



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

235 North Avenue 58, Los Angeles, CA 90042 Tel: (323) 258-6668
www.goldwheel.org

宣公上人—說而未說

說真話

日日說真話 不怕打與罵
殺我吾不畏 解脫有何罣

Spoken and Yet Unspoken

Composed by Venerable Master Hsuan Hua

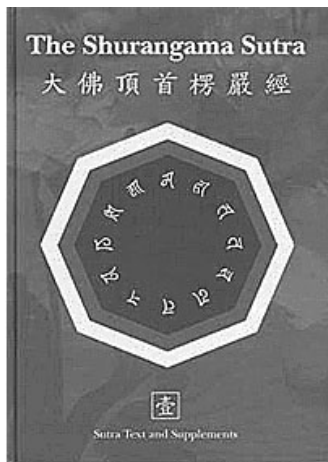
The Truth I Speak

*Day in and out, the truth I speak;
Unintimidated neither by censure nor assault.
If you want to kill me, I have no fear.
With liberation, what is there to worry.*

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Nothing is apart from doing the Buddha's work. |



The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(接上期)

告阿難言：佛就告訴阿難，吾今爲汝建大法幢：「吾」是佛自稱。我現在爲阿難你建一個大法幢。亦令十方一切眾生：我不單爲你建這個大法幢，也令十方一切的眾生，獲妙微密，性淨明心：這句有的書上標成「獲妙微密性。淨明心」，這樣「淨明心」應該加一個「妙」，「妙淨明心」；和前面的意思是一樣的，經上沒有這個「妙」字。這句也可以說是「獲妙微密。性淨明心」，這個文要是這樣讀，這就順下去了，這個圈，圈到「性」上，把「性」搬到下邊去。

「獲妙微密」，「獲」是得著，得著什麼呢？得著最妙最妙那個微密的因。這個密因，前面不是在經題講這密因？這種微密的因，沒有經過佛指示的時候，一般人都不知道，好像在這地裏頭有金礦，沒有經過地質學家發現，一般人也不知道這兒有金礦。這個「微密性」也可以比做金礦，這就容易明白了。那麼有人給發現了，地質學家到那兒一測驗，說：「喔，這地方有金礦！」我們這才知道開採。這個密因也就像這樣子。

(Continued from issue #294)

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," The Buddha said to Ananda – referring to himself as "I" – I will hoist a great Dharma banner, not only for your sake but for the sake of all living beings in the ten directions "to obtain the wondrous subtle secret, the pure nature, the bright mind." Some books label this sentence as: "to obtain the wondrous subtle secret nature. Pure bright mind." In fact, the "pure bright mind" should be added with the word "wondrous", as "wondrous pure bright mind." The meaning is the same as the previous. However, the sutra text does not have the word 'wondrous'. This sentence can also be said as 'to obtain the wondrous subtle secret, the pure nature, the bright mind.' If this text is read like this, it would seem more fluent and voluble going forward. Hence the punctuation '.' after the character 'nature' is now moved up before this character.

So that they may obtain the most extremely wonderful and infinitely subtle cause, that is, the secret cause mentioned in the title of the sutra. It is secret because it is not known to most people before the Buddha pointed it out to them, just like if a vein of gold which has not yet been discovered by geologists: most people don't know it is there. Once the gold is discovered, once the geologists arrive at the spot, investigate it and realize there is a deposit of gold there, then it can be mined. The secret cause is the same way.

「性淨明心」，「性」是清淨的，是光明的。因為你性淨明心，就得清淨眼：怎麼叫「清淨眼」呢？清淨眼，也就是前邊阿難所問的那個「開我道眼」，又叫「智慧眼」。「清淨」，是一點塵染都沒有；言其這個智慧的眼，見理見得清楚、見得真。無論什麼理，有這種智慧眼是不會有障礙的，不會不明白的，所以這叫「清淨眼」。

阿難！汝先答我，見光明拳。此拳光明，因何所有？云何成拳？汝將誰見？

阿難言：由佛全體，閻浮檀金，純如寶山，清淨所生，故有光明。我實眼觀，五輪指端，屈握示人，故有拳相。

佛又叫了一聲阿難：說阿難哪！汝先答我，見光明拳。此拳光明，因何所有？云何成拳？汝將誰見：你現在首先答覆我，你見到我手這個光明拳。我這個拳為什麼有光明？怎麼樣子成的這個拳？你又用什麼來看見我這個光明拳呢？你要答覆我！

阿難言：阿難就說了。由佛全體，閻浮檀金，純如寶山：由佛這個全體，這身上都是閻浮檀金，就好像寶山這種顏色，是金色和紅色相間的。「閻浮」，就是南閻浮提，也就是我們這個閻浮世界。「檀金」，金本來是黃色的，這個金有點金紅色。南閻浮提有這種檀金的樹，這樹的葉子，或者汁掉到水裏頭，就能變成金子；這種金子，比平常的金子特別重。佛的身體就好像這種

I will help you to obtain the pure nature, the bright mind, **and to attain the pure eye.** The nature is pure and clear, the mind is luminous. Because your nature is pure and your mind bright, you attain the pure eye, which is the Way-eye that Ananda has just asked the Buddha to open for him. It is also called the wisdom-eye. "Pure" means to be free of even the slightest defilement; it indicates that the vision of the wisdom-eye sees principles very clearly and truly. If you have the pure eye, you will be unobstructed and able to understand any principle.

"Ananda, you have told me that you saw my fist of bright light. How did it take the form of a fist? How did the fist become bright? By what means could you see it?"

Ananda replied, **"The body of the Buddha is born of purity and cleanness, and, therefore, it assumes the color of Jambu River gold with deep red hues. Hence, it shone as brilliant and dazzling as a precious mountain. It was actually my eyes that saw the Buddha bend his five-wheeled fingers to form a fist which was shown to all of us."**

The Buddha called again to Ananda: **"Ananda, you have told me that you saw my fist of bright light. How did it take the form of a fist? How did the fist become bright? Tell me why my fist had light. How did I make this fist? By what means could you see it? What did you use to see it? You have to answer me!**

Ananda replied, **"The body of the Buddha is born of purity and cleanness, and, therefore, it assumes the color of Jambu River gold with deep red hues. Hence, it shone as brilliant and dazzling as a precious mountain."** The Buddha's entire body is the color of Jambu River gold. The Jambu river is located in Southern Jambudvīpa. The gold found in this river has a slightly reddish cast to it. In Southern Jambudvīpa there is a species of tree called the Jambu, when the leaves of the tree, or the sap, fall into the water, they will turn into gold. This kind of gold is much heavier than ordinary gold, and the Buddha's body is likened to it; like the color of Jambu

金子，清淨所生，故有光明：您這一種身的相，是由清淨所生的，所以您身體上就有光明。

我實眼觀，五輪指端，屈握示人，故有拳相：「端」，就是五輪指的頂端上。「屈」，是彎；這叫屈（上人屈指表示）；「握」，這是抓著。我實實在在是用我這個眼睛來觀見的，佛把五輪指的指頭屈握成拳，來給大家看，所以就有一個拳頭的樣子。

佛告阿難：如來今日實言告汝。諸有智者，要以譬喻，而得開悟。阿難！譬如我拳，若無我手，不成我拳；若無汝眼，不成汝見。以汝眼根，例我拳理，其義均不？阿難言：唯然世尊！既無我眼，不成我見；以我眼根，例如來拳，事義相類。

【編按】以上經文由「佛告阿難：如來今日實言告汝……合掌清心，佇佛悲誨」，上人乃以英文講解。後來上人於一九八九年四月二十一日，又以中文補講一遍。為兼全原意，及方便中文讀者，今已把原文的中譯，及後來之補講融為一爐。

這一段文是「十番顯見」的開始，顯這個見性。現在佛和阿難互相問答。佛告阿難：佛就告訴阿難。如來今日實言告汝：如來我，現在實實在在地來告訴你，我告訴你真話！「如來」是 Tathagata。「今日」，就是現在、今天（上人以英文講解，很多弟子在笑）我沒有同你們講笑！我沒有笑，你們不可以笑的；等我笑完了，你們再笑。我沒笑，你們就笑，這不是好弟子！

river gold, the color of the Buddha's body is a combination of gold and red. **The body of the Buddha is born of purity and cleanness:** A body with that kind of appearance is produced from purity and therefore has light. The light exists because of that purity.

“It was actually my eyes that saw the Buddha bend his five-wheeled fingers to form a fist which was shown to all of us.” Ananda says. “I really used my eyes to see it. The five-wheeled fingers were clenched as they were shown to people, and that is what made the appearance of a fist.

The Buddha told Ananda, “Today the Tathagata will tell you truly. That all those with wisdom are able to achieve enlightenment through the use of examples. Ananda, take, for example, my fist: if I didn't have a hand, I couldn't make a fist. If you didn't have eyes, you couldn't see. If you apply the example of my fist to the case of your eyes, is the idea the same?”

Ananda said, “Yes, World Honored One. Since I can't see without my eyes, if one applies the example of the Buddha's fist to the case of your eyes, the idea is the same.”

Editor Note: The above sutra text: “The Buddha told Ananda, “Today the Tathagata will tell you truly... they put their palm together, purified their minds, and stood waiting for the Tathagata's compassionate instruction...” was first lectured and explained by the Venerable Master in English. Later, on April 21, 1989, the Venerable Master again lectured the same text in Chinese. In order to combine the original meaning and facilitate Chinese readers, the Chinese translation of the original text and the subsequent supplementary lectures have been integrated.

This part of the text is the beginning of the ‘Ten Manifestations of Seeing’ to reveal the seeing nature. Now is the question and answer dialog between the Buddha and Ananda. **The Buddha told Ananda, “Today the Tathagata will tell you truly.”** Now I, the Tathagata, will honestly tell you, I am going to tell you the absolute truth! When the Venerable Master explained the above in English, a lot of disciples start laughing. The Venerable Master said: “I'm not joking with you! If I did not laugh, all of you are not allowed to laugh. Wait till I'm done laughing, then you can laugh. Now I have not laughed and you just laughed, this is not being a good disciple!”

諸有智者，要以譬喻，而得開悟：所有有智慧的人，要用譬喻得到開悟。這個「有智慧的人」，就是有知覺的眾生；這還不是真正有智慧的，這只是有中等智慧。若真有智慧的人，我講一，你就知道十、知道百，甚至我不講，你就開悟了，爲什麼還要用譬喻呢？用譬喻，就是因爲還沒有真正的智慧、沒有很大的智慧，就不懂；所以要舉出一個譬喻，來令他明白。要是愚癡沒有智慧的人，就是用譬喻，他也不懂這個譬喻。佛是看一切眾生皆當作佛，所以要用譬喻，舉出來一個例子，令大家得到智慧。

你們聽得懂我講的英文嗎？要再翻譯嗎？我對你們講，這樣或者可以節省時間。我知道這個字怎麼講的，我就先講；我真有不知道怎麼講的，你就告訴我，然後再告訴其他人，這樣時間上就快一點。因爲美國人對我講的中文，不容易瞭解；我講英文，如果我有不知道的英文，你們就用你們正確的英文錄到錄音帶上好不好？

阿難！佛在這個時候就說了，阿難哪！譬如我拳，若無我手，不成我拳：我現在給你舉出個譬喻來，我這個拳頭，假設沒有我這個手，也不會有拳頭。若無汝眼，不成汝見：假如你沒有眼睛，也不能成就你這個見性，你也看不見了。是不是這樣子？以汝眼根，例我拳理，其義均不：用你能顯見的這個眼根，來比方我這個拳，這個道理是同、是不同呢？

“All those with wisdom are able to achieve enlightenment through the use of examples. People who are wise like to use examples in order to attain enlightenment. Here “those with wisdom” does not mean people with genuine wisdom though, but people with ordinary wisdom which is neither superior nor inferior. Because if you really have wisdom, you will understand ten things when you are told one thing. I say something one way and you deduce perhaps ten or a hundred things from it. Even if I don't talk about it, you'll be enlightened. That is to have genuine wisdom.

Why use examples? It's just because people have not yet attained genuine wisdom. Since they don't have great wisdom, they don't understand. Such people can become enlightened through the use of analogies. But if stupid people who lack wisdom are given an analogy, they still wouldn't understand. The Buddha sees that all living beings can become buddhas, so analogies are used as an example to facilitate all to obtain wisdom.

Do you understand the English that I speak? Do you need further translation? If I speak English perhaps we can save some time. If I know how to say this word, I'll start with it. If there are words I don't know how to express, you can tell me and then tell others, this way we can save more time. Since most Americans have difficulty understand my lecture in Chinese, I'll speak English instead. If there are English words that I don't know, you can use your correct English to record it on tape, okay?

Ananda! At this time, the Buddha said: **“Ananda, take, for example, my fist: if I didn't have a hand, I couldn't make a fist.** By the same token, **if you didn't have eyes, you couldn't see.** If you don't have eyes, you will not realize your seeing nature, and you won't be able to see. Is that so? **If you apply the example of my fist to the case of your eyes, is the idea the same?** Are we talking about the same thing or not?” The Buddha asks Ananda.

阿難言：唯然世尊：阿難就說：「是的，世尊！」「唯」，就是「是」。既無我眼，不成我見；以我眼根，例如來拳，事義相類：要是沒有我的眼睛，就不成我的見性，我就沒有這個見的能力。用我眼根來譬喻佛的拳，這兩件事情，義理是一樣的。這是佛以這個「眼見」和「手的拳」來比方，看阿難自己明不明白這個道理；阿難果然就說是一樣的，大約阿難也沒加思索。

(下期待續)

Ananda said, "Yes, World Honored One. Since I can't see without my eyes, if one applies the example of the Buddha's fist to the case of your eyes, the idea is the same. Yes, Buddha, if you compare these two cases, the idea is the same." If I don't have eyes, then I will not realize my seeing nature, and I will not have the ability to see. Using my eye faculty as an analogy to the Buddha's fist, the idea of these two cases is the same. The Buddha uses the eye vision and the hand fist as examples to see if Ananda would understand this principle. Sure enough, Ananda said it is the same. Ananda didn't take time to cogitate over it. He isn't thinking now.

(To be continued ...)

(上承自第13頁)

(Continuing from page 13)

若是真正為修道，可以單獨住，但是不可單獨接受任何居士的供養；否則將正法變成末法時代，也就是破壞佛教。

現在修行人，歡喜單獨住精舍。為什麼？因為他不守戒律，沒有人看見，犯規矩也沒有人知道，能夠隨心所欲，沒有人管，自由自在，可以說是無拘無束。自己在精舍裏頭招來一班居士，做個什麼法會，實際是指佛穿衣，賴佛吃飯而已。

有的出家人，利用居士所供養的錢，不做佛事，反而去購買華貴名牌汽車，作為私人代步的工具；或者購買電視機，天天看電視節目，而忘了作早晚課；或者購買電冰箱，保藏有營養的食物。總而言之，耽於享受，貪圖舒服，這種風氣現在正大行其道。將佛教的苦行完全變質了，真是辜負釋迦牟尼佛當初一片苦心！

(全文完)

If it is truly for the sake of cultivation, you may live alone, but you may not accept offerings from laypeople exclusively for yourself. If you do, you are turning Proper Dharma Age into Dharma-ending Age, which is tantamount to destroying Buddhism.

Nowadays, cultivator of the Way likes to live alone in a hermitage. Why? If he doesn't uphold the precepts, nobody sees him. If he breaks the rules, no one knows. He can do whatever he wants because no one is watching over him. He is completely free to do as he pleases. You could say he has no restrictions. Living all by himself in the hermitage, he invites a bunch of laypeople to hold some Dharma session. The fact is: he is just living off the Buddha, relying on the Buddha for his clothing and his food.

Some monastics use the money donated by the laity not for Buddhist affairs. Instead, they used the money to buy expensive, brand-name car for their personal transportation, or a television, and watch TV all day long, forgetting about the morning and evening recitations. Perhaps, they purchase a refrigerator to store nutritious food. In short, these monastics indulge in luxury and crave for comfort. This is very prevalent nowadays. The attribute of the Buddhist practice of asceticism has been distorted. This is truly being ungrateful for the great pains underwent by Shakyamuni Buddha to save living beings!

(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)

修道人，生死自由。願意活著，永遠都活著；不願意活，現在一坐就往生，入涅槃了。但是你要這功夫，性命生死由我，而不由天，誰也管不了我，是我自己管的。我願意死，現在就死了；不願意死，永遠都活著。修道就是修這個，有這個能力。可是當你有這個能力時，有的時候就不願意留在這個世界，因為這個世界實在是太污濁了，五濁惡世，不乾淨。

不久命終，「魂神墮在無間地獄」：魂，是靈魂；神，是神識。魂神也就是第八識。婆羅門女的母親命終後，魂神墮在無間地獄。什麼叫無間地獄？時候無間、命無間、身無間——這是指一個人在地獄也滿，多人在地獄也滿，在後邊會更詳細講無間地獄。什麼叫無間？無間是沒有間斷，接接連連的。如命無間，當你生到地獄裡去，雖然受苦，但是命還不斷，死了又生，生了又死，都是因這神識的作用，神識是不變的。

時婆羅門女。知母在世。不信因果。計當隨業。必生惡趣。遂賣家宅。

(Continued from issue #294)

Cultivators are liberated from birth and death. If they want to live, they may live forever. If they don't want to live, they may sit down and enter nirvana right now. With that kind of mastery, life and death is up to me rather than fate. No one governs me; I am in charge of myself. If I want to die, I may die now. If I do not want to die, I may live forever. When we cultivate, we are cultivating this ability. When you have attained this ability, however, you may not want to remain in this world because this world is too turbid; this World of Five Turbidities is unclean.

Before long, her life ended, her soul **and her consciousness fell into the Relentless Hell**. Soul and consciousness refer to the Eighth Consciousness. After the Brahman woman's mother died, her soul and consciousness fell into the Relentless Hell. What is the Relentless Hell? There, time is relentless, life is relentless, body is relentless. This refers to how this hell is fully filled with one person in it or many people in it. We will explain the Relentless Hell in more details later. What does it mean by "relentless"? Relentless means that it is non-stop and continuous. When you are in this hell, you undergo a lot of suffering and yet your life doesn't end – you die and are born again; after being born, you die. This is due to the function of consciousness, which is unchanging.

When her mother's life ended, the Brahman woman, knowing that her mother had not believed in cause and effect while alive, feared that her karma would certainly pull her into the Evil Paths. For that reason, she sold the family house and acquired many

廣求香華。及諸供具。於先佛塔寺。
大興供養。

「時婆羅門女」：這個時候婆羅門女，「知母在世」：知道她的母親在世。「不信因果」：不信種善因結善果，種惡因結惡果。她不相信，這個因不清淨，果就不清淨；這個因不正確，果也就不正確。「計當隨業，必生惡趣」：她算一算計，她的母親，隨著自己所造的種種惡業，一定會生到惡道去。「遂賣家宅」：所以她把家宅都賣了，「廣求香華」：買很多名貴的香，買很多花，「及諸供具」：和一切的供具，供養「先佛塔寺」：在先佛塔寺，就是在覺華定自在王如來的佛塔寺院內。「大興供養」：香、花、燈、燭、果、幢幡、寶蓋，她用了很多的供具去供養佛。

見覺華定自在王如來。其形像在一寺中。塑畫威容。端嚴畢備。時婆羅門女。瞻禮尊容。倍生敬仰。私自念言。佛名大覺。具一切智。若在世時。我母死後。儻來問佛。必知處所。

「見覺華定自在王如來」：婆羅門女看見覺華定自在王如來，「其形像在一寺中」：他的形像在一個寺廟裡邊。「塑畫威容」：這個覺華定自在王如來的像是用泥塑的，然後畫其威容，具有威德的容貌。「端嚴畢備」：具足相好，非常的圓滿。畢備三十二相、八十種好。「時婆羅門女」：在這個時候婆羅門女，「瞻禮尊容」：看著佛像，「倍生敬仰」：加倍生出敬仰的心。「私自念言」：在自己心裡頭想著。「佛名大覺」：佛是一個大覺悟的人，他具足一切

kinds of incense, flowers, and other items of offering. With those she performed a great offering in that Buddha's stupas and monasteries.

When her mother's life ended, the Brahman woman, knowing that her mother had not believed in cause and effect while alive. Her mother did not believe that good causes will result in good effects and evil causes result in evil results. She did not believe that impure causes will end in impure results. She did not believe that when the cause is wrong, the effect will be wrong too. **Feared that her karma would certainly pull her into the Evil Paths.** Taking into account the various evil karma her mother had created, she figured that her mother would definitely be reborn in the evil paths. **For that reason, she sold the family house and acquired many kinds of excellent and high-quality incense, flowers, and other items of offering. With those incenses, flowers, lamps, candles, fruits, banners, canopies and many items of offering, she performed a great offering to the Buddha, in that Thus Come One, Enlightenment-Flower Samadhi Self-Mastery King Buddha's stupas and monasteries.**

She saw an exquisitely fine image of the Thus Come One Enlightenment-Flower Samadhi Self-Mastery King in one of the monasteries. As the Brahman woman beheld the honored countenance, she became doubly respectful while thinking to herself, 'Buddhas are called Greatly Enlightened Ones who have attained All-Wisdom. If this Buddha were in the world, I could ask him where my mother went after she died. He would certainly know.'

She, the Brahman woman, saw an exquisitely fine image of the Thus Come One Enlightenment-Flower Samadhi Self-Mastery King in one of the monasteries. The image was sculpted from clay, then lacquered with the adorned features. As the Brahman woman beheld the honored countenance, the look of awesome virtue replete with the 32 hallmarks and the 80 secondary characteristics, she became doubly respectful while thinking to herself, 'Buddhas are called Greatly Enlightened Ones who have attained All-Wisdom, which consists of

的智慧——道種智、一切智、一切種智，具足三種的智慧。「若在世時」：假使佛在世的時候，「我母死後」：我的母親死後，「儻來問佛」：儻，是或者；儻若，假設我要來問佛，「必知處所」：佛一定會知道我母親到什麼地方去了。

我有一個問題，現在大家想一想——雖然我們修行不應該有想，但現在大家想一想這個問題。問題是什麼呢？我們人到世界上來，是吃飯爲了活著，還是活著爲了吃飯？

時婆羅門女，垂泣良久。瞻戀如來。忽聞空中聲曰。泣者聖女。勿至悲哀。我今示汝母之去處。婆羅門女。合掌向空。而白空曰。是何神德。寬我憂慮。我自失母以來。晝夜憶戀。無處可問。知母生界。時空中有聲。再報女曰。我是汝所瞻禮者。過去覺華定自在王如來。見汝憶母。倍於常情。眾生之分。故來告示。

婆羅門女做這樣的一個想法：佛是最有智慧的一個大覺者，可惜現在佛已經入涅槃了；如果佛在世的時候，我母親死了，我若問佛，他一定知道我母親生到什麼地方！「時婆羅門女」：當這個時候婆羅門女「垂泣良久」：垂是低著頭，泣是哭，良久不是很久，只是一會，這是一定的時候，也就是她低著頭哭的那個時候。「瞻戀如來」：瞻是看看佛的相貌。戀，是戀戀不捨的，也就是捨不得離開。好像本來並沒有繩子，但是現在似乎有一條繩拴上了，但實際上沒有，這叫

three types: the wisdom of the varieties of ways, the wisdom of all dharmas and the wisdom of all modes. **If this Buddha were in the world, I could ask him where my mother went after she died. He would certainly know where my mother went.**

I have a question for everyone to ponder. Although we should not engage in thinking while cultivating, I want everyone to ponder on this question: When we come to this world, do we eat to live, or do we live to eat?

The Brahman woman then wept for a long time as she gazed longingly upon the Thus Come One. Suddenly a voice in the air said, ‘O weeping worthy woman, do not be so sorrowful. I shall now show you where your mother has gone.’ The Brahman woman placed her palms together as she addressed space, saying, ‘Which virtuous divinity is comforting me in my grief? Ever since the day I lost my mother, I have held her in memory day and night, but there is nowhere I can go to ask about the realm of her rebirth.’ The voice in the air spoke to the woman again, ‘I am the one whom you behold and worship, the former Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. Because I have seen that your regard for your mother is double that of ordinary beings, I have come to show you where she is.’

The Brahman woman was thinking, “The Buddha is the wisest, enlightened being. Unfortunately, the Buddha has entered nirvana. If the Buddha were in the world when my mother passed away, I would ask the Buddha where my mother became reborn. He would definitely know.” **The Brahman woman then** lowered her head and **wept for a long time**, the duration of time is not necessarily fixed, **as she gazed longingly upon the Thus Come One.** She could not leave her gaze of the Buddha. It seemed like there was a rope binding her to the Buddha image, although in reality there was none. This, is a longing. She did not

戀。瞻戀如來，就是不願意離開覺華定自在王如來的像。

「忽聞空中聲曰」：在這時候，也正是婆羅門女身心專注，沒有其他妄想的時候，只是一個瞻戀佛的心，一個想念佛性的心，所以在這時候，她可以說是心裡清淨。「忽聞空中聲曰」：這時虛空裡頭有了聲音，有什麼聲呢？「泣者聖女」：說你這個哭泣的聖女。雖然她的母親有罪，但是她自己有善根，所以才叫聖女。「勿至悲哀」：妳不要哭得太厲害！妳不要悲哀得太厲害了！「我今示汝母之去處」：我現在告訴妳，妳的母親到什麼地方去了，妳不要哭了。

「婆羅門女」：這個婆羅門女，「合掌向空」：合起掌來，對著虛空。「而白空曰」：她也對著虛空中說起話來。「是何神德寬我憂慮」：這是那一位菩薩？那一位神仙？這麼好心啊！這麼慈悲的來寬我憂慮，來安慰我，令我沒有悲哀和憂慮呢？這德就是一種慈悲的德行。「我自失母以來」：我自從母親死去之後。也就是我失掉母親以後，「晝夜憶戀」：白天也想我母親，晚間也想我母親。「無處可問」：為什麼我想念母親呢？因為我的這個身體是母親所生的，既是生我的人，我就應該孝順她；可是我沒有盡到孝順，母親就死了，所以我特別悲痛。

所謂「樹欲靜而風不止，子欲養而親不在。」什麼叫樹欲靜而風不止呢？這樹想要清靜一個時候，它不想搖動，但是風來吹它，吹得它搖來

want to take her gaze away from the image of Thus Come One Enlightenment-Flower Samadhi Self-Mastery King.

Suddenly a voice in the air said... During this time, the Brahman woman was fully focused in body and mind, without other false thoughts, other than gazing longingly at the Buddha and recollecting the Buddha nature. At that moment in time, her mind could be said to be pure. At this time, a voice emerged from nowhere, **'O weeping worthy woman...'**. Although her mother committed offenses, the Brahman woman had good roots. This is why she was called a worthy woman. **Do not be so sorrowful.** Do not cry so hard! Do not be too grief-stricken! **I shall now show you where your mother has gone.** Let me tell you where your mother went. Do not cry.

The Brahman woman placed her palms together, facing empty space, **as she addressed space, saying, 'Which virtuous divinity is comforting me in my grief? Which Bodhisattva is this? Which immortal is this? You are so kind and compassionate to come and calm my worries and to comfort me in my grief! This is a virtuous conduct of kindness and compassion. Ever since the day I lost my mother**, when she died, **I have held her in memory day and night.** I've thought about my mother day and night. **But there is nowhere I can go to ask...** Why do I miss my mother? My mother gave birth to this body of mine, so I should be filial to her. However, my mother passed away before I fulfilled my filial obligations. This is why I am especially sorrowful.

There is a saying: "The trees wish to be still but the wind keeps blowing; the children wish to care for their parents, but they are gone." The trees want to stop swaying for a while, but wind blows them back and forth. The children



搖去的，這叫樹欲靜而風不止。子欲養而親不在，我正想要奉養我的母親，發一種孝順的心，報答父母養育之恩。所謂：「父兮！母兮！昊天罔極。」父親和母親的恩，比天都高、比地都厚，可是因為我沒有孝順母親，所以現在非常的慚愧，非常的悲哀，但是我也沒有一個地方可以去問一問。「知母生界」：不知道我母親是生到天上去，或者是墮地獄了呢？

「時空中有聲」：當她這樣問空中的時候，也很奇怪的，空中傳來一種聲音。「再報女曰」：再對這個婆羅門女說，「我是汝所瞻禮者」：你問我是何神德，寬汝憂慮嗎？我就是你所禮拜的過去覺華定自在王如來。「見汝憶母」：我現在啊！看見你想念你的母親，「倍於常情」：為什麼婆羅門女能感動覺華定自在王如來現在虛空裡對她說話呢？這句話就說明白了。見汝憶母，我看見你想念你母親，倍於常情，和一般普通的人不同，你是特別加倍的想你母親。譬如人家用十分的心意來想念他的父親、母親，你呢？就有二十分。加倍就是和普通人不同。「眾生之分」：和一般的眾生思念父親、母親的情形不同。你是太誠心了，誠到極點。「故來告示」：雖然我已入涅槃，但是你把我都感動了，所以我來告訴你。

婆羅門女。聞此聲已。舉身自撲。肢節皆損。左右扶持。良久方蘇。而白空曰。願佛慈愍。速說我母生界。我今身心。將死不久。

wish to care their parents, but they are gone. Just when I want to take care of my mother and be filial, repaying the kindness of my parents, they are gone. So, it is said, "Father! Mother! Your kindness is extremely great, spanning higher than the sky and deeper than the depth of the earth." But since I did not fulfill my filial obligations, I now feel very remorseful and sad. I have nowhere to ask **about the realm of her rebirth.**" I do not know whether my mother ascended to the heavens or fell into the hells.

Strangely enough, when she spoke to space, **The voice in the air spoke to the Brahman woman again, 'I am the one whom you behold and worship.** You asked who is the spiritual being who relieved you of your sadness and worries. It is me, **the former Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. Because I have seen that your regard for your mother, how much you miss your mother, is double that of ordinary beings.** Why is the Brahman woman able to move the former Enlightenment-Flower Samadhi Self-Mastery King Thus Come One to speak to her from space? This line of text makes it clear that it is because 'I see that you miss your mother more than ordinary people.' For instance, other people miss their father or mother 100%, while you miss your mother 200%, double the average. You are so sincere that the way you think about your parent is different than most living beings. Even though I have entered Nirvana, **I have come to show you where she is.** I was moved by your utmost sincerity so much so that I have come to tell you.'

The Brahman woman suddenly lunged toward the voice she was hearing and then fell, injuring herself severely. Those around her supported and attended to her, and after a long time she was revived. Then she addressed the air, saying, 'I hope the Buddha will be compassionate and quickly tell me into what realm my mother has been reborn. I am now near death myself.'

「婆羅門女」當時「聞此聲已」：聽見空中告訴她說，他是過去覺華定自在王如來。「舉身自撲」：這個時候，她的神情非常緊張，也可以說是好像發了狂一樣，不顧一切，什麼也都不管了，就舉身自撲，舉身就是向空中跳。聽見空中有聲，就想要到空中去見覺華定自在王如來，所以就往空中那麼一跳，踊身虛空。這叫舉身自撲，自己撲打自己。我相信這個婆羅門女不會功夫，也不會武術，所以就跌下來，把手、腳、腿都跌斷，跌壞了。「肢節皆損」：肢，就是四肢；節，是一節一節。四肢——手有兩三節，腳腿也有好幾節。肢節皆損是手腳都損壞了，或者跌斷，或者不能走，也不能動彈了。

「左右扶持」：當時，她或者也有親戚、朋友，跟她一起去供養覺華定自在王如來，所以說左右。或者是廟上的和尚，或者是比丘尼，一看這個女人怎麼跌成這樣子呢？所以左右扶持。「良久方蘇」：在這個時候，因為跌得太厲害，她是什麼知覺都沒有了。良久，等到一個時候，就又活過來了。方蘇，是又醒過來，就好像睡覺蘇醒，明白過來了。「而白空曰」：她明白後，還記得向空中跳的事。這個時候她又向空中說了，「願佛慈愍」：說我現在惟一的願望，是請覺華定自在王如來您慈悲愍念我，愍念就是可憐的意思。「速說我母生界」：快點說出我母親的去處，我母親生到什麼地方去了？為什麼要快點告訴我呢？因為「我今身心將死不久」：我現在跌得這樣，我的身體和我的心將要死了，很快就要死了。

(下期特續)

When the Brahman woman heard the voice in the air tell her that he is the former Enlightenment-Flower Samadhi Self-Mastery King Thus Come One, she **suddenly lunged toward the voice she was hearing**. Her nerves were on edge. She seemed to lose her sanity as she jumped toward space, with total disregard for anything else. She heard the voice in the sky and wanted to get there to see the former Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. She lunged into the air and hurt herself. I believe this Brahman woman does not know kung fu or other martial arts. **And she then fell, injuring herself severely**. She broke her arms and legs. The four limbs were in segments; the arms were in two or three segments while the legs were in a few segments. Her limbs were hurt, either broken or paralyzed.

Those around her supported and attended to her. Perhaps at that time she had relatives and friends with her who went with her to make offerings to Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. Perhaps these were monastics at the temple, such as Bhikshunis who saw this woman fall. Those next to her helped her up. **And after a long time, she was revived.** It was a bad fall and, she lost consciousness. She was revived after a while, waking up as if from a sleep. When her head cleared, she still remembered how she lunged into the air.

Then she addressed the air, saying, 'I hope the Buddha will be compassionate. My only wish now is for the Enlightenment-Flower Samadhi Self-Mastery King Thus Come One to be compassionate and pity me. **And quickly tell me into what realm my mother has been reborn.** Where did my mother become reborn? Why did she need to be told so quickly? **I am now near death myself.** Having fell like this, my body and mind are about to die soon.'

(To be continued ...)

貪享受何必出家

If You Crave Enjoyment, Why Leave the Home-life?

宣公上人開示

Instructional talk by the Venerable Master Hsuan Hua

不要睜着眼睛說瞎話，
做掩耳盜鈴的事。

出家人，一定要把出家的基礎建立起來。出家的基礎是什麼？就是嚴守戒律。要把《四分律》、沙彌戒、比丘戒、比丘尼戒、《梵網經》等，都要背熟，統統研究明白，才夠資格做個出家人。

如果基礎沒有打好，一天到晚不是打財的妄想，就是打色的妄想，那就是「身雖出家，心不入道」，離道相差有十萬八千里之遠。這種出家人，只可稱為佛教中的敗類，不能承認他是出家人。

出家人不可向這個攀緣，向那個攀緣，更不可單獨一個人住茅棚，教居士們來護法。單獨接受供養，這種行為不合乎佛制，若有這種行為的應該懸崖勒馬，趕緊糾正，所謂：

施主一粒米，重如須彌山；
吃了不修道，披毛戴角還。

古時真正修道的人住茅棚，是自耕自食，絕不務外緣。爲了去貪心，所以住茅棚修行；或者閉關，是爲了充實自己的學問和德行。

(下轉至第6頁)

Don't rashly tell lies or do things to fool yourselves.

Certainly, left-home people must build their foundation. What is the foundation of left-home people? It is strict observance of the precepts and Vinaya (rules of discipline and training). *The Four-part Vinaya*, the Shramanera precepts (rules for novices), the precepts for Bhikshus, the precepts for Bhikshunis, the *Brahma Net Sutra* (Bodhisattva Precepts), etc. All these must be memorized well and studied thoroughly. Only then do you have the qualifications to be a left-home person.

If the foundation is not solidly established, then all day long you'll either be daydreaming of wealth or having fantasies of lust. As such, although you have physically left home, your mind is not on the Way. You are 108,000 miles distant from the Way. Such left-home people can only be called the scum of Buddhism. They should not be acknowledged as left-home people.

A left-home person must not exploit his connections with people, even less should he live all by himself in a hut and convince the laypeople to support his Dharma. If you accept offerings just for yourself, your conduct is not in accordance with the Buddha's regulations. Those who behave this way should quickly stop and reform before it is too late. As the saying goes,

*One grain of the donor's rice
Is heavier than Mount Sumeru.
If you eat it and don't cultivate,
You'll pay back as creatures with fur and horns.*

In ancient times, people who truly cultivated the Way did live alone in huts, but they tilled the land to support themselves. They certainly didn't rely on external conditions. They lived in huts because they wanted to eliminate greed. When they went into seclusion, it was to perfect their learning and their virtuous conduct.

(Continuation in Page 6)

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.*

恆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

(接上期)

這一次梁皇寶懺，種種的因緣，我就讓近哲師和近可師兩位在廚房裡面做工。因為逆行順行，無非佛事。上人說，修行第一，做事第二。所以在廚房煮飯，一樣可以做得心情很愉快平靜的。沒有什麼前前後後，高高低低的。

我們那位中國大陸同胞近可師，她是福建省漳州人。我一會讓她講。她也是我們法界聖城的「高僧」，身高很高的「高」。事實上她的學歷也很高。她是中國清華大學高科技的碩士。一個還是兩個我搞不清楚。來美國還有兩個。所以她總共有三個碩士。她覺得那些都沒有什麼用。所以她去法界聖城，修水管，修馬桶，鋪地板。她覺得這些比較有用。我也挺同意的，這些比較有用。修好了，大家都可以用了。所以她也把她自己變得有用了。

都是借事練心。如果不借種種的因緣，我們哪裡知道自己可靠不可靠呢？自己都靠不住，那要靠誰呢？所以學習佛法，上人說，在道場說修行也很容易，也很難。這個難與易完全不在於這個法。難與易在於自己這個心。所以自己這個心才是最困難的。

(Continued from issue #294)

Due to various conditions, I have Jin Zhe Shi and Jin Ke Shi in charge of all kitchen affairs during this Emperor Liang's Jeweled Repentance Ceremony. Whether it be going with the flow or going against the flow, nothing is apart from doing the Buddha's work. The Venerable Master exhorted, "Cultivation is top priority; work comes after." Therefore, cooking in the kitchen can bring just as much joy and equanimity. In terms of work, there is neither first nor last, high nor low.

Our fellow countryman from China, Jin Ke Shi, is originally from the city of Zhangzhou, Fujian Province. She will be the next speaker. She is our 'High Sangha' in CDR, 'high' pertains to her height since she is very tall. She is also very high in terms of her academic credentials. She holds at least one or two master's degrees in high tech from Tsinghua University in China. After coming to the United States, she obtained two more advanced degrees. She has a total of three master's degrees. However, she feels that those academic degrees are quite useless. So, she came to the City of Dharma Realm (CDR). She fixes water pipes and repairs toilet fixtures, as well as laying hardwood floors at CDR. She feels that these tasks are much more meaningful, and I agree with her wholeheartedly. After completing these repairs, the facilities can be of service to many people. Consequentially, she has made herself useful as well.

Utilize circumstances to cultivate the mind. If it were not for the various encounters generated from causes and conditions, how would we know how reliable we are? If we could not rely on ourselves, then who can we rely upon? In terms of learning Buddhadharma, the Venerable Master said, "Studying buddhadharma and cultivating the Way within the confines of the bodhi-manda could be both easy and difficult. What makes it easy or difficult is not the dharma, but our own mind. Hence, our minds are the most difficult to handle.

因為我們這個心才令我們在法界裡面飄飄蕩蕩。可是除了乘願再來的，我們眾生都只緣於地獄法界，畜生法界，鬼道法界，人法界，阿修羅法界，天法界，最多到此為止。怎樣才能突破自己這個昏障，這個昏蒙的大障礙？菩提心要有多大才能夠衝破？

所以我們每一個人都希望自己要好自為之。不是希望別人好自為之。自己沒有好自為之，如同上人常常說的，將來自己捶胸頓足，嚎啕大哭。所以不怕吃虧的人，就來金輪寺多多用功。用什麼功呢？把自己修理到很柔軟。把自己修理到，人家叫我們去掃老鼠屎，叫我們去掃那些骯髒的東西，看到那些老鼠屎到處都是的，都不會置之度外，都要打起精神來把廟上打掃乾淨。那才是對自己有一點點最起碼的誠心。不是來道場做廟務考察的，這是沒有用的。

明年是上人一百歲聖誕。我們可以自己好好準備。要給上人什麼禮物？我知道上人最歡喜的一個禮物就是，「你們把脾氣，都布施供養給我」。脾氣都是很不好的東西。人家說：「你脾氣這麼大」你就氣得不得了。那是不好的東西。我們怎麼可以拿來供養呢？不好的東西，我們怎麼可以拿出來給人家看呢？這中間很簡單一句話，很高深的道理。就怕我們做不到而已。

我們今天預定三點鐘就放香的，允許各位在家居士給三寶請假。讓大家回去各自敦倫盡分，了自己的業。明天打起精神來好好拜懺。阿彌陀佛。（全文完）

Because our minds drift across the dharma realms aimlessly. Except for those who return astride their vows, most living beings roam through the realms of hells, animals, hungry ghosts, humans, asuras, and, at best, devas. How can we break through this confounded daze, this heavy karmic obstruction of endlessly going through the six paths in the turning wheel? How big a bodhi resolve do we need to breakthrough?

Therefore, all of us should do the best we can, rather than expecting other people to do their best. If we do not do our best, the Venerable Master said that we may end up beating our chest and stomping our feet and wailing in bitter regret. For those of you who are not afraid of taking a loss, come to Gold Wheel Monastery to apply your effort in cultivation. In what way should we apply our effort? We need to train ourselves to be flexible so that we can readily adapt to situations. For example, if we are told to clean up mouse droppings and filthy debris, we will not balk at the thought of doing those tasks. Instead, we would pull ourselves together and do a great clean up. This will prove our basic level of sincerity. Do not come to the temple to do investigative work pointing out the temple's deficiencies. This will serve no purpose.

Next year will be the Venerable Master's one hundredth year birthday anniversary. We should start preparing a birthday gift for the Venerable Master. I know there is a gift that the Venerable Master yearns to receive, as he had said, "All of you, offer to me all your bad temper." Bad temper is very unwelcoming. When someone says, "You have such a bad temper," you'd be mad. How can we offer someone something as loathsome as a bad temper? How can we gift something so repulsive to others? A very profound principle lies within the Venerable Master's words. Lamentably, we may not be able to do it.

Today we plan to finish at three in the afternoon, permitting the laity to take a personal leave from the Three Jewels so that everyone can go home and fulfill family duties and resolve our own karmas. Tomorrow, muster up our energy and spirit to bow in the repentance ceremony. Amitofo!

(The End of the Article)



Dharma Realm Buddhist Association
Gold Wheel Sagely Monastery
235 North Avenue 58, Los Angeles, CA 90042
Telephone: (323) 258-6668 (www.goldwheel.org)

金輪聖寺

2024年5、6月每週法會時間表 Schedule of Weekly Events – May and June of 2024	
日期	法會
5/5 (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
5/12 (星期日)	浴佛法會 Celebrating Buddha's Birthday 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
5/19 (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
5/26 (星期日)	紀念 宣公上人涅槃 29 週年華嚴法會及大傳供 Commemorating 29th Anniversary of Venerable Master Hua Entering Nirvana 8:00 am — 03:00 pm
6/2 (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
6/9 (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
6/16 (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
6/23 (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
6/30 (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

~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.*