



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—說而未說

說真話

我要說真話 不怕打與罵
殺我無所謂 解脫有何罣

Spoken and Yet Unspoken

Composed by Venerable Master Hsuan Hua

The Truth I Speak

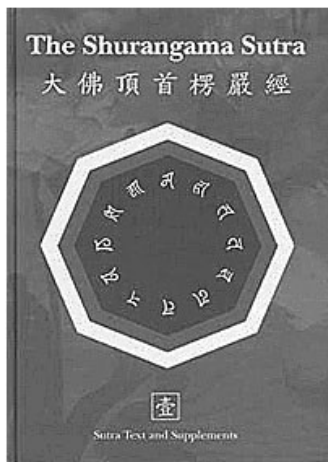
*I want to speak the truth;
Fearing neither tongue-lashing nor beating.
The dread of death does not matter to me;
Liberated, what is there to worry?*

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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 #295)

(接上期)

佛告阿難：汝言相類，是義不然。何以故？如無手人，拳畢竟滅；彼無眼者，非見全無。所以者何？汝試於途詢問盲人：「汝何所見？」彼諸盲人，必來答汝：「我今眼前，唯見黑暗，更無他矚。」以是義觀，前塵自暗，見何虧損？

這是佛批評阿難說得不對了。佛告阿難：汝言相類，是義不然。何以故：佛告訴阿難，你說這兩個是一樣的，不！這不一樣的。爲什麼？如無手人，拳畢竟滅；彼無眼者，非見全無：好像沒有手的人，他也就完全沒有拳頭了。「彼」，是另外一個人；可是另外一個沒有眼睛的人，他這個「見」還是有的，他見性並沒有虧損。沒有眼睛也能見，你相信嗎？（弟子：「相信！」）爲什麼你相信？以前你寫這部經嗎？這經上是這麼說的？

所以者何：爲什麼這麼說呢？汝試於途詢問盲人：汝何所見：你就試著在路上問問那個沒有眼睛的人：「你看見什麼啊？」彼諸盲人，必來答汝：我今眼前，唯見黑暗，更無他矚：那麼這些盲人，不

The Buddha said to Ananda, “You say it is the same, but that is not right. Why? If a person has no hand, his fist is gone forever. But one who is without eyes is not entirely devoid of sight. For what reason? Try consulting a blind man on the street: ‘What do you see?’ Any blind man will certainly answer, ‘Now I see only black in front of my eyes. Nothing else meets my gaze.’ The meaning is apparent: if he sees blackness in front of him, how could his seeing be considered ‘lost’?”

Here the Buddha criticizes Ananda, telling him his idea is incorrect. **The Buddha said to Ananda, “You say it is the same, but that is not right”**. You say the example is the same in both cases. No. **Why? If a person has no hand, his fist is gone forever.** If someone doesn’t have a hand, he doesn’t have a fist either. **But one who is without eyes is not entirely devoid of sight.** But with someone else who has no eyes it is not the case that he cannot see anything. He can still see. His seeing nature is not depleted.” People without eyes can see. Do you believe that? Disciple replied: “I believe!” Why is it that you believe? Did you write this sutra before? Is that what the sutra says?

“For what reason? Why do I say that? Try consulting a blind man on the street: ‘What do you see?’ Go out to the market and ask a blind man what he sees. Any blind man will certainly answer, ‘Now I see only black in front of my eyes. Nothing else meets my gaze. He’ll

論他是誰，他一定這麼樣答你：
「我的眼前，只看見黑暗，沒有看見旁的東西。」

以是義觀，前塵自暗，見何虧損：
「觀」，是「看」。你以這個道理來研究研究，來觀察觀察，這前塵本身就是暗的，這個見性又有什麼損減呢？見性是不增不減的。盲人他所見的是暗的，並不是沒有見；他見暗是見，見明也是見，這個「見」是存在的啊！他眼睛盲了，可是他「見」沒有少。但是你若沒有手了，你拳自然也就沒有了，你再找這個拳，是找不著了！

阿難言：諸盲眼前，唯覩黑暗，云何成見？
佛告阿難：諸盲無眼，唯覩黑暗；與有眼人處於暗室，二黑有別？為無有別？
如是世尊！此暗中人，與彼群盲，二黑校量，曾無有異。

阿難言：諸盲眼前，唯覩黑暗，云何成見？阿難說：「這些盲人，他們的眼睛只看到黑暗，那怎麼叫『見』呢？他沒有眼睛怎麼見啊？」阿難說他們只看見黑暗，這就是沒有見性。

佛告阿難：諸盲無眼，唯覩黑暗；與有眼人處於暗室，二黑有別？為無有別？佛告訴阿難說：「這一切的盲人沒有眼，只看見黑暗。這和有眼睛在一個黑暗屋子裏頭的人來比較，有眼睛的人在暗室看不見東西，盲人沒有眼也是看不見東西，這兩種黑暗，是有分別？是沒

say that he doesn't see anything but blackness.”

“The meaning is apparent: if you get the idea, if you take a look at what it means, if he sees blackness in front of him, how could his seeing be considered ‘lost’? If you see blackness before you, your ability to see is not lost; it neither increases nor decreases. A blind man sees darkness, not that there is no seeing. The seeing of darkness and light are both seeing. Seeing does exist! Although he is blind, his seeing is not depleted. But if you don't have a hand, it is obvious that your fist will not exist. If you look for this fist again, you won't be able to find it!

Ananda said, “The only thing blind people see in front of their eyes is blackness. How can that be seeing?”
The Buddha said to Ananda, “Is there any difference between the blackness seen by blind people, who do not have the use of their eyes, and the blackness seen by someone who has the use of his eyes when he is in a dark room?”
“So it is, World Honored One. Between the two kinds of blackness, that seen by the person in a dark room and that seen by the blind, there is no difference.”

Ananda reiterates the Buddha's example: a blind person has no use of his eyes and so sees only darkness. But according to Ananda, this seeing of darkness is not really seeing. Ananda is saying that someone without the use of his eyes cannot see. “Why do you say the blind man sees?” he asks the Buddha.

The Buddha said to Ananda, “Is there any difference between the blackness seen by blind people, who do not have the use of their eyes, and the blackness seen by someone who has the use of his eyes when he is in a dark room?”
Blind people have no eyes and see only blackness. Is the darkness that sighted people see when they are in a dark house any different from the darkness seen by blind people? If a blind person and a person who has sight are together in a dark



有分別呢？你說說看！」

如是世尊！此暗中人，與彼群盲，二黑校量，曾無有異：阿難在這個時候又不加思索就答覆了：「是這樣子，世尊！這個處在暗室的人，和其他盲人所看到的，這兩種黑暗相比較是一樣的，沒有兩樣啊！」「校量」，就是這麼比較一下兩樣同不同？是不是一樣？

阿難！若無眼人，全見前黑，忽得眼光，還於前塵，見種種色，名眼見者；彼暗中人，全見前黑，忽獲燈光，亦於前塵，見種種色，應名燈見。若燈見者，燈能有見，自不名燈；又則燈觀，何關汝事？

阿難！若無眼人，全見前黑，忽得眼光，還於前塵，見種種色，名眼見者：佛在這地方又叫一聲阿難，說：你說兩種黑暗是一樣的，沒有不同。假若這個沒有眼睛的人，只看見前邊是黑暗的樣子，現在他忽然又恢復這個眼光了，他又能見著前邊種種色、種種相了！你要是給它起名說，這是他「眼睛能看見」的話。那麼，彼暗中人，全見前黑，忽獲燈光，亦於前塵，見種種色，應名燈見：在黑暗裏邊那個人，他在暗室裏邊，只看見前邊都是黑暗；忽然他得到燈光了，現在他就可以看見所有的東西，這個應該叫做「燈能看見」。

你知道為什麼叫「燈見」呢？你說沒有眼睛的人不能見，有眼睛又可以見，這叫「眼見」。那麼現在在暗室裏邊的人，沒有燈就不能見，有燈就又能見，以此類推，這就應該

room, are the two blacks they see distinguishable?

World Honored One's question without thinking: **“So it is. Yes, Buddha. Between the two kinds of blackness, that seen by the person in a dark room – by the sighted person – and that seen by the blind, there is no difference. The two kinds of blackness are the same.”**

Ananda, if the person without the use of his eyes who sees only blackness were suddenly to regain his sight and see all kinds of forms, and you say it is his eyes which see, then when the person in a dark room who sees only blackness suddenly sees all kinds of forms because a lamp is lit, you should say it is the lamp which sees. If it is a case of the lamp seeing, it would be a lamp endowed with sight – which couldn't be called a lamp. And if the lamp were to do the seeing, how would you be involved?

The Buddha said to Ananda, **“Ananda, if the person without the use of his eyes who sees only blackness were suddenly to regain his sight and see all kinds of forms...you say that there is no difference between the two kinds of blackness. But what if the blind person in our example were suddenly to regain his sight so that his eyes could see everything in every direction? You say it is his eyes which see. This is your argument. But what about the case when the person in a dark room who sees only blackness suddenly sees all kinds of forms because a lamp is lit? The sighted person in a dark room also sees blackness, but once a lamp is lit, he too can see everything. Given your argument, you should say it is the lamp which sees.”**

You know why it's called 'the lamp which sees'? You said that people who don't have the use of their eyes cannot see, but if they regain their sight then they can see again. This is called 'eyes which see'. However, for a person in a dark room, if there is no lamp he cannot see, but when a lamp is lit, he can see. By this analogy, one should say this is



叫「燈見」——不是「你見」，也不是「眼見」。是不是啊？佛這麼說。

若燈見者，燈能有見，自不名燈：假如這個見，是燈見著的；燈它自己能有見，它就應該不叫「燈」了。又則燈觀，何關汝事：又者，這個燈能見，與你又有什麼關係呢？

是故當知，燈能顯色，如是見者，是眼非燈。眼能顯色，如是見性，是心非眼。

現在這指出這個心來了，這有「十番顯見」。前邊那個，有的人說是「七處徵心」，有的人又說是「三處徵心」，有的又說「兩處徵心」，有的說「三處徵心、十番辨見」。那麼我們現在不管它那麼多，他徵是徵阿難的心，不是徵你的心、我的心，我們現在就是知道這個文的意思就可以了。現在這第一番顯見，就說這個見性「是心非眼」；這是證明我們所見的東西，不是這個眼睛見，是心見的，是你的真心有見性。

是故當知，燈能顯色，如是見者，是眼非燈：因為這個，所以你應該要知道：燈能令形色顯出來，這個能見的，還是眼睛，不是燈能見。眼能顯色，如是見性，是心非眼：眼只能令形色顯出來；這個能見的見性，才是你的真心，不是眼睛能看得見。

阿難雖復得聞是言，與諸大眾，口已默然，心未開悟。猶冀如來，慈音宣示，合掌清心，佇佛悲誨。

‘the lamp which sees’ – not ‘you see’, and also not ‘eyes which see’. Is that right?” the Buddha asks.

If it is a case of the lamp seeing, it would be a lamp endowed with sight – which couldn’t be called a lamp. And if the lamp were to do the seeing, how would you be involved? If it really were the case that the lamp could see and do the looking, then it wouldn’t have anything to do with you.

That’s why you should know that while the lamp can reveal the forms, it is the eyes, not the lamp, that do the seeing. And while the eyes can reveal the forms, the seeing-nature comes from the mind, not the eyes.

Now this is pointing to the mind. There is the ‘Ten Manifestations of Seeing’. Before, there are people saying ‘Seven Inquiries of the Mind’. Others say ‘Three Inquiries of the Mind’, or ‘Two Inquiries of the Mind’, or ‘Three Inquiries of the Mind, Ten Discernments of Seeing’. Well, we don’t need to care about it so much now, what’s inquiring is Ananda’s mind, it’s not inquiring your mind or my mind. We just need to know the meaning of the text and that’s enough. The first of the ten shows the seeing-nature is the seeing of the mind, not of the eyes. This is to ascertain what we see is not the eyes that see but it’s the mind that sees. It’s your true mind that has the seeing-nature.

That’s why you should know that while the lamp can reveal the forms, it is the eyes, not the lamp, that do the seeing. The lamp allows the shapes to appear, but it is the eyes that see the shapes. By the same token, while the eyes can reveal the forms, the seeing-nature comes from the mind, not the eyes. The eyes can only reveal the forms, the seeing-nature that sees is your true mind, not that the eyes can see.

Although Ananda and everyone in the great assembly had heard what was said, their minds had not yet understood, and so they remained silent. Hoping to hear more of the gentle sounds of the Tathagata’s teaching, they put their palms together, purified their minds, and stood waiting for the Tathagata’s compassionate instruction.

阿難雖復得聞是言，與諸大眾，口已默然，心未開悟：阿難聽見佛這麼說，他和在會其他的人，都閉上嘴巴，沒有話說了，但是他的心還沒覺悟，還沒開曉，就沒能明白這個道理。他為什麼沒有話說呢？因為他在想：「啊，我的眼睛不能看東西，是心在看！如果這不是真的，佛又這麼說；如果是真的，為什麼以前我不知道？」他在想這個。

猶冀如來，慈音宣示：「冀」，就是希望 (hope)；「宣」，是說。他希望佛用慈悲的音聲再詳細給大家說一說。**合掌清心，佇佛悲誨**：我不知道「合掌」英文怎麼講？我告訴你們，就是這樣(上人以手做合掌狀)，手放到一起，這叫「合掌」。為什麼手要放一起？這叫「一心」，沒有二心。這樣(上人把手分開)是「十心」，這樣(上人合掌)就是「一心」。掌放到一起，心也會在一起，變成一個，不會變成十個心，這叫「合掌」。「清心」，清理你的心，不要想，不要在心裏放太多垃圾；要清理你的心，把垃圾放到一邊去。「佇」，就是站那兒等著。在這個時候，大家都合起掌來，專一其心地來等著佛再來憐憫他們、教誨他們，令他們得到開悟，不再迷惑。

這是我第一次用英文講法。為什麼我用英文講呢？因為我看我這個弟子白文天工作(翻譯)太辛苦了，我幫他做點工。我不太懂英文，講的英文不好；你們用你們好的英文聽，好不好啊？

Although Ananda and everyone in the great assembly had heard what was said, their minds had not yet understood, and so they remained silent. Ananda and everyone else there closed their mouths and didn't say anything, because they hadn't yet understood. Their minds had not yet opened and become enlightened. Why weren't they talking? They were thinking, "Oh? My eyes can't see things? Oh? My mind sees? You may say that isn't true, but the Buddha has explained it this way. If you say it is true, why haven't I ever understood it to be this way before?" That's what they were thinking.

Hoping to hear more of the gentle sounds of the Tathagata's teaching – they were thinking, "I hope the Buddha will have a compassionate heart and talk to me." **They put their palms together.** I don't know how to say 「合掌」 in English. I'll show you, just like this (The Venerable Master put his palms together). Putting the palms together is called 「合掌」. Why did they put their palms together? It represents their single-mindedness. They were of one mind, not two. When your hands are apart, it is said you have ten minds, and when your palms are together, it is said you have one mind, because when your palms go together, your mind comes together and becomes one. **Purified their minds.** Clear out your mind. Clear your heart. Don't put too much garbage in your head. Take the garbage that is in there and get rid of it. **And stood waiting for the Tathagata's compassionate instruction.** They stood waiting for the Buddha's compassionate words to help them understand better, so they could become enlightened and not be so confused.

This is the first time I speak the dharma in English. Why do I speak English? It's because I see that my disciple Bai Wentian is working too hard (doing translation). I want to help him out. I don't know much English, I don't speak English well; so you should listen with your good English, okay?

(To be continued ..)

(下期待續)

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 #295)

時覺華定自在王如來。告聖女曰。汝供養畢。但早返舍。端坐思惟吾之名號。即當知母所生去處。時婆羅門女。尋禮佛已。即歸其舍。以憶母故。端坐念覺華定自在王如來。經一日一夜。忽見自身到一海邊。其水涌沸。多諸惡獸。盡復鐵身。飛走海上。東西馳逐。見諸男子女人。百千萬數。出沒海中。被諸惡獸。爭取食噉。又見夜叉。其形各異。或多手多眼。多足多頭。口牙外出。利刃如劍。驅諸罪人。使近惡獸。

「時覺華定自在王如來」，「告聖女曰」：告訴婆羅門女說，「汝供養畢」：現在你在這兒供養完了之後。「但早返舍」：因為你的身體都跌壞了，要早一點回到你的家裡去，到家裡怎麼樣呢？「端坐思惟吾之名號」：要坐著，雖然手腳都跌斷了，你還應該端端正正坐著。「思惟吾之名號」：想念思惟「南無覺華定自在王如來」——我的名號。「即當知母所生之處」：你就能知道你母親生到什麼地方去。

Enlightenment-Flower Samadhi Self-Mastery King Thus Come One told the worthy woman, 'After you make your offerings, return home quickly. Sit upright and concentrate on my name. You will soon know where your mother has been reborn.' The Brahman woman bowed to the Buddha and returned home. The memory of her mother sustained her as she sat upright recollecting Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. After doing so for a day and a night, she suddenly saw herself beside a sea whose waters seethed and bubbled. Many evil beasts with iron bodies flew swiftly back and forth above this sea. She saw billions of men and women bobbing up and down in the sea, being fought over, seized, and eaten by the evil beasts. She saw *yakshas* in different forms. Some had many hands, some many eyes, some many legs, some many heads. With protruded mouth and sharp fangs, they drove the offenders toward the evil beasts.

Enlightenment Samadhi Self-Mastery King Thus Come One told the worthy Brahman woman, 'After you make your offerings, return home quickly because you have hurt yourself badly due to the fall. What should you do once you get home? **Sit upright and concentrate on my name.** Even though you broke your arms and legs, nonetheless, you should sit properly upright and focus your mindfulness on my name, Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. **You will soon know where your mother has been reborn.'**

「時婆羅門女」：當時婆羅門女「尋禮佛已」：叩頭拜佛完了之後，「即歸其舍」：就回到她自己的家裡去。「以憶母故」：因想念她母親的情形太過真摯了，所以，「端坐念覺華定自在王如來」：她坐得很端正，忘了痛，也不記得胳膊、腿都跌斷了，只是一心念覺華定自在王如來的名號。「經過一日一夜」這麼長的時間，沒有休息，沒有吃東西，也沒有大小便利，也沒有飲茶。端坐一日一夜——不是跪著一日一夜，是坐著二十四個鐘頭，只是念佛，沒有做其他的工作。在這個時候啊！「忽見自身」：忽然間，在這念佛、念念……自己就走到一海邊，她忽見自身「到一海邊」，這叫什麼？這不是作夢，因為誠心到了極點，這也可說是靈性，也可說是識神，也可以說是魂魄，總而言之，這麼多的名稱都是同一個。這種靈性就是人身體上的那個八識，這第八識因為婆羅門女坐的時間久了，也忘了痛，把一切都停止了，只有念佛這一念，這一念真誠了，八識就離開身體，所以，她忽見自身到一海邊。

每一個人坐禪，坐坐坐……，或者見到什麼境界，那個時候，你的八識或者就離開身體，所以能見到其他的境界。八識——你要是開五眼，就可以看見鬼、神、菩薩、佛……，若沒開五眼，就看不見。修道人的靈性（八識）也有五眼，那是在身體裡邊；若靈性離開肉體，那五眼就開了，所以能看見種種的境界。這位聖女，婆羅門女，一定也是修道很久了。所以這肉體

After the Brahman woman bowed to the Buddha, she returned home. The memory of her mother sustained her. Impelled by her true sincerity in reminiscing her mother, she sat upright recollecting Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. She sat upright perfectly, forgetting her pain and her broken limb, single-mindedly focused on the name of Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. After doing so for a day and a night... She continuously sat for 24 hours, not kneeling, and she did nothing except being mindful of the Buddha. Throughout this length of time, she did not rest; neither did she eat, drink nor relieve herself in the toilet.

Then, while being mindful of the Buddha, she suddenly saw herself beside a sea. This was not a dream. This was a result of her utmost sincerity. You can call it the spiritual nature, consciousness, or soul. In general, all these terms refer to the same thing. The spiritual nature is the Eighth Consciousness of a person. Since the Brahman woman had sat for a long time, her pain forgotten, everything came to a standstill except her single mindfulness of the Buddha. When this single mindfulness is genuinely sincere, the Eighth Consciousness leaves the physical body. Hence, she suddenly saw herself by a sea.

When a person sits in meditation continuously, after some time, he may see certain states because the Eighth Consciousness leaves the body. If your Five Eyes are open, you can see ghosts, spirits, Bodhisattvas and Buddhas; otherwise, you cannot. The spiritual nature (Eighth Consciousness) of cultivators has the Five Eyes within their body. If the spiritual nature leaves the physical body, the Five Eyes open, and they can see different states. This holy Brahman woman must have cultivated for a long time. Although the Five Eyes within her physical body did not open, when her



上的五眼雖然沒有開，但當她的八識離開肉體，就可以看得見，所以她忽見自身到一海邊。「其水涌沸」：這海的水不是涼的，是熱的。涌是水往上湧。沸是滾水，非常熱，不是涼水。

「多諸惡獸」：在這海水裡邊，有很多很多各種惡獸。究竟有多少？你不要管它多少，總而言之，是多不是少。「盡復鐵身」：這些惡獸的身體，如鐵那麼堅固。「飛走海上」：這些惡獸在海上飛來飛去，飛得非常快。「東西馳逐」：東西來回追趕，互相驅逐。驅逐是你追我，我追你。「見諸男子女人」：又見到很多男子，也有女人，「百千萬數」：有百千萬數那麼多。「出沒海中」：在這個海裡頭，有時漂上來，有時又沈下去。「被諸惡獸，爭取食噉」：這些惡獸是做什麼的？是吃這些男女的，或者一口吞一個男人，或者一口又吞了一個女人，牠們口也大，肚子也大，都是最兇猛的惡獸。

「又見夜叉」：夜叉就是夜叉鬼，本名叫捷疾鬼，也是會飛會跑的，非常快。「其形各異」：每一個夜叉鬼的形像都不同，什麼樣子呢？「或多手」：或者一個夜叉鬼長了幾十隻手。「多眼」：或者有夜叉鬼，雖是兩隻手，但是生了很多眼睛，醜怪的不得了，兇惡的不得了。「多足」：或者手也不多，眼也不多，但是有很多腿，很多腳。「多頭」：或者又有夜叉鬼，有很多的頭。「口牙外出」：口像個血盆似的，一張開有斗那麼大，一口可以吞很多人。牙就像刀劍似的，「利刃如劍」：口牙鋒利，如劍那麼快。「驅諸罪人」：趕這些罪

Eighth Consciousness left her body, she could suddenly see herself by the sea, **whose waters seethed and bubbled.** This sea water was not cool but boiling hot, surging upwards.

How **many evil beasts** are in this ocean? You don't need to be concerned about that. Just know that there are many and not few. **With solid iron bodies,** these evil beasts **flew swiftly back and forth above this sea,** chasing one another.

She saw billions of men and women bobbing up and down in the sea, being fought over, seized, and eaten by the evil beasts. What do these evil beasts do? They devour these men and women, such as swallowing one man or one woman in one mouthful. They have big mouths and big stomachs. They are the most ferocious of evil beasts.

She saw yakshas, or also known as speedy ghosts that fly and run very swiftly. The yakshas appear **in different forms.** What do they look like? **Some had many hands, some many eyes, some many legs, some many heads.** One yaksha ghost may have several dozen arms. Another one may have two arms but many eyes, extremely grotesque and vicious. Another one may have relatively few arms and eyes, but many legs and feet. Another one may have many heads. **whose mouths open up like a tub that can swallow several people with one gulp.** Its teeth are like swords and knives.

With protruded mouth and sharp fangs that slice as quickly as swords, **they drove the offenders toward the evil beasts.** What do yaksha ghosts do? They help the evil beasts find their food. Sometimes, people are smarter than beasts, and they run far away from the evil beasts. However, they run straight into yaksha ghosts who



人,「使近惡獸」:夜叉鬼是做什麼的呢?是幫這些惡獸找東西吃。有的時候,因為人比獸聰明,逃的遠遠的,但是,你這一跑,迎頭又來了夜叉鬼。所以後邊有惡獸追趕,前邊有夜叉鬼,站在那兒擋住,所謂前無去路,後有追兵,簡直是無路可逃,上天下地,什麼地方也不可能去。你想找一個朋友,去朋友家住一晚也不可以!

復自搏攫。頭足相就。其形萬類。不敢久視。時婆羅門女。以念佛力故。自然無懼。有一鬼王。名曰無毒。稽首來迎。白聖女曰。善哉菩薩。何緣來此。時婆羅門女。問鬼王曰。此是何處。無毒答曰。此是大鐵圍山。西面第一重海。聖女問曰。我聞鐵圍之內。地獄在中。是事實不。無毒答曰。實有地獄。聖女問曰。我今云何得到獄所。無毒答曰。若非威神。即須業力。非此二事。終不能到。聖女又問。此水何緣。而乃涌沸。多諸罪人。及以惡獸。無毒答曰。此是閻浮提造惡眾生。新死之者。經四十九日後。無人繼嗣。為作功德。救拔苦難。生時又無善因。當據本業所感地獄。自然先渡此海。

這一切的惡獸和夜叉,「復自搏攫」:搏是打;攫就好像鳥用爪去捉雞,一爪抓住這就叫攫。這些惡獸和夜叉互相合作,把罪人捉住。「頭足相就」:將罪人的頭和足扭在一起;或者夜叉把惡獸捉住,叫他頭足相就;或者惡獸把夜叉捉住,也頭足相就;或者惡獸和夜叉把人捉住,叫他頭足相就,總之都扭成很不好看的樣子。「其形萬類」:有千萬

block their route of escape. Chased by the evil beasts from behind, these men and women have nowhere to flee. They cannot even go and spend a night at a friend's house!

Or the yakshas themselves seized the offenders and twisted their heads and feet together into shapes so horrible that no one would dare even look at them for long. During that time the Brahman woman was naturally without fear, due to the power of recollecting the Buddha. A ghost king named Poisonless bowed his head in greeting and said to the worthy woman, 'Welcome, O Bodhisattva. What conditions bring you here?'

The Brahman woman asked the ghost king, 'What is this place?'

Poisonless replied, 'We are on the western side of the Great Iron Ring Mountain and this is the first of the seas that encircle it.'

The worthy woman said, 'I have heard that the hells are within the Iron Ring. Is that actually so?'

Poisonless answered, 'Yes, the hells are actually here.'

The worthy woman asked, 'How have I now come to the hells?'

Poisonless answered, 'If it wasn't awesome spiritual strength that brought you here, then it was the power of karma. Those are the only two ways that anyone gets here.'

The worthy woman asked, 'Why is this water seething and bubbling, and why are there so many offenders and evil beasts?'

Poisonless replied, 'These are beings of Jambudvipa who did evil deeds. They have just died and passed through forty-nine days without any surviving relatives doing any meritorious deeds on their behalf to rescue them from their distress. Besides that, during their lives they themselves didn't plant any good causes. Now their own karma calls forth these hells. Their first task is to cross this sea.'

Or all the yakshas and evil beasts themselves seized the offenders. They beat and seize them like eagles capturing chickens with their claws. The evil beasts and yakshas work together in capturing the offenders. And twisted their heads and feet together. The yakshas and evil beasts may do this to the offenders. Or the yakshas may do this to the evil beasts. Or the evil beasts may do this to the yakshas. Or the evil beasts and yakshas may jointly do this to the men and women. Generally, all of them can

種類的形像。「不敢久視」：令一般人也都不敢久看。

「時婆羅門女」：這個婆羅門女，「以念佛力故」：她因為念覺華定自在王如來名號的緣故，「自然無懼」：心裡自然無所恐懼。「有一鬼王」：當時有一個鬼王，是鬼裡邊的領袖。叫什麼名字呢？「名曰無毒」：他的名字就叫無毒。「稽首來迎」，稽首是叩頭，向婆羅門女叩頭。「白聖女曰」：對婆羅門女就說啦！「善哉菩薩」：說妳這個善心的菩薩，「何緣來此」：你是什麼緣故來到這個地方呢？

「時婆羅門女」：當時婆羅門女問鬼王曰，「此是何處」：這是什麼地方啊？因為我也不知道我怎麼來的。「無毒答曰」：這個無毒，就答覆婆羅門女，「此是大鐵圍山」：在這須彌山外邊有大鐵圍山。「西面第一重海」：這是在鐵圍山西邊的第一重海。「聖女問曰」：聖女又問鬼王說，「我聞鐵圍之內。地獄在中」：我們常常聽說鐵圍山裡邊有地獄，「是事實不」：這個事情是真的嗎？到底有沒有地獄啊？怎麼有人不相信地獄呢？「無毒答曰」：無毒就回答聖女說，「實有地獄」：真有地獄，這不是人想像造出來的，的確有地獄啊！

「聖女問曰」：婆羅門女又問了，「我今云何得到獄所」：她說，我現在為什麼到這個地獄來了呢？「無毒答曰」：無毒鬼王又說，「若非威神，即須業力」：有兩種原因，就可以來。第一，你要有威神，有神

be twisted to hideous forms, into millions of different forms so horrible that typically no one would dare even look at them for long.

During that time the Brahman woman was naturally without fear, due to the power of recollecting the Buddha Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. A ghost king, one of the leaders among the ghosts, named Poisonless bowed his head in greeting to the Brahman woman and said to the worthy woman, 'Welcome, O kindhearted Bodhisattva. What conditions bring you here?'

The Brahman woman asked the ghost king, 'What is this place?' I don't know how I got here either. Poisonless replied, 'We are on the western side of the Great Iron Ring Mountain and this is the first of the seas on the west side that encircle it.'

The worthy woman said to the ghost king, 'I have heard that the hells are within the Iron Ring. Is that actually so? Is there really the hells? How come some people do not believe there are the hells?' Poisonless answered, 'Yes, the hells are actually here. The hells really do exist, it is not imagined.'

The worthy woman asked, 'How have I now come to the hells?' The ghost king, Poisonless, answered, 'If it wasn't awesome spiritual strength that brought you here, then it was the power of karma.'

There are two kinds of causes to come here. First is by virtue of your awesomeness, spiritual power, and virtuous conduct. Second, you fall into the hells because of the power of your offense karmas.

Those are the only two ways that anyone gets here. If it was not for



通，有德行，才能到這個地方；第二就是業力，你有罪業，才會墮到這個地獄來。「非此二事，終不能到」：若沒威神和業力這兩種事情，是不會到地獄來的。「聖女又問」：婆羅門女又問，「此水何緣而乃涌沸」：說這個水是什麼原因，熱得這麼厲害？「多諸罪人」：有這麼多的罪人，在熱水裡頭煮。「及以惡獸」：又有這麼多的惡獸。

「無毒答曰」：無毒就對婆羅門女說，「此是閻浮提」：閻浮提譯成中文是勝金，因為閻浮檀金樹的樹葉掉到河裡就變成金子。這種金子是最殊勝，最特別的，所以叫勝金。而我們這個世界就叫南閻浮提。「造惡眾生」：南閻浮提的眾生，舉心動念，無非是罪，是業，都是造罪業。「新死之者」：這些最近死去的，也就是剛剛死去的人。「經四十九日」：經是經過。四十九日是七個禮拜——七七，四十九天。所以人死後若要做功德幫助他，超度他，須在四十九日以前。因為在四十九日以前，死者的罪業還沒有定，你可以隨時做功德，使他得到這種利益。要是過了四十九天，罪業就判定了，好像法院判罪似的，判決定罪後，就不能再改變了。

那麼在四十九日以前，如果能為亡者念經誦咒，就可以超度他，令他得到好處。那麼要是過了四十九天，亡者的罪判決了，那麼你念經超度他，有沒有功德呢？有，但他所得到的功德少，力量小，沒有那麼大，也不能說一點都沒有。所以大家以後作功德，最好在四十九天前。

(下期待續)

either one of these two causes, one's awesomeness or one's karma, one will not come to the hells.' **The worthy Brahman woman asked, 'Why is this water seething and bubbling, and why are there so many offenders being cooked in this boiling water and so many evil beasts?'**

Poisonless replied to the Brahman woman, 'These are beings of Jambudvipa who did evil deeds. Translated into Chinese, Jambudvipa means supreme gold because when the leaves on the Jambunadasuvarna trees fall into the river, they turn into gold. This kind of gold is most supreme and most special, so it is called supreme gold. Our world is in southern Jambudvipa. Beings in southern Jambudvipa, in every thought they make, create offenses and karma. **They have just died and passed through forty-nine days, seven weeks.**

If we want to help cross-over a deceased person, we must do some merit for him within 49 days after his death so that he may receive the benefit. Within the period of 49 days, the offense karma of the deceased has not been set. After 49 days, their karma is determined, just like how court decisions are made, and cannot be changed anymore.

Hence, if we were to recite sutras or mantras for the deceased within 49 days of their passing, we can save them so that they reap the benefits. After 49 days, the offense of the deceased has been ruled. There is still merit from recitation of sutras, but they get very little merit, the impact of which is tiny though not completely nil. Therefore, if you want to create merit for the deceased, do it before 49 days after his passing.

(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

(接上期)

有人說：「生在這個時代，應當看看電視，知道國際新聞，否則將成為盲聾之人。」你知道外面的事又怎樣？知道外邊事，到時候死不死呢？

有人說：「修行人，難道可免得一死嗎？」你修行，到時候也一樣死，可是呢？死的時候，明明白白、清清楚楚，絕對沒有牽腸掛肚的煩惱事，能安詳而逝。你不修行，到時候也是死，可是死得糊塗，又掛南朝，又念北國，心不清淨，含恨而死。這就是不同的地方，你明白了嗎？

告訴你！修行人在死的時候，來明去白，知道自己是怎樣來的，又明白自己是怎樣去的，清清楚楚不糊塗，沒有把本來面目忘掉。不修行的人，來時糊塗，去時糊塗，糊塗一輩子，也不知為什麼而來？也不知為什麼而去？來從何處來？去往何處去？完全不知道。

出家的目的，是為了生脫死，而不是為了享受。既然出了家修行，又何必貪圖物質享受呢？有貪享受的心，又何必出家呢？所以我主張，無論是誰，願意單獨一人住小廟，那還不如還俗好了。為什麼這麼說？因為還俗總比單獨住小

(Continued from issue #295)

Some people say, "Living in this era, you ought to watch television to keep up with international news. Otherwise, you'll be like a blind and deaf." Well, so what if you know what's happening out there? If you know what's going on out there, when the time comes, will you still die or not?

Someone says, "Well, can cultivators really avoid death?" If you cultivate, when the time comes, you will still die. But when you die, you have a clear understanding of what's going on, and you are certainly free from afflictions and worries. You will go peacefully. If you don't cultivate, when the time comes you will still die. However, you will die in confusion, worried about this and thinking about that. Your mind will not be clear and pure, and you will die with anguish. That's the difference. Do you understand now?

Let me tell you! When cultivators die, they are clear of their coming and going. They understand how they came and understand how they will go. They are very lucid and unconfused. They have not forgotten who they are. People who don't cultivate are muddled when they come, and muddled when they go. They are muddled their entire life, not knowing why they have come and why they must go. They don't know where they came from and where they'll go. They have no idea at all.

The goal of leaving home is to end birth and death; it is not to enjoy oneself. Since you have left the home-life to cultivate the Way, why should you be greedy for material comforts? If you crave for material comforts, why did you leave the home-life? Hence, I propose that anyone who wants to live in a small temple all by himself, might as well return to lay-life. Why do I say that? It's because returning to lay-life is much better than living alone in a small temple. That

廟好得多，不會造出那麼多的罪業，這一點，希望你們大家特別注意。

修行人，單獨住在一個地方，他的目的不在修行，而是貪圖受人供養。我說這話，一定有人不願意聽，可是呢？我不管你願不願意聽，我是為著佛教的前途著想，所以說出令人討厭的話。再說一次，凡是講究享受的出家人，對於修持方面，根本談不到，不過是掛著假名而已。希望道友們互相勉勵，互相警策，不要睜著眼睛說瞎話，做掩耳盜鈴的事。

(全文完)

way, he won't commit as many offenses. I hope everyone pay special attention to this point!

If a left-home person lives all by himself, most likely his aim is not to cultivate, but rather to hanker for offerings from people. I am sure there are people who don't like to hear what I said. But I don't care if they want to listen or not. Be it annoying to some people, but I'm saying this out of concern for the future of Buddhism. Let me repeat: any left-home person who is finicky about comfort does not have any skill in cultivation to speak of and is merely creating a false facade. I hope all of you fellow cultivators will mutually encourage and alert each other onward. Do not rashly tell lies or do things to fool yourselves.

(The End of the Article)

(上承自第 15 頁)

有時候一年拜兩次都有，或者是三次。我不知道了。所以我剛到金輪寺的時候，大家非常地踴躍，非常地注重拜懺。可惜那個時候我自己的業障也很重，也不太能夠拜懺。可能懺悔了一些年，或者是佛力的加持，或者是上人慈悲哀憐攝受，今年拜懺就覺得跟往年不一樣了。種種方面雖然有相同，但是覺得身心有一種暢快。所以我覺得，自己多多求懺悔，這是很重要的。

上人今天講了很多，都是在講一念心。這個一念心，可以說是我們每一個人都要非常非常注意的。

(下期待續)

(Continuing from page 15)

If I remember correctly, sometimes we would hold two or even three repentance sessions in a year. Therefore, at that time, people were extremely enthusiastic and paid great attention to the repentance sessions. Haplessly, my karmic obstructions at that time were such that I was not able to fully immerse myself in the repentance sessions. Maybe after having participated in the repentance sessions for a few years, along with the Buddha's blessings, and the Venerable Master's kind and compassionate take-in, I feel a difference in this year's repentance session. Although there remain many similarities, this year I felt a sense of lightness and bliss permeating throughout my body and mind. I did not experience this in the past. Therefore, I think it is very important to seek repentance as much as possible.

Today, the Venerable Master's instructional talk extensively discussed about the single thought of the mind. This single thought of the mind is something that all of us have to pay extremely close attention to.

(To be continued ...)



認識是法非法

Recognizing When Something Does Or Does Not Accord With The Dharma

恒是法師開示於二〇一七年十一月二十六日金輪聖寺梁皇寶懺午齋期間
Lunchtime Instructional Talk by Dharma Master Heng Shr on November 26, 2017,
at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

這個法會今天下午就要圓滿了。真的是無常迅速，時間過得飛快。在拜懺的這幾天，有的時候拜得昏天暗地的，也不知道今天是星期幾，拜到第幾天了。總之跟著懺文一直拜下去。

看這一次來參加拜懺的佛友們。人道的眾生各有各的責任、因緣、業力、福報。能夠來參加的人好像一年少過一年了。我就看到有些老人家，以前都可以來拜的，有些現在已經不在了，都換了一個世界了，要在十法界裡面換了個住持。現在一時之間就聯絡不上了。

變化很大。但是來的人，可以說誠心的人很多。雖然人少少的，有時候二十來個。我也不知道，金輪寺拜懺，拜一場梁皇寶懺，有時候二十幾個人，三十幾個人，四十幾個人。我現在可以數人頭的。我沒有數的興趣，因為眼睛模糊了，看不清楚了。但是我聽說是這樣子。

不過我個人對拜懺，跟往年拜梁皇寶懺很不相同。我記得我剛剛來金輪寺的時候，這裡的佛友是特別注重拜梁皇寶懺的。

This dharma session will come to completion this afternoon. Impermanence is truly swift. Time flies by so quickly. These past few days of bowing in repentance, sometimes it felt stupefying and overwhelming, losing track of time, not knowing what day of the week it was or how many days had passed. All in all we just follow the repentance text and keep on bowing.

Looking at the dharma friends who participated in this repentance session, we can see the varying degrees of blessings, karmic forces, causes-and-conditions, and responsibilities among beings in the human realm. The number of people who are able to participate seems to dwindle year by year. Some of the seniors who used to come all the time in the past are no longer present. They have moved to another dimension. They have a new host within the ten dharma realms, and we are not able to make contact with them at the moment.

There have been great changes. Those who do join the session, albeit few, are mostly very sincere. According to what I heard, there may be twenty, thirty, or maybe forty people coming to Gold Wheel Monastery for the Emperor's Liang's Jeweled Repentance. Although I can count the number of heads, I am not interested to do it because of my blurry vision.

Personally, I feel a difference in this year's repentance session compared to the repentance sessions from previous years. I remember the time when I first came to Gold Wheel Monastery, the dharma friends placed special emphasis on Emperor Liang's Jeweled Repentance.

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金輪聖寺

2024年7、8月每週法會時間表 Schedule of Weekly Events – July and August of 2024	
日期	法會
7/7 (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
7/14 (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
7/21 (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
7/28 (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
8/4 (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
8/11 (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
8/18 (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
8/25 (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.*