



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—佛菩薩偈讚

讚頌千手千眼觀世音菩薩

手眼通天大總持 震動三千世界時
有緣無緣成攝化 慈悲普度閻浮提

Verse in Praise of the Buddhas and Bodhisattvas

Composed by Venerable Master Hsuan Hua

Praise of Thousand-Hands-Thousand-Eyes Avalokiteshvara Bodhisattva

*Great Dharani, hands-and-eyes penetrating the heavens,
The three thousand great-thousand worlds, startling shaken.
Beings in Jambudvīpa, whether affined or not, all taken in,
Universally crossed over, with kindness and compassion.*

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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 #302)

(接上期)

佛言：大王！如汝所說，二十之時，衰於十歲；乃至六十，日月歲時，念念遷變。則汝三歲，見此河時，至年十三，其水云何？王言：如三歲時，宛然無異；乃至於今，年六十二，亦無有異。

佛言：大王！如汝所說：二十之時，衰於十歲；乃至六十，日月歲時，念念遷變。則汝三歲，見此河時，至年十三，其水云何：佛對波斯匿王說：「大王啊！就像你前邊所說的：你二十歲的時候，就老過十歲那個時候；乃至六十歲，經過日日月月、歲歲時時的，念念都在遷變。那麼在你三歲，見這個恆河水的時候，到你十三歲的時候，這個水是什麼樣子呢？」

王言：如三歲時，宛然無異；乃至於今，年六十二，亦無有異：波斯匿王說：「我看見這個水，還是和我三歲那時見的水，是一樣的，宛然沒有什麼分別。甚至於到現在，我年已經六十二歲了，這個水也沒有什麼兩樣。」

The Buddha said, "Great King! you have said that when you were twenty you had deteriorated from when you were ten. Day by day, month by month, year by year until you have reached sixty, in thought after thought there has been change. Yet when you saw the Ganges River at the age of three, how was it different from when you were thirteen?"

The king said, "It was no different from when I was three, and even now when I am sixty-two it is still no different."

The Buddha said to King Prasenajit, "Great King! you have said, let's just look at what you've said, that when you were twenty you had deteriorated from when you were ten. You were more out of shape than when you were ten, you were getting older. Day by day, month by month, year by year until you have reached sixty, in thought after thought there has been change. Every thought brings change. Yet when you saw the Ganges River at the age of three, how was it different from when you were thirteen? But when you were three, when you saw the Ganges River, how was the water different from when you saw it at thirteen?"

The king said, "It was no different from when I was three." King Prasenajit said, "It was the same as when I saw the water at three years old. It is not any different. And even now when I am sixty-two it is still no different. There are no two ways about it, it is still the same."



有一些個學者在皮毛上用功夫,說是波斯匿王的年齡有問題。這根本就是沒有事情來找事情幹!吃飽了飯,願意收拾收拾垃圾、清潔清潔地方,沒有旁的可幹;所以到廁所裏去收拾收拾糞,這是應該的。

佛言:汝今自傷髮白面皺,其面必定皺於童年。則汝今時觀此恆河,與昔童時觀河之見,有童耄不?

王言:不也!世尊!

佛言:大王!汝面雖皺,而此見精,性未曾皺。皺者為變,不皺非變。變者受滅;彼不變者,元無生滅,云何於中受汝生死?而猶引彼末伽黎等,都言此身死後全滅。

佛言:汝今自傷髮白面皺,其面必定皺於童年;則汝今時觀此恆河,與昔童時觀河之見,有童耄不:佛又說:「波斯匿王!你現在自己這麼傷感,說你頭髮也白了,面也生了皺紋了。你臉面這個皺紋,是老的時候有,童年的時候沒有,所以你說老了。那麼你現在見這個恆河,和你童年的時候所見這個恆河,這個『見』,有沒有童子和耄老的分別?而那個水有沒有年輕,有沒有老過呢?」

王言:不也!世尊:波斯匿王就說:「世尊!不會的!我這個『見』沒有變。」雖然他像那些個 scholar (學者)那麼愚癡,但是也知道不是這樣子,他知道沒有變的。

佛言:大王:佛聽他這麼說了,又對波斯匿王說,大王啊!汝面雖皺,而此見精,性未曾皺:你面雖然有皺紋了,可是你見恆河的這個「能

There are scholars who spend their efforts on superficialities and say that there are some questions linked with the age of King Prasenajit given here in the text. This is really just looking for something to do when there's nothing to do; eating one's fill and then wanting to haul garbage as if they were cleaning things up. They got nothing better to do so they gather excrement from the toilets. So be it; it serves them right!

The Buddha said, "Now you are mournful that your hair is white and your face is wrinkled. In the same way that your face is definitely more wrinkled than it was in your youth, has the seeing with which you look at the Ganges aged, so that it is old now but was young when you looked at the river as a child in the past?"

The king said, "No! World Honored One."

The Buddha said, "Great King! your face is in wrinkles, but the essential nature of your seeing has not yet wrinkled. What wrinkles is subject to change. What does not wrinkle does not change. What changes will become extinct, but what does not change is fundamentally free of production and extinction. How can it be subject to your birth and death? Furthermore, why bring up what Mas-kari Goshaliputra and the others say: that after the death of this body there is total extinction?"

The Buddha said again to King Prasenajit, "Now you are mournful that your hair is white and your face is wrinkled. In the same way that your face is definitely more wrinkled than it was in your youth, has the seeing with which you look at the Ganges aged, so that it seems, as you look, that the Ganges River, is old now but was young when you looked at the river as a child in the past? Is there a distinction from what you saw as a youth and what you see now in your old age? Is there any difference in your seeing? The seeing with which you saw the Ganges at three years old and the seeing with which you see it now doesn't have any variation of young and old, does it?"

The king said, "No! World Honored One." Although the King was as stupid as a scholar, he knew it was not that way; he knew that there hadn't been any change. So he said decisively, "No World Honored One." His seeing hadn't changed.

The Buddha said, "Great King: Having heard the King's reply, he again speaks to King Prasenajit. Great King! your face is in wrinkles, but the essential nature of your seeing has not yet wrinkled. Your seeing which views the Ganges has not wrin-

見」的性，並沒有皺紋，還是一樣的。

皺者為變，不皺非變。變者受滅；彼不變者，元無生滅，云何於中受汝生死：那麼你面上有皺紋，這是一個變化；而你見精這個性沒有皺紋，它是沒有變的。變的，是會滅的；可是那個沒有變的見性，它本來是沒有生滅的。既然沒有生滅，你怎麼可以說，這個見性也和你這個身體一樣受死呢？

而猶引彼末伽黎等，都言此身死後全滅：你尚且還引出來那些有「斷滅見」的外道人等，他們都說：「這個身體死後就全滅，就斷了！」所以他們完全是執斷、執常，你跟著他們學啊？

王聞是言，信知身後，捨生趣生；與諸大眾，踴躍歡喜，得未曾有。

王聞是言，信知身後，捨生趣生：波斯匿王聽見佛這樣說了之後，他生出一種信心，知道這個身死了之後，捨了這個身，又有來生這個道理，有前世、今世、來世，三世的果報。

與諸大眾，踴躍歡喜，得未曾有：他在這個時候，與法會的大眾，都因為明白多一點的真理了，所以他們都歡喜踴躍，得到從來也沒有過的真實法樂。說：「哦，這個性無生滅的道理我們從來都不知道的！我們完全迷於生滅斷常這個道理了！」

阿難即從座起，禮佛合掌，長跪白佛：世尊！若此見聞，必不生滅；云何世尊名我等輩，遺失真性，顛倒行事？願興慈悲，洗我塵垢。

kled. The nature of seeing is not wrinkled; it is still the same.

What wrinkles is subject to change. The wrinkles on your face display the change. **What does not wrinkle does not change.** Since the seeing doesn't have wrinkles, how can you say it changes? It doesn't change." "What changes will become extinct, but what does not change is fundamentally free of production and extinction. How can it be subject to your birth and death? Since it has no production and extinction how can you say that your seeing nature will undergo birth and death the same as your body?"

Furthermore, why bring up what Maskari Goshali-putra, 'Not Seeing the Way,' and the others say: that after the death of this body there is total extinction. They all say that after the body dies everything perishes. It's all over. All they know about is permanence and annihilationism. Are you learning from them?"

The king heard these words, believed them, and realized that when the life of this body is finished, there will be rebirth. He and the entire great assembly were greatly delighted at having obtained what they had never had before.

The king, Prasenajit, heard these words, he believed them, and realized that when the life of this body is finished, after the death of the body, when it has been cast aside, there will be rebirth. One will go to the place of one's next rebirth. There is retribution from three periods of past life, present life and future life.

He and the entire great assembly were greatly delighted at having obtained what they had never had before. At this moment, he and the entire assembly of the Dharma all understood a little more of the truth, so they were all joyful and exuberant, experiencing a true bliss from the Dharma that they had never felt before. They said, "We never knew about this principle before! We were completely confused about the theory of birth and death, permanence and annihilationism!"

Ananda then arose from his seat, made obeisance to the Buddha, put his palms together, knelt on both knees, and said to the Buddha, "World Honored One! if seeing and hearing are indeed neither produced nor extinguished, why did the World Honored One refer to us as people who have lost their true natures and who go about things in an upside-down way? I hope the World Honored One will give rise to great compassion and wash my dust and defilement away."

阿難即從座起，禮佛合掌，長跪白佛：在這個時候，阿難又生了懷疑——不是阿難生懷疑，阿難也是代表眾生來問的。於是就從座站起來，先向佛頂禮，然後合起掌來，長跪在那兒，對佛說了。

世尊！若此見聞，必不生滅；云何世尊名我等輩，遺失真性，顛倒行事：「見聞」也是「見性」。若是這個見性，它一定是不生滅的話；為什麼世尊您說我們把真性都丟了，做的事都很顛倒的？願興慈悲，洗我塵垢：願佛您發大慈悲，用大慈大悲的水，洗一洗我這種懷疑的塵垢！

即時如來垂金色臂，輪手下指，示阿難言：汝今見我母陀羅手，為正為倒？

即時如來垂金色臂，輪手下指，示阿難言：汝今見我母陀羅手，為正為倒：佛的臂是金色的，佛身體也是金身的。佛聽見阿難這麼說，於是就把金色的手臂垂到下邊去了，這五輪指手向下指。對阿難說：「你現在看見我這個印手了嗎？我手下垂的時候，是正、還是倒啊？」

這「母陀羅手」也就是個手的名字，並不是什麼手印，它也就是和「兜羅綿手」一樣的，所以你不要把這兒又弄出個手印來！弄出手印，這一些個學密宗的，就說：「喔，佛都有手印，我們要快學學這手印（mudra）！」這個不可以這樣講的！

(下期待續)

Ananda then arose from his seat, made obeisance to the Buddha, put his palms together, knelt on both knees, and said to the Buddha, at that time Ananda became doubtful again - not just Ananda himself, but Ananda also represents all beings in asking this question. So, he stood up from his seat, first bowed to the Buddha, then put his palms together, knelt down for a long time, and spoke to the Buddha.

“World Honored One! if seeing and hearing are indeed neither produced nor extinguished, why did the World Honored One refer to us as people who have lost their true natures and who go about things in an upside-down way? ‘Seeing and hearing’ is just ‘seeing nature’. If this seeing nature is indeed neither produced nor extinguished, then why did you, World Honored One, say that we have lost our true nature and that the things we do are all upside down?”

I hope the World Honored One will give rise to great compassion and wash my dust and defilement away.” I hope the Buddha can bring forth great kindness and compassion and use this water of great compassion to wash away the defilement of my doubts!

Then the Thus Come One let his golden arm fall so that his wheeled fingers pointed downward, and, showing Ananda, he said, “You see my mudra-hand: is it right-side up or upside-down?”

Then the Thus Come One let his golden arm fall so that his wheeled fingers pointed downward, and, showing Ananda, he said, “You see my mudra-hand: is it right side up or upside down? The Buddha's arms are golden, and the Buddha's body is also golden. When the Buddha heard Ananda speak this way, he lowered his golden arm down with his five wheeled fingers pointed downward and said to Ananda: “Can you see my mudra-hand now? When I do this, is my hand right-side up or upside down?”

This ‘mudra-hand’ is just the name of a hand, it’s not really a mudra. It is the same as ‘tula-cotton hand’. Hence you should not make up a mudra here! Those who study the Secret School would say: “Oh, the Buddha has a mudra, we should quickly learn this mudra!” This cannot be said that way!

(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

(Continued from issue #302)

(接上期)

講到這個地方，你說我們不是要高興！？我們造了這麼多的罪業，都還有成佛的機會，爲什麼呢？前幾天不是跟你們講，我要買保險給某人，現在有人爲我們買保險。誰爲我們買的保險呢？地藏王菩薩。他預先就保證我們這些造惡業的眾生都可以成佛，這就等於爲我們買保險一樣。所以我們現在聽到《地藏經》的人，都不要擔心，都不要不歡喜了，我們都有機會成佛的。爲什麼呢？是地藏王菩薩給我們擔保，他在以前就保證我們這些惡業眾生，可以成佛的，他負完全責任。如果我們不成佛，地藏王菩薩他也不證菩提，所以我們應該歡喜。

因爲我們今天講到這段經文上，我很高興，所以就作了一首英文歌，要你們唱。這首歌叫「我很幸運遇到善知識」，善知識是誰呢？就是地藏王菩薩。因爲我們遇到地藏王菩薩，預先給我們作保證人，保證我們可以成佛的。爲什麼知道呢？就讀這——三白佛言：「唯願世尊不以後世惡業眾生爲慮」——我們就知道地藏王菩薩對

At this point, should we not be happy? Although we have created so much offense karma, we still have the chance to become Buddhas. Why? A few days ago, I told you I wanted to buy insurance for someone. Now someone is buying insurance for us. Who bought insurance for us? Earth Store Bodhisattva. He guaranteed in advance that we, living beings who created bad karma, will all become Buddhas. This is equivalent to buying insurance for us. Those of us who now hear *Earth Store Sutra* need not be worried or unhappy because we all have the chance to become Buddhas. Why? Earth Store Bodhisattva is our underwriter who long ago guaranteed that we, living beings with bad karma, can become Buddhas. He takes full responsibility for this happening. Until we become Buddhas, Earth Store Bodhisattva will not attain Bodhi. We ought to be elated.

Since I am so happy about this sutra passage that we lectured on today, I wrote an English song for you to sing. The song is called "I am Very Lucky to Meet a Good Knowing One". Who is the Good Knowing One? It is Earth Store Bodhisattva. Meeting Earth Store Bodhisattva, we have a guarantor who guarantees in advance that we will become Buddhas. How do we know? Just read what he repeated three times to the Buddha, "**I only hope that the World Honored One will not be worried about beings of the future who have bad karma.**" By this, we know Earth Store

我們這種天高地厚的恩德，這種恩太深了，太高了，所謂「仰之彌高，鑽之彌堅」，地藏王菩薩這種境界，是不可思議的。

爾時佛讚地藏菩薩言。善哉善哉。吾助汝喜。汝能成就久遠劫來。發弘誓願。廣度將畢。即證菩提。

「爾時佛讚地藏菩薩言」：當爾之時，釋迦牟尼佛一聽，地藏王菩薩為一切眾生擔保，保證一切眾生早成佛道，太高興了就讚歎地藏王菩薩。佛讚地藏王菩薩言：「善哉！善哉！」好得很！好得很！說了二次，他三白佛言，佛讚他兩個善哉，佛對他也是特別器重，特別看重，地藏王菩薩真是個大菩薩。

「吾助汝喜」：說我幫助你做什麼呀？我幫助你所歡喜的事情。「汝能成就久遠劫來」：我歡喜幫助你，令你成就你久遠劫來，「發弘誓願」：你發的那個大誓願。這弘誓願就由四弘誓願來代表，

眾生無邊誓願度，
煩惱無盡誓願斷，
法門無量誓願學，
佛道無上誓願成。

我們現在每一個人，每一天應該問問自己，「眾生無邊誓願度」，是我度了人，還是人度了我呢？要這樣反省一下。我度了眾生？沒度了眾生？是不是我信佛了，然後又被天主教度了去？因為我信了佛之後，有一個人說耶穌被釘十字架，那是最偉大的，我又去信耶穌了？有沒有這種情形？

Bodhisattva's kindness and virtue are as high as the heaven and as deep as the earth. His kindness is as profound and as lofty as the saying, "Looking up, yet immensely higher; drilling in, yet evermore firm." Earth Store Bodhisattva's state is inconceivable.

At that time, the Buddha praised Earth Store Bodhisattva and said, "Excellent! Excellent! I will help you in this work you so willingly undertake. When the vast vows that you keep making throughout so many eons are fulfilled and all those beings have been saved, then you will be certified as having attained Bodhi."

At that time, the Buddha was very happy to hear Earth Store Bodhisattva guaranteeing that all beings will quickly become Buddhas, so he praised and said, "Excellent! Excellent!" Good indeed! Good indeed! Earth Store Bodhisattva addressed the Buddha three times. The Buddha praised him with "excellent" twice. The Buddha values him and regards him highly. Earth Store Bodhisattva is truly a Great Bodhisattva.

"I will help you in this work you so willingly undertake, that you delight to do. I will help you fulfill the vast vows that you keep making throughout so many eons." This vast vow is represented by the Four Vast Vows:

*Living beings are numberless,
I vow to deliver them
Afflictions are endless,
I vow to cut them off.
Dharma doors are countless,
I vow to study them all.
The Buddha's Way is unsurpassed,
I vow to realize it.*

Now, everyday, every one of us, should ask ourselves, "Living beings are numberless, I vow to deliver them." Have I delivered people to the shore of perfection, or have I been delivered by people? We need to reflect this way, "Did I believe in Buddhism, then convert to Catholicism? After I started believing in Buddhism, someone said Jesus was the greatest for being nailed on the cross, so I started believ-

如果有，這就是你被人度了，你沒有度人。眾生無邊誓願度，你做到了沒有？那麼煩惱無盡誓願斷，法門無量誓願學，佛道無上誓願成，都是要這樣問一問。「煩惱無盡誓願斷」，我的煩惱斷了沒斷？是不是有人對我說話稍微有一點不好，我就生出脾氣來呢？起了大無明呢？有沒有這種情形？要有，那麼我是沒有斷了？要是沒有，你還不能說一定自己有把握！還是要等機會再考驗一下，真斷了沒斷？煩惱無盡誓願斷，如果沒有斷，那你對佛法學的只是皮毛；你要是斷了，那這才是真正得到佛法的內容了，你真的到了佛法的大海裡邊了。

「法門無量誓願學」，佛法的門徑無量無邊，說八萬四千那還是一個總數，實際上佛法的門徑怎麼只有八萬四千？有無量無邊這麼多的法門，所以說法門無量誓願學。不是說我學會〈楞嚴咒〉，會背〈楞嚴咒〉，這就夠了。佛教裡的《大藏經》，你看！猶如大海一樣的。不是學一點、一滴、一毛、一塵、一沙這麼少的東西，那你就明白佛法了。你要是真鑽到佛法裡邊去，飲到佛法大海的水，若能一口把這個大海的水給飲乾了，那你是明白佛法了；一口飲不乾那大海水，那還要學習。

「佛道無上誓願成」，這個不要證明，也知道我們現在沒有成佛，要是成佛了，這些問題都沒有了，什麼問題都解決了。不應該沒有成佛，就自己冒充是佛。例如：喔！不單我是佛，你也是佛，Everybody is a Buddha。你是個什麼佛？是個煩惱佛？是個

ing in Jesus. Do situations like this occur? If so, you are converted by others instead of converting others. “Living beings are numberless, I vow to deliver them.” Did you do it? How about “Afflictions are endless, I vow to cut them off; Dharma doors are countless, I vow to study them all; the Buddha’s Way is unsurpassed, I vow to realize it.” We should always ask ourselves every day whether we have fulfilled these vows. “Afflictions are endless, I vow to cut them off.” Are my afflictions cut off? Do I get mad when someone is slightly rude to me? Do I react with the fire of ignorance? If situations like this occur, then I have not ended my afflictions. Even if there’s no such occurrences, I still need to undergo more tests before I can ascertain that I have cut off afflictions. Your understanding of Buddhadharma is only superficial if you have not cut off afflictions. When you have cut off afflictions, then you have entered the sea of Buddhadharma and immersed in its contents.

“Dharma doors are countless, I vow to study them all.” The number of paths to the Buddhadharma is infinite; 84,000 is just a general number. How can the paths to the Buddhadharma be limited to only 84,000? There are immeasurable and limitless Dharma Doors, that’s why we say “Dharma doors are countless, I vow to study them all.” It is not enough that I know the Shurangama Mantra by heart. The Buddhist Canon is like a great ocean. It is not the case that after learning a bit of Buddhadharma, a drop of Buddhahddharma, a hair strand of Buddhadharma, a mote of dust, a grain of sand and other miniscule amounts like these, that you already understand the Buddhadharma. You need to really dig in the Buddhadharma; drink the water from the ocean of the Buddhadharma. If in one gulp you can drink dry this great ocean, then you understand the Buddhadharma. If not, you need to study more.

“The Buddha’s Way is unsurpassed, I vow to realize it.” Without the need to be proven, we know that we are not Buddhas yet. If we were Buddhas, we would not have any problems, everything would have been resolved. Do not pretend to be Buddhas when we are not. For instance, someone claims, “Oh! Not only am I a Buddha, you are also a Buddha. Everybody is a Buddha.” Well, tell me, what Buddha are you? An afflicted Buddha? A greedy Bud-

貪心佛？是個瞋心佛？是個癡心佛？是那個佛？所以說這種話的人真不知慚愧！你們不要跟著這種似是而非的：沒有成佛，他說他是佛；沒有得道，他說他得道了。不要學這種增上慢的人。

那麼地藏菩薩你發這四弘誓願，「廣度將畢」：你廣度眾生，將要完了之後。「即證菩提」：立刻就證得菩提了。那麼這是在什麼時候？沒有時候，是盡未來際。這樣子地藏王菩薩不就沒有時候可以證菩提了？這個問題你不需要擔心，因為地藏王菩薩久遠劫以前已經證得菩提了。他要是沒有證得菩提，就沒有這樣大的神力，巨大的智慧，這是不可思議的一種境界。

所以不要擔心地藏王菩薩沒有時候證菩提，他早證菩提了。現在就等著你證菩提，我證菩提，他證菩提，等著你我他。所以我們都應該勇猛精進，趕快證菩提。什麼叫「菩提」？為什麼我們要證，證它做什麼？菩提是印度話，翻譯成中文稱做覺。那麼覺了又是什麼？覺了就是不糊塗了。不錯，方才這位說沒有無明。對了！那也就是說要趕快斷你的無明，破你的無明，就得到菩提了。

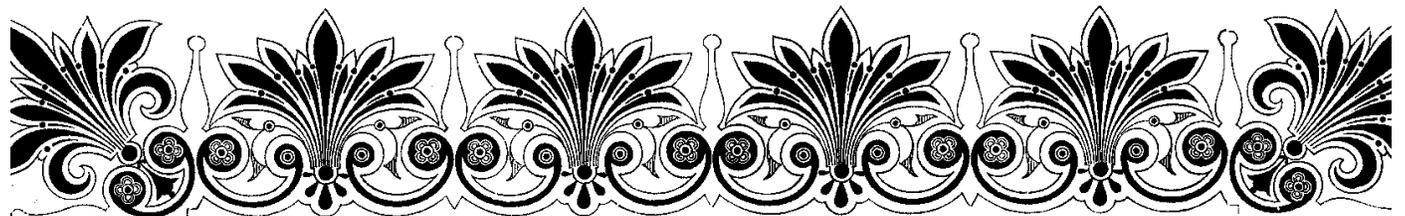
(下期待續)

dha? A hateful Buddha? A deluded Buddha? Which one? People who make such false claims are shameless. Do not follow these kind of people who proclaim they are Buddhas when they are not, who proclaim that they have attained the Way when they have not. Do not follow these arrogant people.

So Earth Store Bodhisattva, you made these four vast vows **and once all those beings have been saved, then you will be certified as having attained Bodhi.** When will this happen? There is no time to reckon; it is till the end of infinity. If so, then would Earth Store Bodhisattva never certify to Bodhi? Worry not. Earth Store Bodhisattva has attained Bodhi many eons ago. Otherwise, he would not have such great spiritual powers and such enormous wisdom. This is an inconceivable state.

Therefore, do not worry about Earth Store Bodhisattva not certifying to Bodhi; he already did long time ago. Now, he is waiting for you to attain Bodhi, for me to attain Bodhi, and for him/her to attain Bodhi. He is waiting for you, me and him/her. What is Bodhi? Why do we need to certify to bodhi, and what good does it have? Bodhi is Sanskrit for awakening. What is awakening? Awakening means not muddled. That's right; just now someone said it means no more ignorance. Correct! Hence, quickly cut off your ignorance, shatter your ignorance, and then you will attain Bodhi.

(To be continued ...)



法法皆通念觀音

Penetrate Every Dharma: Recite the Name of Guanyin Bodhisattva

宣公上人一九七六年觀音七三月十五日開示

An Instructional talk by Venerable Master Hua, given on March 15, 1976, during a Guanyin Recitation Session

(接上期)

(Continued from issue #302)

菩薩所修的是六度萬行，六度就是：

(一) 布施：自己要布施給其他人，不是要其他人布施給自己。

(二) 忍辱：現在是打觀音七的時候，就看你能不能忍。要是能忍，就能圓滿地打完觀音七。要是不能忍，就一天到晚打妄想，譬如：「我等一會兒要到某一間餐廳去大吃一頓。」或者想：「我在這裏念觀音，有什麼用？簡直是胡鬧，趕快跑！」這都是沒有忍。沒有忍的人，不能修道。你修坐禪也可以，念佛也可以，念觀音菩薩也可以，這都是一樣的法門，根本上沒有什麼分別。無論什麼法門，只要你有忍耐心，都會有所成就。你要是沒有忍，什麼法門也修不了。沒有忍耐心，常常覺得這樣也不對，那樣也不好，事事不如你的意，那麼你能修什麼呢？道是沒有我見，沒有我執。如果有所執著，就永遠不能修道。有人說：「我要參禪。」你要參禪，更需要有忍辱心。

(三) 持戒：就是「諸惡莫作，眾善奉行。」

(四) 精進：就是不懶惰。

Bodhisattvas cultivate the six perfections (*paramitas*) and the myriad practices. The six perfections are:

(1) Giving: This means that we should give to other people, not that other people should give to us.

(2) Patience: During this Guanyin Recitation Session, let us see whether you have patience or not. A patient person will successfully complete this session. An impatient person will indulge in idle thoughts all day long, such as, "Later on, I will go to this restaurant and indulge in a big feast." Or maybe he'll think, "What's the use of me being here, reciting Guanyin Bodhisattva's name? It's a lot of nonsense. I'm leaving right away!" These are the thoughts of an impatient person. An impatient person cannot cultivate the Way. It doesn't really matter whether you sit in meditation or recite the Buddha's name or Guanyin Bodhisattva's name. These are the same Dharma-door; there's basically no difference between them. No matter which Dharma-door you cultivate, you need to have patience before you can succeed. If you have no patience, then you'll not succeed in whatever dharma practice you do. A person who has no patience always find faults in everything. Nothing ever suits him. If this describes you, then what can you cultivate? There is no mark of self within the Way, and no ego to attach to. One who is attached will never be able to cultivate the Way. Someone may say, "I want to meditate!" Well, if you want to meditate, the more patience you need.

(3) Holding precepts: This means "Do no evil and respectfully practice all good deeds."

(4) Vigor: This means not being lazy.

(五) 禪定：我們念觀世音菩薩，就是求觀世音菩薩幫助我們獲得禪定。

(六) 智慧：有了禪定，就生出智慧。所以六度是有連帶關係的。

有人說：「我喜歡專門修禪定。」那麼我告訴你如何修禪定？就是一進入禪堂，不論怎麼樣，也不能出禪堂一步。有人說：「假如有病了，怎麼辦？」有病你就病，有病也要參禪！「要是死了，怎麼辦？」死了也不可以抬到禪堂外邊去。參禪的人死了，就把他的屍體放到空的坐單底下；縱使發臭了，也放在那兒，不往外抬。人死了，也不准出去。

有人說：「那不等於監獄一樣嗎？」等於監獄？你現在以為你沒有坐監獄嗎？每一個人都在監獄裏頭，不過你自己不知道而已。你的自性想出也出不去，想回來又不能回來。出去了，不能回來；回來了，不能出去，這是自由嗎？每個人的身體就是個監獄，只是你不了解。

我們現在坐禪，一進禪堂，就不准出禪堂的門口。誰一出去，香板就往頭上、背上打下去，這就是打七。打觀音七也是一樣不准出禪堂，誰一出去，就要打，因為誰叫你來的！有人說：「我是看到公告，所以才來。」可是公告上面，並沒有寫來了就可以走。走，可以的，但是要付大家的伙食費，才可以走；否則是不可以走的。為什麼

(5) Chan samadhi, or concentration: We are now reciting Guanshiyin Bodhisattva's name and seeking Guanshiyin Bodhisattva's help so that we can obtain Chan samadhi.

(6) Wisdom: Once we have Chan samadhi, we can bring forth wisdom. These six perfections are interrelated.

Someone says, "I'd like to specialize in Chan samadhi." Well then, I'll tell you how to cultivate Chan samadhi. Once you enter the Chan Hall, under no circumstances can you leave. Someone asks, "What if I get sick? What will I do then?" If you get sick, then let it be. You should still meditate even if you are sick. "What if I die?" Even if you die, we won't carry you out of the meditation hall. When a Chan cultivator dies, his corpse is placed under an empty seat. Even though it stinks, it isn't carried out of the hall. Bottomline is nobody leaves the Chan Hall, even if somebody dies, he is not allowed to leave.

Someone says, "Isn't that equivalent to being in jail?" Let me ask you, "Do you think you're not in jail right now?" Every person is locked in his own jail, only he's not aware of it. When your self-nature wants to leave, it cannot go freely. When it wants to return, it cannot return. If it goes out, it cannot come back; when it comes back, it cannot leave again. Is this what you call freedom? Every person's body is a jail, but you don't understand this.

Therefore, during Chan session, you are not allowed to leave the Chan Hall once you have entered. Anyone who leaves will be hit on the head and the back by the proctor's stick. This is the protocol in a Chan Meditation Session. Likewise, a Guanyin Recitation Session is also the same: no one is allowed to leave the hall. Anyone who leaves gets a beating. Well, who asks you to come in the first place? Someone says, "I saw the announcement; that's why I came." Well, the announcement didn't say that you're free to leave once you join. You may leave, but only on the condition that you pay everyone's food bill for the entire session. Otherwise, you can't go. Why not? Because when other

呢？因為你一走，旁人看你走，也跟著走了。你也走，他也走，大家都走了，這叫做破壞道場。因為免得你有破壞道場的罪，所以你需要負擔大家的伙食費。如果你付不起，那就最好不要走！

你們各位都是有緣，才到金山聖寺來。要是沒有緣，連金山聖寺的門口也沒法子進來。既然是有緣，大家不妨做觀音法會上的朋友。大家手拉著手，一起向前開步走。到什麼地方呢？到每個人心中想要到的地方。我們每個人都要幫助其他人，為什麼我要這樣說呢？因為我怕你們走錯路。

(全文完)

attendees see you leave, they'll want to leave too. After one person leaves, a second one follows, then a third. Pretty soon, everybody is gone. That's called "destroying the Way-place." So, to prevent you from creating the offense of destroying the Way-place, you should pay for everyone's food. If you can't afford it, then it's best for you to stay put!

Everyone who've come to Gold Mountain Monastery has deep affinities with one another. If you don't share these affinities, there's no way you can step inside the door of Gold Mountain Monastery. Since we have these ties, why don't we become Guanyin Dharma Session's friends? Let's all join hands and go forward together. Where to? We're going to wherever each of us wants to go. Each one of us should help others out. Why am I saying this? Because I don't want you to go down the wrong path.

(The End of the Article)

(上承自第 13 頁)

「夢中若不覺，枉作夢一場」。假如我們在夢裡面沒有生出覺悟心。覺悟什麼？覺悟警世無常。我們皈依完三寶不是警世無常嗎？

在夢裡面，我們要覺悟什麼？就是要覺悟無常。要覺悟人有生，一定有死。我們每個人都是自己願意來到這個娑婆世界的。乘著過去的業力來，已經生在這個世界。生了以後，一定會往生的。就是生老病死。總是有這個過程。

大家從生到死，中間還有一點時間。我們有一口氣的時候，還有希望。所以我們應該善用我們的精氣神，在我們剩餘的時間，去多做一點，修多一點功，修多一點德。多給人家快樂，多幫助別人，拔除別人的苦。為什麼？因為一切一切都是無常的。

(下期待續)

(Continuing from page 13)

"If we fail to wake up to our present dream, then we've dreamt through it all in vain." In our dream, what do we need to wake up to or realize? We need to awaken to impermanence. After we take refuge with the Triple Jewel, haven't we been warned of impermanence?

What do we need to realize in our dream? We need to realize impermanence. We must realize that with birth, death will certainly come. We have come to this Saha world of our own volition, carried by our past karmic forces. Once we are born into this world, we will certainly die. There is birth, aging, illness, and death. This is an inevitable process.

From birth to death, there is a little bit of time in between. When we still have our breath of life, we have hope. Therefore, we must efficiently utilize our essence, energy, and spirit, With the remaining time we have, do a little bit more, cultivate more merit, cultivate more virtue, bring more joy to others, extend more help to others, and alleviate more sufferings from others. Why? Because everything is impermanent.

(To be continued ...)

人生一場夢，人死夢一場

Life is But A Dream; Death, A Dream As Well

恒貴法師開示於二〇一八年十一月十八日金輪聖寺梁皇寶懺午齋期間
Lunchtime Instructional Talk by Dharma Master Heng Gwei on November 18, 2018,
at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

(接上期)

(Continued from issue #302)

「人生一場夢，人死夢一場，夢裡身榮貴」。做夢的時候，哇！要做大官了，很有社會地位。可能是個專家。窮一生的經歷都是要成功，事業有成，家財有成，兒女有成。什麼都為自己拿上最美好，盡全力去追求。好了，即便我們全部都有了，「夢裡身榮貴」。大家在夢裡面給我們讚歎，給我們打躬作揖：「某某大教授，某某大醫生，某某主席，某某總統。」但是「夢醒在窮鄉」。當這個榮華富貴的夢，這個春夢醒來了，了無痕跡。只是一場春夢。人還是在窮鄉。

因為一生沒有花精神時間來幫助自己內心存上什麼財富、寶物，所以品行也窮窮的。既沒道，也沒德。一大堆罪業而已。所以夢醒還是在窮鄉。

「朝朝在作夢」。我們每天每天都在做夢，都在追逐夢。想：「我希望如何如何，我明天要如何如何。我家裡面要如何如何。一生追不完，我下輩子回來繼續追。我下輩子要如何如何。」天天在做夢，生生在做夢，每一生，每一生都在做夢。

“Life is but a dream; Death, a dream as well. Dreaming, we enjoy glory and wealth.” In your state of dreaming, you exulted, “Wow! I will soon be a high official with great social status, or I’m a specialist! In my whole life, I have struggled for success in all aspects, i.e. career, occupation, family, riches, successful children. I want the best in everything, and I pursue them with all my effort.” So now you have it all. In your dream, everyone congratulates and praises you on your achievements, “The great professor X, the great doctor X, prime minister X, President X, etc.” *Waking up, we are back in poverty.* When you wake up from your dream of glory and wealth, you find everything has disappeared without a trace, and you realize it was just an illusory dream and you are still in poverty.

Why? In your life, you did not spend any time and effort accruing your internal wealth and internal jewel, so your conduct is impoverished. Deficient in moral character and devoid of virtue, you have a big pile of karmic offenses. That’s why when you wake up, you are still in the gutters.

Day after day, we dream on. Every single day we are dreaming, and we keep pursuing our dream. We think, “I wish for this and that; tomorrow I am going to do this and that. I am going to make my home this and that.” Unable to fulfill our dreams in this life, we continue chasing our dreams in our next life, continuing with “I am going to do this and that....” Every day, we keep dreaming. Every lifetime, we keep dreaming. In every life, we dream on.

(下轉至第 12 頁)

(Continuation in Page 12)

參加法界聖城萬佛寶懺及上人涅槃 30 週年感想

Reflection on Participating CDR's 10000 Buddhas Repentance and the 30th Anniversary of Venerable Master Hua's Nirvana

謝惠英 Hui-Ying Lo

2025 的萬佛寶懺，於 4 月 6 號起懺，萬佛聖城為期四週(4 月 6 日～5 月 4 日)，而法界聖城因還有其他的活動安排，所以緊縮為三週(4 月 6 日～4 月 27 日)，因此有些居士在法界聖城萬佛寶懺圓滿後，又前往萬佛聖城參加最後一週的萬佛寶懺，因緣殊勝，誠屬難得！

此次我們金輪寺的佛友們，因地利之便，大都參加法界聖城的萬佛寶懺，法會開始時，大眾在法主貴法師領眾下，及維那是法師清越嘹亮的佛號聲中，誠心的一佛一拜。同行中不乏有七、八十歲的老居士，甚或有九十高齡的。個個年事雖高，但拜佛的誠心絲毫未減，令人感動！

法界聖城這二十多年來，在貴法師、是法師及幾位僧眾，慘淡的、苦心的堅守下，將原來老舊不堪使用的建築物，逐一的翻新，以改善環境。一間間的寮房，經翻修後，使更能符合老年人的需求，安全、舒適，且具有獨立的空間，步行至大殿僅 2、3 分鐘，十分方便。所以此次前來參加的佛友們，皆身心愉悅，讚歎不已！就此安住道場，專心拜佛，有全程的、有隨喜的，無不至誠懇切，拜萬佛、消萬障。期功德圓滿，福慧增長！

In 2025, the Ten Thousand Buddhas Jeweled Repentance Dharma Session began on April 6th. At CTTB, it runs for four weeks (April 6 to May 4). At CDR, due to other scheduled events, this dharma event was condensed into three weeks (April 6 to April 27). Some practitioners who completed the CDR session proceeded to CTTB for the final week's session. This auspicious convergence is truly rare and precious!

Most of our Gold Wheel Temple friends are blessed by the proximity to CDR. They attended the repentance session at CDR. The session started with Dharma host Dharma Master Gwei leading the assembly, accompanied by cantor Dharma Master Shr's clear, resonant chanting of the Buddha's name. With each chanting, all participants bowed sincerely to each Buddha. Among us were many eighty-year-old seniors—and some even older. They may be advanced in age, but their sincerity in bowing to the Buddhas never wavered abated. It's truly touching!

Within the last twenty-some years, Dharma Masters Gwei and Shr, together with a handful of monastics, have quietly and painstakingly refurbished aging structures within CDR one after another. Dormitories were upgraded to accommodate the needs of seniors, providing them privacy in a safe and comfortable setting. On top of all provisions, seniors' quarters are located conveniently within two-to-three minutes' walk from the main Buddha Hall. All participants are delighted with such accommodation. Their praises are endless. Dwelling peacefully in the wayplace, everyone stays focused on bowing to the Buddhas. Some attendees participated in the entire dharma session; some participated partially. Nonetheless, everyone sincerely and earnestly bowed to the ten thousand buddhas, dispelling the ten thousand obstacles, perfecting the merit, increasing blessings and wisdom!

2025年，是上人入涅槃的30週年。萬佛聖城將於6月1日舉行涅槃紀念法會。而金輪寺則提前於5月18日先舉行法會，拜華嚴懺及大傳供。多年來，上人的法乳深恩，弟子們皆不敢一日或忘，故而每年的涅槃法會都會參加。

今年機會難得的是，法界聖城的涅槃法會訂於5月31日。在18日法會結束後，貴法師及是法師兩位法師很有智慧地建議金輪寺的佛友們：於30號下午搭大巴士前往法界聖城，參加31日法界聖城的大傳供。待結束後，第二天週日6月1日清晨，再搭乘大巴士至萬佛聖城，參加6月1日上人涅槃紀念法會，瞻仰舍利及大傳供。前後有三次的涅槃法會，都參與了，真是難值難遇！

雖然參加法會的佛友們有不少是年事已高，長途跋涉、舟車勞頓在所難免，但因為感念師恩、緬懷過往，點滴在心。回程時，21遍的大悲咒及晚課也沒耽擱，按表操課，卻不覺疲累！內心反而充實，覺得有意義，可以說這一切都是最好的安排。

(全文完)

The year 2025 marks the 30th anniversary of Venerable Master Hua's Entering Nirvana. On June 1st, CTTB will hold a dharma session commemorating this event. On May 18th, Gold Wheel Temple will commemorate this event in advance by hosting the Avatamsaka Repentance and the Grand Special Meal Offering. For decades, disciples have never forgotten our Master's deep Dharma kindness. Hence, every year they attend the Master's nirvana commemoration.

This year has presented a rare opportunity. CDR's nirvana commemoration is set for May 31st. After Gold Wheel Temple's May 18th dharma event, Dharma Masters Gwei and Shr wisely proposed that Gold Wheel Temple's laity charter a coach for a pilgrimage to CDR on the afternoon of May 30th to join CDR's May 31st Nirvana Commemoration and Special Meal Offering. Then, proceed to CTTB in the early hours of June 1st, to participate in CTTB's Nirvana Commemoration, to pay respect to the relics and participate in another Special Meal Offering. Three consecutive nirvana commemoration dharma events—truly a once-in-a-lifetime alignment!

Although many attendees are seniors and advanced in age, their gratitude to our Master and the cherished memories they treasure sustained them in these exhausting trips. Even on the return trip, they completed twenty-one recitations of the Great Compassion Mantra and the evening liturgy on schedule. They felt no weariness! Their hearts brimmed with fulfillment; happy to have completed this meaningful mission. We can say that everything was laid out for the best.

(The End of the Article)





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金輪聖寺

2025年9、10月每週法會時間表 Schedule of Weekly Events – September and October of 2025	
日期	法會
9/7 (星期日)	誦地藏經 Recitation of Earth Store Sutra 8:00 am - 2:00 pm 線上在家戒律課 Online Laity Precept Class 3:00 pm - 4:00 pm
9/14 (星期日)	大悲懺 Great Compassion Repentance 8:00 am - 10:00 am 誦楞嚴咒 Recitation of Shurangama Mantra 1:00 pm - 2:00 pm 線上在家戒律課 Online Laity Precept Class 3:00 pm - 4:00 pm
9/21 (星期日)	誦地藏經 Recitation of Earth Store Sutra 8:00 am - 2:00 pm 線上在家戒律課 Online Laity Precept Class 3:00 pm - 4:00 pm
9/28 (星期日)	普賢行願品 Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am - 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 2:00 pm 線上在家戒律課 Online Laity Precept Class 3:00 pm - 4:00 pm
10/5 (星期日)	誦地藏經 Recitation of Earth Store Sutra 8:00 am - 10:00 am 敬老節午宴 Honoring Elders Day Luncheon
10/12 (星期日)	誦阿彌陀經, 念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation 8:00 am - 2:00 pm 線上在家戒律課 Online Laity Precept Class 3:00 pm - 4:00 pm
10/19 (星期日)	大悲懺 Great Compassion Repentance 8:00 am - 10:00 am 誦楞嚴咒 Recitation of Shurangama Mantra 1:00 pm - 2:00 pm 線上在家戒律課 Online Laity Precept Class 3:00 pm - 4:00 pm
10/26 (星期日)	誦阿彌陀經, 念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation 8:00 am - 2:00 pm 線上在家戒律課 Online Laity Precept Class 3:00 pm - 4:00 pm

~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.*