of my turn.*

When I see someone pass away, my heart is blazing hot like it is on fire. It is not burning for the death of others, but it makes me wonder how come he died? Soon it will be my turn. A few days ago, I said there are more births than deaths; nonetheless, death comes to each one of us in turn. Eventually, everyone will die. Hence, "Seeing the death of others, my heart burns like fire. It burns not for others, but in anticipation of my turn." Since you are not afraid of death, then, die soon, or die now. Why did you not die?

It is not a matter of whether you are afraid to die or not, but whether you have a pleasant or unpleasant death. Unpleasant deaths result from catastrophes and disasters, e.g. getting hit by a car, plane casualties, boats going under water, train collisions. These are all unexpected. You didn't want to die, but you did. These are accidents. Accidental deaths are unpleasant deaths. If you die at the moment you want to die, it is pleasant death. What if you do not want to die? You can cultivate for immortality.

(To be continued ...)

(Continuing from page 14)

The Buddhas, Bodhisattvas, Hearers, and Those Enlightened by Conditions are the Four Dharma Realms of Sages. The heavenly gods, people, asuras, hells, hungry ghosts and animals make up the Six Dharma Realms of Ordinary Beings. Together, they constitute the Ten Dharma Realms. Where do the Ten Dharma Realms come from? They originate from the single thought presently in your mind. *All Ten Realms in a single thought / Never apart from your present thought.* The Ten Dharma Realms are not beyond your present thought. *If you can understand that thought: If you understand this present thought, then you can immediately reach the other shore.* You can attain Mahaprajnaparamita. Reaching the other shore means you become enlightened and are no longer deluded. You have smashed through ignorance. When ignorance is shattered, the Dharma-body manifests.

(The End of the Article)

## 十法界不離一念心

### *The Ten Dharma Realms Are Not Beyond a Single Thought*

宣公上人開示

Instructional talk by the Venerable Master Hsuan Hua

(接上期)

(Continued from issue #293)

#### (十) 地獄法界

#### (10) The Dharma Realm of the Hells

地獄憂苦，無門自鑽；  
起惑造業，受報循環。

*Anxiety and suffering pervade the hells.  
Without any doors, one bores right in.  
When delusions are produced and  
offenses are committed,  
One will undergo retributions in due accord.*

地獄是最不快樂的一個地方，你們誰願意到那個地方去旅行，我可以保證你即刻就會到。怎麼樣呢？你「愁一愁，地獄遊一遊；笑一笑，就老返少；哭一哭，地獄有個小黑屋。」你若是憂愁，這就種地獄的因。你若是笑，就種天堂的因。「自古神仙無別法，只生歡喜不生愁。」所以說，你能常常地笑，就老了也像年輕人一樣。哭，這也是一個麻煩的事情。總而言之，「地獄憂苦」：地獄沒有快樂的，是憂苦的。「無門自鑽」：本來地獄沒有門，地獄這個門是自己開的，你就硬往裏鑽，鑽不進去也要鑽。「起惑造業」：為什麼到地獄去啊？就因為無明，因為不明白了，所以就造出一些個惡業來了。你造了什麼業，就受什麼果報，絲毫都不會錯的，這是循環無端的，所以說「受報循環」。

The hells are the most miserable place. If any of you would like to take a tour there, I guarantee you will get there instantly. How? It is said,

*When depressed and melancholic,  
you roam through the hells;  
When happy and smiling, you enjoy eternal youth;  
When weeping and woeful,  
you create a small dark room in the hells.*

If you are depressed, you are planting a seed for the hells; whereas, if you smile, you are planting a seed for the heavens. There is a saying: From ancient times, the divine immortals have had no other practice than merely being happy and not being sad. So if you can always smile, once you aged, you'll still be youthful. If you cry, you give yourself a lot of vexation. To sum it up, *Anxiety and suffering pervade the hells* such that there is no happiness in the hells. *Without any doors, one bores right in*: The hells basically have no doors. You create the doors yourself, and burrow your way in by force, determined to get in at all costs. *Giving rise to delusions and committing offenses, one will undergo retributions in due accord*. Why do people end up in the hells? Because of ignorance and lack of understanding, they create evil karma. No matter what kind of karma you create, you have to undergo the corresponding retribution. The operation of cause and effect is never the slightest bit off. This is an endless cycle.

十界一心，不離當念；  
能覺此念，立登彼岸。

*All Ten Realms, in a single thought —  
never apart from your present thought.  
If you can understand that thought,  
You can immediately reach the other shore.*

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## 逆行順行 無非佛事

*Whether going with the flow or against the flow,  
Nothing is apart from doing the Buddha's work.*

恒是法師開示於二〇一七年十一月二十三日金輪聖寺梁皇寶懺午齋期間  
Instructional Talk by Dharma Master Heng Shr on November 23, 2017,  
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

剛剛講法的這兩位，一位是近般師，是比丘尼。她這個「般」是「般若」的「般」。本來她剛剛出家的時候，叫近若師。我們覺得很繞舌，（般若嘛！把它換過來）就改成近般師，比較容易叫。她是馬來西亞人。從出家沒多久，就在法界聖城做苦工。現在還在繼續做工，做得灰頭土臉的。她在學校教體育課。

旁邊這一位是近溫師。她是「溫和」的「溫」，所以是非常溫和的。她也是馬來西亞人。你們都知道她們了。現在都介紹得比較膚淺了。不知道介紹得對不對。因為她們很少來，所以跟大家特別介紹一下。介紹了第一個，接下來的沒介紹就不公平了。因為平等就是佛心，等下拜懺就會學到。近溫師是會計師。她現在也在學校教書。

另外這一位叫近哲師。她叫親理近哲。就是哲理的意思。說起來，能夠今天在法總上人座下，做一個徒孫，一個比丘尼，這個可以說是很不容易的。

當年越南逃難的時候，近哲師就是一路逃命逃難。這麼不容易的危難當中，她能夠存活下來。

（下轉至第7頁）

One of the two speakers who just gave a dharma talk is Jin Bo Shi, a bhikshuni. “Bo” is the first character in the Chinese term (Bo Re) for *prajna*. When she first left the home life, she was called Jin Re Shi, which required a lot of tongue twisting to pronounce. So, her name was changed to “Jin Bo Shi,” which was easier to articulate. It’s just switching the first and second Chinese characters for *prajna*. She is from Malaysia. Shortly after leaving the home life, she has been doing laborious work at the City of Dharma Realm (CDR). Till this day, she is still working tirelessly. She teaches physical education at the school within CDR.

Sitting next to her is Jin Wen Shi. “Wen” is the first character in the Chinese term for gentle (wen he), so therefore she’s very gentle. She is also from Malaysia. After these brief introductions, you should now know a little more about them. Hence, the introductions have come to be briefer, and I don’t know if that is the right way to do it. Since they seldom come here, I take the time to make a special introduction about them. Having introduced one, it will be unfair if I don’t introduce the others. The Buddha mind is the embodiment of equality, which we will learn in the repentance ceremony that’s about to begin. Jin Wen Shi is an accountant. She also teaches at the school within CDR.

The next speaker is Jin Zhe Shi, and her full monastic name is Chin Li Jin Zhe. “Zhe Li” is the Chinese term for philosophy. To say the least, being able to become a bhikshuni in the ranking of a grandchild disciple, in the Dharma Realm Buddhist Association founded by the Venerable Master, is a circumstance that’s extremely difficult to encounter.

During the Vietnam War, Jin Zhe Shi was fleeing to escape from the atrocities of war. Being able to survive under such extreme peril was not easy.

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金輪聖寺

2024年3、4月每週法會時間表 Schedule of Weekly Events – March and April of 2024	
日期	法會
3/3 (星期日)	大悲懺 Great Compassion Repentance 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
3/10 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
3/17 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
3/24 (星期日)	大悲懺 Great Compassion Repentance 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
3/31 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
4/7 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
4/14 (星期日)	大悲懺 Great Compassion Repentance 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am  法界聖城線上萬佛寶懺(4/14 ~ 5/05) 起香 The Jeweled Repentance of Ten Thousand Buddhas online at City of Dharma Realm, April 14 ~ May 5: Start of Repentance Ceremony
4/21 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
4/28 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am

~常將有日思無日，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.*