



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—佛菩薩偈讚

千手千眼觀世音菩薩開光

千眼照見千手伸 接引眾生出迷津
普願含識俱離苦 摩訶般若彼岸登

Verse in Praise of the Buddhas and Bodhisattvas

Composed by Venerable Master Hsuan Hua

Consecration of Avalokiteshvara Bodhisattva with Thousand Hands and Eyes

A thousand eyes illuminating, a thousand hands outstretched,

Taking in living beings, guiding them out of delusion.

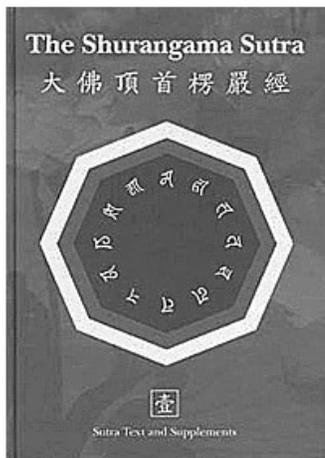
May all sentient beings be freed from suffering,

And delivered to the Mahaprajna distant shore.

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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 #303)

(接上期)

阿難言：世間眾生，以此為倒；而我不知誰正誰倒？

阿難言：世間眾生，以此為倒；而我不知誰正誰倒：阿難這時候因為以前貿貿然答覆，就碰了很多釘子；現在他學乖了，所以不說他自己了。阿難說：「世間所有的眾生、所有的人，說您手下垂，這是倒了。而我阿難現在弄糊塗了，也不知道怎麼樣叫『正』，怎麼樣叫『倒』？」阿難不說一個決定辭，很滑溜的；就是說錯了，也不是他自己的，是眾生的。

佛告阿難：若世間人，以此為倒；即世間人，將何為正？

阿難言：如來豎臂，兜羅綿手上指於空，則名為正。

佛告阿難：若世間人，以此為倒；即世間人，將何為正：佛對阿難又說：「你若說世間的眾生，以這樣子是倒。那麼這所有的眾生，手怎麼樣才算是正呢？」

阿難言：如來豎臂，兜羅綿手上指於空，則名為正：阿難就說：「如

Ananda said, "Living beings in the world take it to be upside-down. I do not know what is right-side up and what is upside-down."

Ananda said, "Living beings in the world take it to be upside-down, I do not know what is right side up and what is upside down." At this time, Ananda had faced many setbacks because he had previously answered rashly; now he has learned his lesson, so he does not speak for himself. He said: "Of all beings in the world, all people would say it is upside-down. And I, Ananda, am now confused. I don't know what to call right-side up and what to call upside-down." He won't decide himself, he's really slippery. This way, if he's wrong, it won't have been his own opinion in the first place, it will have been that of "living beings."

The Buddha said to Ananda, "If people of the world take this as upside down, what do people of the world take to be right-side up?"

Ananda said, "They call it right-side up when the Thus Come One raises his arm, with the fingers of his tula-cotton hand pointing upward in the air."

The Buddha said to Ananda, "If people of the world as you say the living beings of the world take this as upside down, what do people of the world, all the living beings, take to be right-side up, I ask you?"

Ananda said, "They call it right-side up when the Thus Come One raises his arm, with the fingers of his tula-cotton hand pointing upward in the air. When you hold your arm over your head, Buddha, that's called

來您把臂向上豎起來，您的兜羅綿手上指虛空，那就叫正的。」他說他不知道，講完了，他又說眾人都是這麼說的。這就是說：「說不對了，不怨我。說不對了，不是我的過錯。」就是：人家是「推功攬過」，他是「推過攬功」。

佛即豎臂，告阿難言：若此顛倒，首尾相換，諸世間人，一倍瞻視。

佛即豎臂，告阿難言：佛就把手臂豎起來，告訴阿難說。若此顛倒，首尾相換；諸世間人，一倍瞻視：若這個顛倒，頭和尾掉過來相換，世間人就有兩樣的想法，就和前邊那個看法不同了。

這都是加倍迷、迷中更迷，不懂得「正、倒」的道理！上指，你說是正；下指，你說是倒；這根本就是一種顛倒！像這樣顛倒，只是一個向上，一個向下，互相換一個位子而已，手的本身並沒有兩樣。

則知汝身，與諸如來清淨法身，比類發明。如來之身，名正遍知；汝等之身，號性顛倒。

則知汝身，與諸如來清淨法身，比類發明。如來之身，名正遍知；汝等之身，號性顛倒：那麼這樣，由這個迷中之迷，你要知道，你這個身與諸佛如來清淨的法身，這麼彼此類推，來發明這個「見性」：佛的身，就叫「正遍知」；你們的身，就叫做「自性的顛倒」。如來正知一切，也遍知一切，知道什麼叫「正」，什麼叫「倒」。而你們就

right-side up.” He said he didn't know, and after finishing speaking, he added that everyone says so. This means: 'If it's wrong, don't blame me. If it's wrong, it's not my fault.' In other words, while one is 'giving credit to others and taking blame for oneself', he is 'taking credit for himself and shifting blame to others.'

The Buddha then held up his hand and said: “Worldly people are doubly deluded when they discriminate between an upright and inverted hand.

The Buddha then held up his hand and said: “Worldly people are doubly deluded when they discriminate between an upright and inverted hand.” If this right-side up and upside-down is swapped, people in the world will have two different views, which will be different from the previous perspective.

This is all double confusion, getting more confusion within confusion, and not understanding the concept of 'upright and inverted'! Pointing upwards, you say it's upright; pointing downwards, you say it's inverted; it's really deluded to call one right-side up and the other upside-down just because the position changes! Basically the hands themselves are not different.

“In the same way they will differentiate between your body and the Thus Come One's pure Dharma body and will say that the Thus Come One's body is one of proper and universal knowledge, while your body is upside down.”

In the same way they will differentiate between your body and the Thus Come One's pure Dharma body and will say that the Thus Come One's body is one of proper and universal knowledge, while your body is upside down. As such, from confusion within confusion, you should know that from differentiating your body and the Thus Come One's pure Dharma body, the 'seeing-nature' is invented. The Thus Come One's body is called “proper and universal knowledge”; yours is an upside-down self-nature. The Thus Come One has proper knowledge of all and universally knows all. He knows what is 'proper' and what is 'upside-down'. On the contrary, you are upside-down.

是顛倒過來了，以正為倒，以倒為正。

隨汝諦觀，汝身佛身，稱顛倒者，名字何處，號為顛倒？
於時阿難與諸大眾，瞪瞽瞻佛，目睛不瞬，不知身心顛倒所在。

佛又說，隨汝諦觀，汝身佛身，稱顛倒者，名字何處，號為顛倒：你好好觀察觀察、審視而觀，你的身比起佛的身，叫「性顛倒」的這個名字，從什麼地方出來的？

於時阿難與諸大眾，瞪瞽瞻佛，目睛不瞬，不知身心顛倒所在：阿難聽得手足無措，不知道怎麼樣是正，怎麼樣是倒？「瞪瞽」，也就是瞽瞍然不明白，好像盲目的人看不見東西。在這個時候，阿難和所有在法會的大眾，瞪起眼睛，瞻仰於佛，眼睛連眨都不眨了；也不知道身、心這個顛倒在什麼地方？都迷了！

佛興慈悲，哀愍阿難及諸大眾，發海潮音，遍告同會：

佛興慈悲，哀愍阿難及諸大眾，發海潮音，遍告同會：因為阿難請佛興大慈悲，佛就令阿難遂心滿願。在這時候，佛生出一種慈悲的心，憐憫阿難和在會的大眾，就發大聲音，普遍地對所有在會的這些人說。

諸善男子！我常說言，色心諸緣，及心所使，諸所緣法，唯心所現。汝身汝心，皆是妙明真精妙心中所現物。

You take what is proper as upside-down and what is upside-down as proper.

“Closely examine your bodies and the Buddha’s for this upside-downness: what exactly does the term ‘upside down’ refer to?”

Thereupon Ananda and the entire great assembly were dazed, and they stared unblinking at the Buddha. They did not know in what way their bodies and minds were upside down.

The Buddha said, “Closely observe and examine your body in comparison to the Buddha’s body for this so-called upside-downness. From where does the term ‘upside-down nature’ come from? What exactly does the term ‘upside-down’ refer to?”

Thereupon Ananda and the entire great assembly were dazed. After hearing what the Buddha said, Ananda was completely at a loss, not knowing what is proper and what is upside-down. They couldn’t understand, just as the blind who cannot see. And they stared unblinking at the Buddha. They didn’t take their eyes off the Thus Come One. They did not know in what way their bodies and minds were upside-down. They couldn’t figure how their bodies and mind were upside down. They were confused.

The Buddha’s compassion arose and he took pity on Ananda and on all in the great assembly and he spoke to the great assembly in a voice that swept over them like the ocean-tide.

The Buddha’s compassion arose and he took pity on Ananda and on all in the great assembly. Because Ananda had requested the Buddha to show great compassion, the Buddha fulfilled Ananda’s wishes. At that moment, the Buddha displayed compassion and he spoke to the great assembly in a voice that swept over them like the ocean-tide. Gathering them in with the tremendous power of his voice, he captured their total attention and then explained for them.

“All of you good people! I have often said that form and mind and all conditions, as well as phenomena pertaining to the mind – all the conditioned phenomena – are manifestations of the mind only. Your bodies and your minds all appear within the wonder of the bright, true, essential, wonderful mind.”

諸善男子：諸位善男子！我常說言，色心諸緣，及心所使，諸所緣法，唯心所現：我以前常常講過。講過什麼呢？色法、心法、諸緣，和心所法，所有這些緣生的法，都不出我們現前的一念真心。

「色」，就是色法；「心」，就是心法。「心所使」，就是心所法。按照《百法明門論》所說：

色法十一心法八
五十一個心所法
二十四個不相應
六個無為成百法

「色法十一心法八」，色法有十一種。心法，就是八識心王，這有八種。

「五十一個心所法」，心所法有五十一個。

「二十四個不相應」，有二十四個不相應法，它與色法、心法都不相應，與無為法也不相應。

「六個無為成百法」，有六種無為。上列合起來，共計是百法。

「諸緣」，這緣有四種——

- (一) 親因緣：就是比較相接近的。
- (二) 增上緣。
- (三) 次第緣：這又有一個名字，叫「等無間緣」。
- (四) 所緣緣：所緣的這種東西。

那麼「諸所緣法，唯心所現」，所有緣生的這種法，都是不出我們現前的一念真心。所有的法，所謂山河

Having given rise to great compassion, the Buddha said, “**All of you good people!**” referring to the large number of good men and women who were there. “**I have often said that form and mind and all conditions, as well as phenomena pertaining to the mind – all the conditioned phenomena – are manifestations of the mind only.**” He said, “In the past I have said this again and again.” All these conditioned phenomena are not beyond our present single thought of true mind.

“Form” refers to the form phenomena, and “mind” to the mental aspects. According to the *Shastra of the Door to Understanding the Hundred Dharmas*,

**Eleven form phenomena
eight mental aspects
Fifty-one mental constructs
belonging to the mind
Twenty-four phenomena
which do not interact
Six unconditioned phenomena
Totaling to a hundred dharmas**

There are eleven form phenomena and eight mental aspects. The mental aspects belong to the eighth consciousnesses of the “mind-king.”

There are fifty-one mental constructs belonging to the mind, here referred to as the servants of the mind.

And there are twenty-four phenomena which do not interact; that is, they do not interact with form phenomena, with mental constructs, or with unconditioned phenomena.

Finally, six unconditioned phenomena making a total of 100 dharmas.

“All the conditions” refer to four kinds of conditions:

- 1) conditions based on immediate causes;
- 2) augmenting conditions;
- 3) sequential conditions, which are also called equal non-intermittent conditions;
- 4) and conditioned conditions.

All phenomena are produced from conditions and do not extend beyond the manifestation of a single thought of the true mind. From where do all phenomena – the mountains, the rivers, the great earth, houses, corridor, buildings, the vege-

大地、房廊屋舍、森羅萬象，從什麼地方有的呢？都是從我們人心裏生出來的；一切一切的這些個東西，也都包藏在我們心裏頭，不是心被這些個東西包括著。如果你認識你本有的真心了，這些個東西也都沒有了！

汝身汝心，皆是妙明真精妙心中所現物：你這個身和你這個識心，都是妙而又明的這種真精妙心當中所現出來的。「汝身汝心」，「身」，就是現在你這個身；「心」，哪一個心呢？這個是識心。那麼是不是在這個識心之外，另有一個妙心？不是的；就在這個識心本體上，就有個妙心。不過我們人不知道用，所以就以為這個識心就是我們的心了；其實這是認賊作子，所以就變成顛倒了！

云何汝等，遺失本妙圓妙明心寶明妙性，認悟中迷？

云何汝等，遺失本妙圓妙明心寶明妙性，認悟中迷：我說，你們這一班人怎麼都把這常住真心失去了？這本來就是圓滿微妙而又光明的這個心，這種非常寶貴光明的妙性，你們怎麼失去了呢？而「認悟中迷」，你認為你是明白了，實際上你並不明白！不明白什麼呢？不明白你這個常住真心性淨明體。你不知道你有圓妙明心寶明妙性，卻以為你所知道的那個識心，就是你的心了。你以為你明白、你了悟這種的心；其實這是一種迷，你沒有明白！這就是你的顛倒，也就是你認賊作子這種的毛病。

(下期待續)

tation, and all the myriad appearances – come into being? They come forth from minds; all the myriad things are contained within the mind. It is not that these things contain the mind; but rather the opposite: absolutely everything in the environment, both natural and manmade, is contained in a single thought of the mind; and all are produced from the mind. If you recognize your original true mind, all these things cease to exist!

“Your bodies and your minds all appear within the wonder of the bright, true, essential, wonderful mind.” “Your body” refers to the body you now have, and “your mind” refers to your conscious mind. Both are manifested in the wonderful mind. Is it the case that above and beyond the conscious mind there is yet another wonderful mind? No. It is just in the basic substance of the conscious mind that there is the wonderful mind, but because people don’t know how to use the wonderful mind, they think their conscious mind is their mind. Actually, they are mistaking a thief for their son, and for that reason they become confused!

“Why do I say that you have lost track of what is fundamentally wonderful in you, the perfect, wonderful bright mind, and that in the midst of your bright and enlightened nature, you mistake the false for the real because of ignorance and delusion?”

“Why do I say that you, all of you people, have lost track of what is fundamentally wonderful in you, the perfect, wonderful bright mind, the fundamentally wonderful permanently dwelling true mind which is fundamentally perfect, subtle, wonderful, and bright, such an extremely precious radiant wonderful nature, and that in the midst of your bright and enlightened nature, you mistake the false for the real because of ignorance and delusion? You think you understand clearly about the pure nature and bright substance of your permanently dwelling true mind, but actually you do not understand! You have not perceived that you have a perfect wonderful bright mind, the precious light of your wonderful nature. You think the conscious mind that you perceive is your mind. You think that it is the mind which you are clear about, which you have understood and become enlightened to. But actually, that is only confusion within confusion, and you have not understood! It is your upside-downness, it is the problem of your mistaking a thief for your son.

(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 #303)

(接上期)

觀眾生業緣品第三

Contemplating the Karmic Conditions of Beings

這一品叫觀眾生業緣品第三。觀是觀察。眾生——什麼叫眾生？眾生是攬眾因而成，逐境而生。怎麼叫攬眾因而成呢？眾因就是色、受、想、行、識這五因，攬這五因而成的身體。逐境而生，由這種因緣境界而生出來的就叫眾生。業——怎麼會有業呢？這業或者是由言語上造出來的，或者是由身體造出來的，或者是由意念造出來的。造出來怎麼不叫「因」，而叫「業」呢？「因」只是這一種、一次，這叫因；業，積久而成業，其中有多種的因，因為因太多了，就不能叫因，而叫業。

This third chapter is called *Contemplating the Karmic Conditions of Living Beings*. “To contemplate” means to observe. What are “living beings”? Living beings are formed by a multitude of causal conditions and born according to the states. What is meant by *formed by a multitude of causal conditions*? Form, feeling, cognition, formation and consciousness are the multitude of causal conditions, which create the physical body, and are born pursuant to the different states. Those born from such causes and conditions are living beings. Why does karma exist? Karma may be created through speech, physical acts or thoughts. Since they are created, why are they called “karma” instead of “causes”? Causal conditions refer to a single incident; karma is an accumulation of many causal conditions over a long period of time.

緣——是一種造業的因緣，造業的因緣有種種，每一個眾生有每一個眾生的業緣，而每一個眾生所遭遇的境界不同：有的眾生所遭所遇都是很快樂的，為什麼？因為他在往昔所種的都是善因，所以今生就結了善果；有的眾生所遭所遇都是非常的困苦艱難，為什麼？就因為在往昔沒有種過善因，而種了惡因，惡因積久而成惡業，所以今

“Conditions” refer to the causal conditions that create karma. There are varying kinds of causal conditions. Every living being has his/her own karmic conditions that lead them to experience different states accordingly. Some living beings always encounter joyful states. Why? In the past they planted good causes, and therefore in this lifetime they reap good results. Some living beings are beset with difficulties and tribulations. Why? In the past they did not plant good causes; they sowed bad ones instead. Over time these bad causes turn into bad karma; hence they face such miserable retributions in this lifetime.

生就受這種苦的果報。種善因結善果，種惡因就結惡果，種善種惡是由個人所造出來的，不是別人使令你造的，所以乃至於成佛，也不是別人叫你成的，是你自己要用功修行，才能成就。你用功修行，這就是種佛因；將來成佛了，結佛果。也就是你造佛業，將來就成佛；你造的是魔業，就做魔。所以前邊說三業惡因之所招感，這是業緣的意思。

爾時佛母摩耶夫人。恭敬合掌。問地藏菩薩言。聖者。閻浮眾生。造業差別。所受報應。其事云何。地藏答言。千萬世界。乃及國土。或有地獄。或無地獄。或有女人。或無女人。或有佛法。或無佛法。乃至聲聞。辟支佛。亦復如是。非但地獄罪報一等。

「爾時佛母摩耶夫人」：當爾之時，佛的母親就是摩耶夫人。摩耶夫人生下佛之後，因為佛是從她左脅出生的，於是乎，也可以說是流血過多就死了，死了就生到天上去。等釋迦牟尼佛成道後，說法四十九年，談經三百多會——三百多個法會。並不是像前天有人講的，談三百多部經；而是有三百多個法會。佛經不只是三百多部，有幾千部。佛在將入涅槃時，想起還沒有度他的母親，所以就到忉利天宮，為母親摩耶夫人說法。所以現在摩耶夫人就「恭敬合掌」：對誰恭敬？對地藏王菩薩恭敬，合起掌來。「問地藏菩薩言」：問地藏菩薩說，「聖者，閻浮眾生，造業差別」：她說，在南閻浮提所有的一切眾生，他們所造這種業的分別。「所受報應」：他們所受的果報。「其事云何」：這事情是怎麼樣的情況啊？

Plant good causes and reap good results; plant bad causes and reap bad results. Whether we plant good causes or bad causes is our own volition; no one else makes us do it. The same goes with attaining Buddhahood, which we attain through our own hard work at cultivation, not because other people made us. Working hard at cultivation is planting the causes for Buddhahood, which leads to attaining Buddhahood in the future. Do the work of Buddhas and you will become Buddhas in the future; do the work of demons and you will become demons. Hence, it is earlier mentioned that karmic retributions are brought forth by the three evil karmas created by the body, mouth and mind. This is the meaning of karmic conditions.

At that time, the Buddha's mother, Lady Maya, placed her palms together respectfully and asked Earth Store Bodhisattva, "Sagely One, could you tell us about the different kinds of karma that beings of Jambudvipa create, and the resulting retributions that they undergo?" Earth Store replied, "There are many millions of worlds and lands that may or may not have hells, may or may not have women, may or may not have the Buddhadharma, and so forth up to having or not having Hearers and Pratyekabuddhas. Since the worlds differ, the retributions in the hells also differ."

At that time, the Buddha's mother, Lady Maya: Lady Maya is the Buddha's mother. She gave birth to the Buddha from her left armpit. She died from hemorrhage and was reborn in the heavens. After Shakyamuni Buddha became enlightened, he spoke Dharma for forty-nine years in over three hundred Dharma assemblies. Two days ago, someone said the Buddha lectured on more than three hundred sutras; that is wrong. The Buddha held over three hundred Dharma assemblies. The Buddhist sutras are not limited to more than three hundred; there are more than several thousand. When the Buddha was about to enter Nirvana, it came to his mind that he had not delivered his mother to the shore of perfection, so he went to the Trayastrimsa Heaven to speak the Dharma for Lady Maya.

Now Lady Maya placed her palms together respectfully. To whom did Lady Maya show her respect? To Earth Store Bodhisattva. And asked Earth Store Bodhisattva, "Sagely One, could you tell us about the different kinds of karma that beings of Jambudvipa create, and the resulting retributions that they undergo? What is the situation here?"

「地藏答言」：地藏菩薩對摩耶夫人說，「千萬世界」：有千千萬萬的世界，「乃及國土」：乃至於所有的國土。「或有地獄，或無地獄」：或者有地獄，或者沒有地獄。比如極樂世界就沒有地獄，沒有三惡道；我們這娑婆世界就有三惡道，有地獄、餓鬼、畜生。「或有女人，或無女人」：或者有的世界有女人，比如我們這個世界有男人、女人、聖人、凡人；極樂世界只有男人，而沒有女人。那麼，沒有女人，怎麼會有男人的呢？那你不要擔心，男人到了極樂世界，還是男人；女人到了極樂世界，也變成男人了。那麼，極樂世界的人是從什麼地方生出來的？是誰生的？沒有女人怎麼會有人呢？這個你可就不知道了，極樂世界的人不是由女人生出來，而是由蓮花生出來的，那個地方的人都是蓮花化身。

我們為什麼念佛呢？我們在這兒念一聲佛，極樂世界——我們的蓮花母親——就生出一朵蓮花來；我們念佛念得越多，蓮花開的就越大大；念佛念得越誠懇，蓮花長得越新鮮。我們人死後叫中陰身，就是第八識。第八識在沒有做人、也沒有做鬼、做神的時候叫中陰身。若誠心念佛，等我們一死了，中陰身投到蓮花裡邊去，蓮花就開了，一開就現出一個人來。極樂世界的小孩子是從蓮花生出來的，所以統統都是男人，沒有女人。

「或有佛法」：或者這個國家和這世界有佛法——有佛說法，也

To Lady Maya, **Earth Store Bodhisattva replied**, “**There are many millions of worlds and lands that may or may not have hells.** For instance, the Land of Ultimate Bliss has neither hells nor any of the Three Evil Paths. Whereas our Saha world has the Three Evil Paths, namely: the hells, the realm of ghosts, and the realm of animals. Those places **may or may not have women:** Some worlds – ours for example – have both men and women as well as sages and common people. The Land of Ultimate Bliss has only men. If there were no women, how can there be men? Don’t you worry, when the men go to the Land of Ultimate Bliss, they are still men. When the women get there, they become men. Where do the people of the Land of Ultimate Bliss come from? Who gives birth to them? If there are no women, how can there be people? This you do not know. The people in the Land of Ultimate Bliss were not born by women but are born from lotuses. All the people there are transformation bodies from lotuses.

Why do we recite the Buddha’s name? With a single recitation of the Buddha’s name we do here in the Saha World, our lotus-mother in the Land of Ultimate Bliss brings forth a lotus flower. When we recite more, our lotus flower grows bigger. The more sincere our recitation, the more refreshed our lotus flower becomes. After people die and before becoming reborn as a human, a ghost or a spirit, the Eighth Consciousness is in a state between skandhas, or “the Intermediate Skandha Body”. If we recite the Buddha’s name sincerely, when we die, our Intermediate Skandha Body will immediately enter our lotus flower in the Land of Ultimate Bliss. When the lotus flower blooms, a child is born. Children in the Land of Ultimate Bliss are born from lotus flowers and they are all men, no women.

May or may not have Buddhadharma. Perhaps this nation and this world have the Buddhadharma, such



有佛法住世。「或無佛法」：什麼地方沒有佛法呢？就是沒有人講經，沒有人說法，沒有佛像，沒有經典，沒有出家人的地方。按照佛經所講，這是在北俱盧洲，那地方屬於八難之一。什麼叫八難？是指八種的困難。北俱盧洲就是其中一難——沒有佛法。「乃至聲聞、辟支佛」：或者有聲聞，或者沒有聲聞；或者有辟支佛，或者沒有辟支佛；或者有菩薩，或者沒有菩薩。按照我們凡夫講，聲聞的人是很快樂的；但按照菩薩的境界來講，聲聞有聲聞的苦。所以或者有聲聞的苦，或者沒有聲聞的苦；或者有辟支佛的苦，或者沒有辟支佛的苦。「亦復如是」：也都像這個似的。「非但地獄罪報一等」：不單地獄的罪報都是一樣平等，無論是誰，造業就得受果報，不造業就不受果報，一點都不會偏私，是平等平等的。

摩耶夫人重白菩薩。且願聞於閻浮罪報所感惡趣。地藏答言。聖母。唯願聽受。我粗說之。佛母白言。願聖者說。爾時地藏菩薩白聖母言。南閻浮提罪報名號如是。若有眾生。不孝父母。或至殺害。當墮無間地獄。千萬億劫。求出無期。

「摩耶夫人重白菩薩」：佛的母親對地藏菩薩再說一遍。「且願聞於閻浮罪報所感惡趣」：佛的母親說，其他的世界離得太遠了，我也沒有到過，我就是到過，也已經忘了。所以我不問其他的世界，我現在就單單請問南閻浮提，我願意知道南閻浮提的罪報，所感召的惡趣，造什

as there are Buddhas speaking the Dharma as well as Buddhadharmas in existence. There are places where no one speaks the Dharma, where there are no Buddha images, sutras, or monastics. The Buddhist sutras say such a place exists in northern Uttarakuru, which is categorized as one of the eight difficulties. Not having the Buddhadharmas is one of the eight difficulties.

And so forth up to having or not having Hearers and Pratyekabuddhas. There may or may not be any Sound Hearers, Pratyekabuddhas, or Bodhisattvas in these worlds. From the point of view of ordinary people, Sound Hearers are very happy. In the eyes of the Bodhisattvas, however, Sound Hearers also suffer. So, these worlds may or may not have Sound Hearers or Pratyekabuddhas who suffer. **Since the worlds differ, the retributions in the hells also differ:** Anybody who creates karma will receive the matching retribution. Anybody who did not create karma will not undergo the corresponding retribution. There is not a bit of impartiality. All are fair and equal.

Lady Maya spoke again to the Bodhisattva, “Could you please tell us about the offenses committed by those in Jambudvīpa that result in retributions in the evil destinies?” Earth Store replied, “Sagely Mother, please listen as I speak briefly about that.” The Buddha’s mother answered, “Great Sage, please do tell us about it.” Earth Store Bodhisattva said to the sagely mother, “Retributions that result from offenses committed in Jambudvīpa are described like this: “Beings who are not filial to their parents, even to the point of harming or killing them, will fall into the Relentless Hell where for thousands of billions of eons they will seek escape in vain.”

Lady Maya spoke again to the Bodhisattva. The Buddha’s mother repeated to Earth Store Bodhisattva, “Could you please tell us about the offenses committed by those in Jambudvīpa that result in retributions in the evil destinies?” “The other worlds are too far away and I have not been to them; even if I have, I do not remember. Therefore I ask not about the other worlds but only of Jambudvīpa. I wish to know the evil destinies brought

麼罪業就受什麼果報？我願意聽一聽，請聖者為我說一說。

「地藏答言」：地藏菩薩聽見佛的母親這麼樣子請問，所以他就答覆佛的母親，「聖母，唯願聽受」：我願意你聽受我所說的道理。「我粗說之」：我粗粗大概這麼講一講，不能詳細講。詳細講啊！講幾個大劫也講不完的。所以只說一個大概就是了。「佛母白言，願聖者說」：佛的母親聽見地藏王菩薩這麼樣子對她講，就說我最歡喜，最願意菩薩您對我講了。

「爾時地藏菩薩白聖母言」：當爾之時，地藏菩薩就對佛的母親說。「南閻浮提」：在這個南閻浮提的世界，「罪報名號如是」：造罪受報，所感召的地獄名號就像下面我所說的這麼多。「若有眾生」：假設有眾生，「不孝父母，或至殺害」：我們眾生都應該孝順父母的，不孝順父母的人，那就有罪了，甚至於還把父母給殺了，這樣都是有罪的。為什麼人要講孝順呢？孝順是人的根本，人要是不孝順父母，就把根本忘了。「父兮生我，母兮育我，昊天罔極，撮髮難報」，父親生我，母親養育我，這種的恩好像昊天，昊天就是比天都高。昊天罔極——沒有比這個恩再重的。所以一定要孝順父母。

(下期待續)

forth by offenses of those in Jambudvīpa, the evil karma created and the corresponding retribution. I would like to listen, will the Sagely One please tell me?"

When Earth Store Bodhisattva heard the Buddha's mother plead in this manner, he answered "**Sagely Mother, please listen** to what I have to say. **As I speak briefly about that principle.** I will not explain it in detail because I may not even finish in several great eons. **The Buddha's mother answered, "Great Sage, please do tell us about it."** The Buddha's mother heard what Earth Store Bodhisattva said and responded, "I am most delighted and wish for the Bodhisattva to speak."

Earth Store Bodhisattva said to the sagely mother, "Retributions that result from offenses committed in Jambudvīpa are described like this. . . At that time, Earth Store Bodhisattva told the Buddha's mother that in this world of Jambudvīpa, the names of the hells in response to offenses created and retributions received, are as many as the ones he shall describe.

Beings who are not filial to their parents, even to the point of harming or killing them. . . We living beings should be filial to our parents. Those who are not filial, even going as far as killing their parents, are committing offenses. Why should people practice filial piety? Because it is the basis of humanity; if people are not filial, then they have forsaken their roots. It is said, "Father gave me my life; mother brought me up. Their kindness – as vast as the high heaven, as manifold as the hairs on the head – is difficult to repay." There is no kindness greater than what our parents have given us. Hence, it is imperative that we regard them with filial piety.

(To be continued ...)



觀音菩薩與我們是兄弟

Guanyin Bodhisattva is Our Brother

宣公上人一九七六年觀音七三月十六日開示

An Instructional talk by Venerable Master Hua, given on March 16, 1976, during a Guanyin Recitation Session

**我們每位眾生的心裏，
都有一位觀世音菩薩。**

我們天天念觀世音菩薩，可是觀世音菩薩是什麼意思呢？「觀」是觀察世間所有的聲音。觀也是看，但不是向外看，而是看眾生的心，看哪一位眾生的心沒有妄想，空了，就得到開悟。所以說「十方同聚會，皆共學無為。」十方的善男信女聚集在一起，共同修無為法。念觀世音菩薩，也是一種無為法，無為而無不為。這種無為法，就是叫你不要打妄想。

你念「南無觀世音菩薩」，觀世音菩薩也念你，彼此互念。就好像你想你的親戚，你的親戚也想念你。我們和觀世音菩薩，從無量劫以來，就是法眷屬、法親戚。從什麼地方說起呢？從阿彌陀佛那兒論起。阿彌陀佛是西方極樂世界的教主，是觀音菩薩的師父；觀世音菩薩是幫助阿彌陀佛弘揚淨土法門的助手。

我們和觀世音菩薩就是法兄弟。觀音菩薩是我們這些還沒有生到極樂世界的眾生的哥哥，而眾生是弟弟。如此說來，我們是很近的親戚，所以我們想念親兄弟，親兄弟也想念我們。我們是觀音菩薩的弟弟，觀音菩薩是我們的哥哥。

**There's a Guanshiyin Bodhisattva
inside the mind of every living being.**

Every day, we recite Guanshiyin Bodhisattva's name. But what does "Guanshiyin Bodhisattva" mean? "Guan" means "to contemplate," to contemplate all the sounds in the world. To contemplate also means to look. But it doesn't mean looking at things outside; it means looking into the minds of living beings. It's looking to see which living being is free of random thoughts. Once those thoughts are gone and the mind is empty, then one can become enlightened. Hence, a verse states: "Congregated from the ten directions, together study the unconditioned." All good men and good women in this assembly who've come together from the ten directions are cultivating "unconditioned dharmas." Reciting the name of Guanshiyin Bodhisattva is also an unconditioned dharma. Being unconditioned means "nothing done, yet nothing left undone." This unconditioned dharma is a method for helping us get rid of random thoughts.

When you mindfully recite, "Namo Guanshiyin Bodhisattva," Guanshiyin Bodhisattva is also mindful of you; there is mutual mindfulness. Just as when you are thinking of your relatives, they are also thinking of you. From limitless eons in the past, we and Guanshiyin Bodhisattva have been relatives in Dharma. At what point can we say it started? We can start from Amitabha Buddha. Amitabha Buddha is the Teaching Host in the Western Land of Ultimate Bliss. He is Guanshiyin Bodhisattva's teacher. Guanshiyin Bodhisattva is Amitabha Buddha's assistant in propagating the Pure Land Dharma-door.

We are the Dharma-brothers of Guanshiyin Bodhisattva. Guanyin Bodhisattva is the elder brother of all living beings who have not yet been born in the Land of Ultimate Bliss. We living beings are his younger siblings. Explaining it this way, we are very close relatives. So, whenever we are thinking of our brother, our brother is also thinking of us. We are Guanyin Bodhisattva's younger brothers, and Guanyin Bodhisattva is our older brother.

有人說：「觀世音菩薩怎麼會
是我們的哥哥？那我們不是太高
攀了？」觀世音菩薩不僅僅拿我們
當弟弟看待，也拿所有眾生當弟弟
看待。不然的話，他為什麼要尋聲
救苦？為什麼眾生有困難，他要幫
助呢？因為他看一切眾生，有如手
足一樣，是他的骨肉。所以他才不
怕一切艱難困苦，去救度娑婆世界
的受苦眾生。所以各位不要忘了自
己的法兄弟。我們念一聲「觀世音
菩薩」，觀世音菩薩也念我們。

我們叫一聲「觀世音菩薩」，
裏面包含的就是哥哥。觀世音菩薩
就叫一聲我們這些未來的菩薩，未
來佛小弟弟。你要是能這樣看觀世
音菩薩，更應誠心，更應該親切地
念自己的法兄弟，不要空過。我們
念觀世音菩薩，不要低著頭念，要
抬起頭來，表示一種勇猛精進的精
神，不要現出萎靡不振的樣子。觀
世音菩薩看你這麼有精神，便即刻
對你說：「快拉著我的手！」然後
和你一起走向極樂世界。

又有人在打妄想：「觀世音菩
薩怎麼一天到晚看看看？為什麼
我就不能看？」你的看和觀世音
菩薩的看，有所不同。觀世音菩薩
是看裏邊，你是看外邊。觀世音菩
薩是看自性，他的自性和每位眾生
都有電波。哪個眾生在打什麼妄
想，他都知道。他是往裏看他的電
波，和你看的不同。因為有的眾生
離他很遠，雖然他有千手千眼，但
要看無量的眾生，也是不夠用，也
看不過來。所以他要迴光返照，反
聞聞自性，看看自性的眾生，哪一

Someone is saying, "How can Guanshiyin Bodhisattva be my older brother? Are we not highly elevating ourselves?" Not only does Guanyin Bodhisattva regard us as his younger brothers, but he also regards all living beings as his younger brothers. Otherwise, why would he listen to our calls and come rescue us from our suffering? Why would he help living beings whenever they are in need? It's because he considers all living beings as his siblings, as his own bones and flesh. That's why Guanyin Bodhisattva comes to rescue all living beings who are suffering here in this Saha World. Therefore, none of us should forget our Dharma-brother. When we mindfully recite "Namo Guanshiyin Bodhisattva", Guanyin Bodhisattva is also mindful of us.

When we call out to Guanshiyin Bodhisattva, we're calling our older brother. Guanshiyin Bodhisattva then calls out to us, his younger brothers, who are future Bodhisattvas and future Buddhas. If we can regard Guanshiyin Bodhisattva this way, we should even be more sincere and be mindful of our Dharma-brother. Don't miss this chance! When we recite the name of Guanshiyin Bodhisattva, we shouldn't let our heads droop down. We should lift our heads up and recite with vigor and diligence. Don't appear listless or apathetic. When Guanshiyin Bodhisattva sees our vigorous energy, he'll immediately tell us, "Quick! Take my hand!" Then he'll take us toward the Western Land of Ultimate Bliss.

Someone is idly thinking, "Why does Guanshiyin Bodhisattva keep looking, looking, and looking all day long? Why can't I look?" You should know that the way you look and the way Guanshiyin Bodhisattva looks isn't the same. Guanshiyin Bodhisattva looks internally, whereas you look externally. Guanshiyin Bodhisattva looks at his self-nature. He has every living being on his radar screen. Guanshiyin Bodhisattva knows all the idle thoughts that living beings indulge in. Guanshiyin always looks at his inner radar. Therefore, the things he looks at and the things you look at are not the same. Some living beings are far away from him. Although replete with a thousand hands and a thousand eyes, they are not enough for Guanshiyin Bodhisattva to look at all living beings. Hence, he "reverses the light to reflect within." He turns his hearing back and listens to his self-nature. He looks at the living beings of his self-nature.

個正在受什麼樣的苦？他就去救度這個眾生。可是你是向外看，把自己根本的智慧都忘了。所以你這個看，和他那個看，是不同的。

還有人打一個妄想：「法師啊！您講這個開示，我無論如何也不相信。爲什麼我不相信呢？我們和觀世音菩薩是兄弟，可是觀世音菩薩是聖人，我們是凡夫，凡夫怎能和聖人稱兄道弟呢？這不合乎邏輯學，所以我不相信。」好！你不相信，你講的也是有道理，可是你這個道理，是屬於凡夫的知見。因爲你沒有深入經藏，所以你的智慧不能如海。

(下期待續)

He contemplates the suffering living beings are experiencing and goes to save those living beings. On the other hand, you look externally, completely forgetting your fundamental wisdom. Therefore, the way you look and the way he looks are different.

Someone is having this random thought. "Dharma Master, I don't believe what you're saying at all. Why not? You say Guanshiyin Bodhisattva and us are brothers. But Guanshiyin Bodhisattva is a sage, while we're common mortals. How could common mortals be brothers of a sage? This is not logical, and I don't buy it." Okay, you may disbelieve. Your point is well taken. However, your principle expresses the viewpoint of an ordinary person. Because you haven't deeply penetrated the treasury of Sutras, your wisdom isn't as deep as the sea.

(To be continued ...)

(上承自第 15 頁)

我聽說台灣的殯儀館有一個廣告，棺材店說：「總有一天等到你。」所以他一定要做你的生意的。每個人都有這一天。但是我們能夠善用最後那一天來之前的歲月，這是至關重要的。我們走的時候是可以安詳往生，還是手忙腳亂，或者痛苦不堪，或是安詳自在，就看我們現在的努力。

而且每一個眾生都是貪生怕死的。所以我們不要吃眾生肉。將心比心。我們愛惜我們的生命。其它眾生也愛惜它們的生命的。人雖然是萬物之靈，但是比任何眾生都更執著。

(下期待續)

(Continuing from page 15)

I heard that there is an advertisement from a funeral home in Taiwan that says, "Eventually it will be your turn." You see, the funeral home will for sure have your business. This day will come for everyone. But making good use of the time before our final day is of the utmost importance. When we leave this world, whether we can be reborn peacefully, or be in a state of frenzy, or experience unbearable pain, or be at ease from skill of self-mastery, will all depend on our current diligence.

All living beings treasure their lives and fear death. So, do not eat the flesh of living beings. Put ourselves in their shoes. We cherish our lives, and so do other living beings. Although humans are the most intelligent of all creatures, they are also the most stubborn.

(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 #303)

在經文上也說了：「念世無常。形不久住。少壯必衰。勿恃容姿。自處污行。萬物無常。皆當歸死。天上天下。誰能留者。」它說了，我們要常常想到，念到這個身心世界，一切都是無常的。

「形不久住」。我們的形體不是永遠都是這樣子的，也不是永遠都會留在這個娑婆世界的。我們雖然有一個身體，但是這個形體也不是永遠不變的。我們從一歲開始，每天每天都不一樣。「形不久住」。就是從少壯到老，我們的外形外貌都不一樣。這個就是無常。所以我們現在年輕力壯的人，「勿恃容姿」，不要恃著我現在年輕力壯，我有氣力。要知道我們的心念念遷易，念念不停。人的容貌也是一直衰老的。

我們應該不要「自處污行」，自己在那個染污坊裡面去行事。我們應該修清淨行，應該把我們的身心都保持清淨。

「萬物無常」，世間萬事萬物都是無常。「皆當歸死」，總有一天會毀滅的。所以上人圓寂的時候告訴弟子：「你們不用難過。每一個人都有這一天的。」

(下轉至第 14 頁)

The repentance text states, “Contemplate the impermanence of the world. Physical forms do not last forever. The strength of youth will weaken. Do not be attached to appearances, do not defile ourselves with unwholesome conduct. All things are impermanent; all will meet its demise. In Heaven and on Earth, no one can stay forever.” This tells us that we must constantly be reminded and be mindful that everything is impermanent in this world.

“Physical forms do not last forever”. Our physical forms do not stay the same forever and will not remain in this Saha world forever. We do have a body, but this physical form is not staying unchanged forever. Starting from one year of age, our body changes every day. From youth to old age, our appearances change. This is impermanence. Hence, those who are now young and strong should not be attached to appearances. Do not be carried away by your current youth and vitality and think that “I am strong”! Be aware that our thoughts are constantly changing nonstop. Our appearance also grows older as we advance in years.

We should not “defile ourselves with unwholesome conduct”. Do not engage in debased actions. We should practice pure conduct and keep our bodies and mind clean and pure.

“All things are impermanent. All will meet its demise”. In this world, everything is impermanent, everything will one day be annihilated. When the Venerable Master was about to enter stillness, he told his disciples, “Do not be sad. This day will come for everyone.”

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金輪聖寺

2025年11、12月每週法會時間表 Schedule of Weekly Events – November and December of 2025

日期	法會
11/2 (星期日)	慶祝觀音菩薩出家法會, 誦普門品 Celebration of Gwan Yin Bodhisattva's Leaving Home, Recitation of Universal Door Chapter. 8:00 am - 2:00 pm 線上在家戒律課 Online Laity Precept Class 3:00 pm - 4:00 pm
11/9 (星期日)	誦楞嚴咒 Recitation of Shurangama Mantra 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
11/16 (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
11/22 (星期六) ~ 11/30 (星期日)	梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm 11/22 (星期六) 7:00 pm 灑淨, 請大家踴躍參加 Purifying the Boundaries, All faithful ones are welcome to participate. 11/23 (星期日) 8:00 am 起香 Start of Repentance Ceremony 11/30 (星期日) 圓滿日 Completion of Repentance Ceremony
12/7 (星期日)	誦楞嚴咒 Recitation of Shurangama Mantra 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
12/14 (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
12/21 (星期日)	慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 8:00 am - 2:00 pm 線上在家戒律課 Online Laity Precept Class 3:00 pm - 4:00 pm
12/28 (星期日)	誦楞嚴咒 Recitation of Shurangama Mantra 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

~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.