



金輪通訊

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Newsletter

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Verse in Praise of the Buddhas and Bodhisattvas

Composed by Venerable Master Hsuan Hua

Consecration of Wei-Tou Bodhisattva

Deep are Weituo Bodhisattva's vows,

Guarding the wayplace, expelling demonic aura.

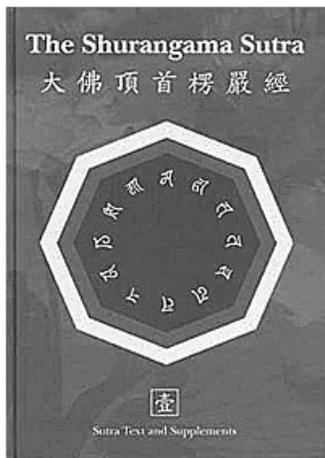
Within the mountain gate, all is pure, everyone healthy and at peace.

Vastly spreading blessings in the temple, creating remarkable merits.

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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 #304)

(接上期)

晦昧為空，空晦暗中，結暗為色。
色雜妄想，想相為身。聚緣內搖，
趣外奔逸，昏擾擾相，以為心性。
一迷為心，決定惑為色身之內。不
知色身，外洎山河虛空大地，咸是
妙明真心中物。

晦昧為空，空晦暗中，結暗為色：
我對你們說的「色、心」這個法，
什麼叫「色」呢？我現在告訴你！
這個色法是「晦」，晦也就是一種
黑暗表現；「昧」，昧也是不光明，
就是很黑暗的。很黑暗的什麼呢？
這空。「晦昧為空」，就是很黑暗
的，就變成一個頑空。「空晦暗中」，
在這空又不光明裏邊，「結暗為
色」，暗結集到一起了，這暗的情
形，就變成有一個「暗」的形色了，
這黑的色存在了；這算一個「黑
色」。「結」，就是結集到一起了。

色雜妄想，想相為身：結集到一
起，有了形色，然後就攙雜上了這
種妄想。由妄想和這個色相，又結
成一個身。

前文說「晦昧為空」，晦昧也
就是這個無明。這無明雖然說無

Mental dimness turns into dull emptiness. This emptiness, in the dimness, unites with darkness to become form. Stimulated by false thinking, the form takes the shape of a body. As causal conditions come together there are perpetual internal disturbances which tend to gallop outside. Such inner disturbances are often mistaken for the nature of mind. The primary misconception about the mind and body is the false view that the mind dwells in the physical body. You do not know that the physical body, as well as the mountains, the rivers, empty space, and the great earth are all within the wonderful bright true mind.

“Mental dimness turns into dull emptiness.” I speak to you about the Dharma of "form and mind." What does "form" mean? Let me tell you now! This concept of form is "obscured," and obscured is a manifestation of darkness; "ignorance," ignorance is also not illuminated, it is very dark. What is very dark? This emptiness. It is due to the initial thought of ignorance, here referred to as "mental dimness," which obscures True Emptiness and changes it into dull emptiness. **“This emptiness, in the dimness, unites with darkness to become form.”** This black color exists; this counts as a ‘blackness’. Within the emptiness and ignorance, the darkness binds together to become form.

Stimulated by false thinking, the form takes the shape of a body. Gathered together, there is form and appearance. Form is mixed with false thinking. From false thinking and this form, a body is materialized.

The previous text states that ‘mental dimness turns into dull emptiness’, and mental dimness is this ignorance. Although this ignorance is

明，但是你看不見的，所以它就等於頑空了！在這個空和無明的裏邊，「結暗爲色」，就有一個形色產生，這也就是「無明緣行」這種的道理。「色雜妄想」，既然有了形色，這色又生出一種妄想。這妄想是什麼呢？就是那個「識」。「無明緣行，行緣識，識緣名色」，這「想相爲身」，就是因爲妄想造成這個身體，也就是「名色」。這是十二因緣裏頭的道理。

聚緣內搖，趣外奔逸，昏擾擾相，以爲心性：「聚緣」，這種種的因緣，聚集到一起。「內搖」，這個時候，也就可以說是有了眼、耳、鼻、舌、身、意，有了六入。「聚緣內搖」，這也可以就說是「名色緣六入」。有了六入，這就有了觸，所以「趣外奔逸」，這也就是一種觸。怎麼叫「趣外」呢？「趣」是走；走到外邊去了。到外邊去，就各處跑，這叫「奔逸」。「奔」就是奔跑，從這兒跑到那兒去，從那兒又跑到另一個那兒去，也就是這妄想心可以奔跑。那麼這個「觸」，也可以說奔跑，好像那小孩子有觸覺了，這也叫奔跑。但是各處奔跑，因爲自己沒有真正的智慧，就「昏擾擾相」，不知道往什麼地方跑。昏擾擾，這個擾擾就是亂跑的樣子，不知道到什麼地方去，東南西北，分別不清。「以爲心性」，那麼就以這種不明白的，做自己的心性。

自己既然不明白，所以就好像丟了似的。丟了什麼呢？把自己那個真正的圓妙明心寶明妙性，都失

called ignorance, it is something you cannot see, so it is equivalent to being completely empty! Within this emptiness and ignorance, 'this emptiness, in the dimness, unites with darkness to become form,' leading to the emergence of a form and appearance, which is the reasoning behind 'ignorance conditions actions'.

'Stimulated by false thinking'; since a form and appearance have risen, this form gives rise to a kind of delusion. What is this delusion? It is that 'consciousness'. This is also the beginning of the doctrine of the Twelve Causal Conditions: Ignorance conditions activity, activity conditions consciousness, and consciousness conditions name and form. False thinking is the consciousness, and when it takes shape as the body, that is the name and form. We have bodies because our false thinking creates them. This is the principle of the Twelve Causal Conditions.

“As causal conditions come together there are perpetual internal disturbances which tend to gallop outside.” Many kinds of conditions are brought together to form the body and mind. At the time of this external movement you can say that the six entrances, the eyes, ears, nose, tongue, body, and mind, come into being. Name and form condition the six entrances, and the six entrances condition contact. The tendency to gallop outside is a rudimentary awareness of contact, such as a small child has. In this instance it refers to the sensory organs that draw outside sense data. The contact and the false-thinking mind go outside and race back and forth at a gallop randomly all over the place because one has no genuine wisdom. One doesn't know where to run to; one can't tell north, south, east, and west from one another. This is disorder and disturbance, and **“Such inner disturbances are often mistaken for the nature of mind.”** You think this lack of clarity is the nature of your mind.

Since you lack clarity as if you had lost it – lost your own genuine perfect wonderful bright mind, the precious light of your wonderful nature. But it is not a

去了。這個失去不是真失去，就是好像失去而沒有失去。因為以昏擾擾的這種相，做我們心性，沒有用圓陀陀、光灼灼那種光明的心，所以就昏了。「昏擾擾」，就是以不明白、不光明的這個做自己的心了。

一迷為心，決定惑為色身之內：那麼一旦有這種執迷不悟、迷而不悟，就認為自己這個真心，在色身之內。

一般的人都認為心在這個身裏邊，這是一個最大的錯誤！我們這個心並不在身裏邊。那麼在身外邊嗎？也不是！因為不是心在我們身裏邊，而是我們人在這個真心裏邊。

所以才說，不知色身，外洎山河虛空大地，咸是妙明真心中物：你不明白，從你這個色身，往外到所有山河、虛空、大地、房廊屋舍；這種種的東西，都是你本妙明心，「真心中物」，是你那個真心裏頭的東西，不是你這個心外邊的東西。所以你要知道，我們這個心包羅虛空萬有，不是虛空包括著我們。你若明白這種道理了，那你這個真性就沒有丟，你這個真心也沒有丟！

譬如澄清百千大海，棄之，唯認一浮漚體，目為全潮，窮盡瀛渤。

這個好像什麼呢？我給你舉個比方。譬如澄清百千大海，棄之，唯認一浮漚體，目為全潮，窮盡瀛渤：好像一百個、一千個那麼多的

true loss; your true nature only seems to be lost, because you take the mark of disorder and disturbance to be the nature of your mind, the mind which has perfect transparency and bright comprehension, and thus you are disordered and disturbed.

You have the confusion of attachment and you lack enlightenment. **“The primary misconception about the mind and body is the false view that the mind dwells in the physical body.”** You think that your true mind is inside the physical body. This is the first confusion.

Most people think the mind is within the body. This is an extremely great mistake. It is outside our body? It is not outside either. But as I say, it is also not the case that our mind is in our body. It is that we people are within the true mind.

So the Sutra says, **“You do not know that the physical body, as well as the mountains, the rivers, empty space, and the great earth are all within the wonderful bright true mind.”** All these various kinds of things are within your fundamental wonderful bright true mind. They are not outside. So you should know that our mind encompasses empty space and the ten thousand things. It is not that empty space and the ten thousand things contain us. If you understand this doctrine you have not lost your true nature and your true mind!

It is like ignoring hundreds of thousands of clear pure seas and taking notice of only a single bubble, seeing it as the entire ocean, as the whole expanse of great and small seas.

“What is it like? I’ll give you an analogy. **“It is like ignoring hundreds of thousands of clear pure seas and taking notice of only a single bubble.”** It’s like you don’t



澄清大海，你不要，你把它放棄了。就認那麼一個水泡，是全部的大海了，說你已經窮盡大的海和小的海了！

「浮漚」，是海上一個水泡；你說這個浮漚就是大海了，這豈不是太錯了嗎？我們身裏頭那個識心，就好像浮漚那麼小；身外邊那個真心，就像百千大海那麼大。你把百千大海那麼大的海放棄了，你不認識、不知道它是海；你拿這麼小小的一個浮漚，就當海了。

這也就好像你這個常住真心性淨明體，你這個法性身是周遍法界的，什麼地方它都在的。可是你不曉得這是你的真心，你就認爲你身裏邊那個是你的心。就好像你看見海上一個很小很小的浮漚，就認爲這個浮漚就是大海的本體，這豈不是大錯了嗎？這也就好像你認你身裏邊那麼小的心做爲你的心了。你那個真心，也不是外邊，也不是裏邊，是每一個人都具足的，只是你不認識你自己那個真心！

汝等即是迷中倍人，如我垂手，等無差別，如來說爲可憐愍者！

這個「差」字，讀如「疵」。

汝等即是迷中倍人，如我垂手，等無差別：現在你們沒有證果的，沒有得到無漏這些個人，就是在迷中之迷的人，這就和我「垂手」這個道理一樣，沒有什麼分別的。我這手下垂，你就說是「倒」；往上伸，你又說是「正」。其實這一個手本來沒有倒正，你卻要

want a hundred or a thousand of pure seas; you give them up and only recognize one bubble of water on the surface of all those great seas.

You say, "This bubble is the great sea." Isn't this a grave mistake? The situation is the same with the mind in our body that Ananda is speaking of. That mind within our body is as small as a bubble on the sea. The mind beyond the body, our true mind, is as vast as hundreds of thousands of great seas. You reject the hundreds of thousands of great seas; you don't recognize them; you don't know they are seas. You take an infinitesimal bubble to be the sea.

In the same way, the pure nature and bright substance of your permanently dwelling true mind, the substance of the Dharma nature, pervades the Dharma realm. It is everywhere, and it is our true mind. But you don't realize it is your true mind; you think that what is in your body is your mind. That is like **seeing** one miniscule bubble **as the entire ocean, as the whole expanse of great and small seas**. This is the same mistake as to take that small mind in your body to be your true mind. Your true mind is not inside, and it is not outside. All of you are complete with it, but you don't recognize it. You don't recognize your own true mind!

You people are doubly deluded among the deluded. Such inversion does not differ from that caused by my lowered hand. The Thus Come One says you are most pitiable!

The character 「差」 is pronounced like 「疵」(Ci)

"You people are doubly deluded among the deluded." You people who have not accomplished the fruition or obtained the state of no outflows are confused within confusion. **Such inversion does not differ from that caused by my lowered hand.** When I lowered my hand, you said that it was upside-down. When I raised it, you said it was right-side-up. In fact, there was no upside-down or right-side-up to

起一個名，說是有倒正。本來沒有問題，你卻把它造出一個問題來。本來沒有這麼多的麻煩，你自己找麻煩；所以這叫迷中的倍人——迷中之迷。

如來說為可憐愍者：佛看這種人，真是又可憐、又可愍，真是可憐愍的人。什麼樣人呢？就是迷中的倍人。本來不迷，他找來一個迷；找來一個迷還不要緊，他又迷上加迷，倍起來，加一倍或者加兩倍，這叫「迷中的倍人」。為什麼是迷中的倍人呢？你看，這麼大的百千大海他不要，只取海裏頭一個小小的浮漚，就認為是全海了，說這「窮盡瀛渤」，把所有大的瀛、小的渤都窮盡了。「瀛」，就是大的一種海；「渤」，就是在海旁邊，大約那個有小水的地方，不那麼大。

阿難承佛悲救深誨，垂泣叉手，而白佛言：我雖承佛如是妙音，悟妙明心，元所圓滿常住心地。而我悟佛現說法音，現以緣心，允所瞻仰。徒獲此心，未敢認為本元心地。

這個阿難，佛這樣來開示他，說他是一個真正可憐愍的這類眾生。阿難承佛悲救深誨：阿難承蒙佛慈悲救護，又多次深深地教誨。因為阿難墮落到外道的家裏了，在那兒非常危險，將毀戒體，佛就叫文殊菩薩用〈楞嚴咒〉去把他救回來，所以說「承佛悲救」。而且佛又左一次教誨他、右一次教誨他，教誨他不知道多少次了，所以說「深誨」。

(下期待續)

the hand. There is no upside-down or right-side-up, but you set up names and call it 'upside-down' or 'right-side-up.' This is confusion within confusion. Originally there was no problem, and you created a problem. Originally there wasn't all this trouble, and you have gone looking for trouble. That is what is meant by someone being doubly deluded among the deluded.

“The Thus Come One says you are most pitiable.” The Buddha looks upon such doubly confused people with sympathy and pity. People who pile confusion upon confusion are sad indeed. What kind of person is this? It's someone who's obsessed to the point of doubling. They weren't obsessed to begin with, but then they find themselves obsessed; finding one obsession is alright, but they become even more obsessed, doubling or tripling their obsession – that's what's called “someone obsessed to the point of doubling.” Why is it “someone obsessed to the point of doubling”? You see, it's the same confusion which mistakes a single bubble for the great seas; there's no difference. The saying of ‘the whole expanse of great and small seas’: the character 「瀛」 means a great sea; the character 「渤」 means it's right next to the sea, in that small body of water, not that big.

Having received the Buddha's compassionate rescue and profound instruction, Ananda's tears fell, and he folded his hands and said to the Buddha, “I have heard these wonderful sounds of the Buddha and have realized that the wonderful bright mind is fundamentally perfect; it is the eternally dwelling mind-ground. But now in awakening to the Dharma-sounds that the Buddha is speaking, it is my conditioned mind which I use to contemplate them reverently. Having just obtained the mind, I do not acknowledge that it is the fundamental mind-ground.”

So the Sutra says, **having received the Buddha's compassionate rescue and profound instruction**, as the beginning of the Sutra relates, Ananda fell into the hands of people of an external path and was in grave danger, since he was on the verge of destroying the precept-substance. The Buddha instructed Manjushri Bodhisattva to use the Shurangama Mantra to rescue Ananda and bring him back, and the Buddha then instructed him repeatedly, one doesn't know how many times.

(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 #304)

(接上期)

怎麼叫孝順父母？天天給父親、母親買一點好吃的東西，買點好衣服，這就是孝順了嗎？這不是。這僅僅是皮毛的孝順。什麼是孝順的內容呢？我們要以順為孝——順父母的心。父母所歡喜的，我也要歡喜；父母所愛好的，我也要愛好。有人說那就是孝？那我父親歡喜抽鴉片煙，他一天抽一兩，我一天抽二兩，這是孝順吧！？因為他喜好這個，我也喜好這個，這就是順嗎？這不是！順是順他的心，不是講吃東西。他們歡喜吃的，你也要和他爭著吃，例如：他歡喜吃麵包塗奶油，你說這個我才歡喜吃。就說：「你先不要吃，等我吃完你再吃。」這個是爭，不是順。那麼順呢，就是順他的心。你找他的心，他所歡喜的事情，你就不要違背他，不要逆他的心，這就叫孝。

方才說父母之恩「撮髮難報」，撮髮，就是把頭髮數出來有多少根，可是父母的恩都還報答不過來的，所以要孝順父母。我去年暑假時候講「羔羊跪乳，烏鴉反哺」，羔羊吃奶時，前腿跪在牠母親面前吃。小烏鴉在中國叫牠為孝鳥，因

What is filial piety? Is it simply buying our parents delicious food and fine clothes? No. These are superficial demonstrations of filial piety. What is the essence of filial piety? It is about complying to our parents' wishes, e.g. enjoying what our parents delight in, sharing the joy in what they like. "Suppose my father likes to smoke opium. If he smoked one ounce a day, and I smoked two, would that be filial piety?" It is certainly not.

When I said "comply," I mean to comply with their wishes, not with their eating habits. If the latter were intended, you might as well tell your father who likes bread and butter, "I like that, too. You have to let me eat first, afterwards, you can eat." That is contending, not complying. To comply means to accord with another's wishes. Pay attention to what their heart wishes and do not go against their wishes. That is filiality.

Earlier I said the kindness of parents is "as manifold as the hairs on the head and difficult to repay." You may be able to count how many strands of hair you have, but you would not be able to repay your parents' kindness. Last summer I talked about "The lamb kneels to drink its milk; the young crow returns to nurse." Baby lambs drink their mother's milk with their forelegs knelt before their mother. In China, crows are called filial birds because the young crows forage for food and return with food for their aged mother who can no longer fly.

為老烏鴉把小烏鴉孵出來後，那個老烏鴉——烏鴉的媽媽，就不會飛、飛不動了，小烏鴉就去撿食物回來餵牠。你看這是小鳥，連小烏鴉都知道孝順老烏鴉。烏鴉是個飛禽，羊是獸類，我們人要是不孝順父母，就連禽獸都不如了。我們人具足五常之德——仁、義、禮、智、信，有這五種德行，若連烏鴉羔羊都不如，那怎麼可以呢？所以我們人都應該要孝順父母，這是最要緊的。

有人說：「我想孝順父母，但是我現在出家了，父親也不在我身邊，母親也不在我身邊，那我要怎麼孝順呢？」出家，那正是大孝，所謂「一子入佛門，九祖升天」，你一個後人要是出家修道，九祖都會借你的光而升天的。你看！九祖都超升。所以這不單是孝順今世的父母，就是過去的祖先，過去世的父母，你都孝順了。但是你可要修行，你要是不修行，九祖又全都墮地獄了，他們就都會哭起來了。怎麼哭起來呢？他們說：「我本來以為我有一個後人出家，因為他修道，我們就都可以升天了。誰知道他不修道，天天睡覺，懶得不得了。我們現在罪業又都不赦免了，所以又都墮地獄了。」所以說雖然出家修道，九祖升天，你要是不修道，九祖一樣墮地獄。不是說我出家了，我就有理了，九祖一定要升天的，不是的。不修行，就不會升天；你要是修行，這就是大孝，將父親母親都超度了。

講到這個地方，今天我們有一個小沙彌，我在佛堂很久了，他還沒起身，我一看，把我這個沒有火的師父也惹出火來了，一個出家人這麼懶怎

Even baby crows know to be filial. Crows are birds, lambs are beasts. If we were not filial to our parents, then we would be worse than birds and beasts. Human beings are supposed to be replete with the Five Virtues, namely: humaneness, propriety, righteousness, wisdom, trustworthiness. Having these virtues, how can we not even compare to the crows and the lambs? Therefore, we should be filial to our parents. This is most important.

Someone might ask, "I want to be filial, but now I have left the homelife and my parents are nowhere nearby. How can I be filial?" Leaving the homelife is an act of great filial piety. There is a saying, "When one child enters the Buddha's door, nine generations of ancestors ascend to the heavens." If you leave home to cultivate the Way, nine generations of ancestors receive the benefit and may go to the heavens. In this way, you are being filial not only to your parents but to your ancestors and parents of lives past.

However, you must cultivate. If you do not do so, your nine generations of relatives will fall into the hells, where they will wail and moan, "We had a descendant who left the homelife to cultivate, and because of him we could have ascended to the heavens. Who would have thought that he is so lazy, sleeping all day and not cultivating. Now our offenses cannot be pardoned, so we fall into the hells once again." The mere act of leaving the home life is not sufficient to cause your nine generations of ancestors to be reborn in the heavens. If you do not cultivate, they will not ascend to the heavens; but if you do cultivate, you are practicing great filiality crossing over to your parents.

Speaking of which, I have been in the Buddha Hall today for a lengthy period of time and there's one Sramanera who has not been up. Even I, the teacher without fiery temper, was on fire. "How can a monastic be so lazy?" I thought. He was not bad though;



麼可以？發了脾氣。他還不錯，什麼也不出聲。我一細查，原來怎麼樣啊？我現在對你們講一講，這個小沙彌不是懶，他是餓得不能動彈了，不是懶，是餓。爲什麼餓了呢？沒有人供養。多少天都沒有人供養了，他想試著去托鉢化緣，但也都沒有人布施。所以他就發了脾氣，回來也不吃飯，現在已經六、七天也沒有吃飯了，所以今天餓得起不了身。但是我不知道他沒有人供養，於是就被我罵了一大頓。

以後，我一調查，爲什麼你這麼懶呢？他說：「沒有人供養我，沒有飯吃，所以就沒有氣力了。」我聽他這樣一講，「喔！我真是錯怪你了。」所以我告訴他：「你要是覺得太疲倦了，沒有氣力的話，可以在裡邊休息睡覺，怎麼樣都可以，我給你一個方便法門。」很不容易的，作師父的，對徒弟，有的時候，也不知道用什麼方法去教化才相當，把一個餓徒弟也罵了一大頓，但是這個徒弟還的確確有點功夫，有點修行了。如果沒有修行，你說六、七天沒有吃東西，餓得這樣子，還能跟著念經，拜懺，聽經，做不到的。所以現在我的火也沒有了，又高興我能有這麼用功的徒弟，這也不錯的。我希望個個都學這個小沙彌，能有一點忍耐力，被師父罵了一頓也沒有事。

還有，不要記得我一天沒吃飯，二天沒吃飯，三天沒吃飯，五天沒吃飯，六天沒吃飯，不要記得它，吃和沒吃是一樣，沒吃和吃也是一樣的。不要記得吃飯，或是沒吃飯，你把吃飯跟沒吃飯都忘了，那才是真修道。

he did not rebut at all. Upon investigating, I found out why. Let me tell you, this Sramanera is not lazy; he was too famished to move. It's not laziness. It's starving to the point where he doesn't have the energy to move. Why was he famished? It's because no one made him offerings. After going many days without any offerings, he tried doing alms rounds but no one gave him anything. He was very upset. When he came back, he decided not to eat. It's been six or seven days and he has not eaten anything, so today he was too famished to get up. Since I did not know that he received no offerings, I scolded him severely.

Later, I inquired as to why he was so lazy. He said "No one made offerings to me and without food, I have no energy." Upon hearing this I replied "Oh! I have wrongly blamed you. If you feel too weak, then you can rest and sleep inside. Do what you need to do. I'm giving you an expedient." It's not easy being a teacher. Sometimes you don't know what is the best way to teach and transform a disciple. I have severely scolded a hungry disciple. However, this disciple has some skill, a bit of cultivation. Otherwise, how can he go on without food for six to seven days and still follow the general assembly in reciting sutras, doing repentances, and listening to the lectures? That's not possible. So now, my fiery temper is gone and I am glad I have a hard-working disciple. I hope all of you will emulate this Sramanera who had enough patience to withstand my scolding.

In addition, do not keep in mind the thoughts "I did not eat for a day/ I did not eat for two days/ I did not eat for three days/ and on to five days and six days". Forget it. Having eaten or not is the same. Don't pay attention to whether you have eaten or not. If you can forget that, then you are really cultivating the Way. If you are not truly culti-



如果你不是真修道，你就忘不了。你真修道，就會有真正的定力。有真正的定力，不要說我罵你，就是打你，你也不知道了。誰打我啊？我在什麼地方呢？沒有我了。把一個我都沒有了，那時候是真正的定力了。你要是還有個我，喔！你打我，你罵我，你說我，我沒吃飯，這個還沒有忘，那麼這樣子定力還不能生出來。一定要忘了，定力才能生出來；定力生出來了，那就是有真功夫了。

「若有眾生，不孝父母，或至殺害」，把父親殺了，把母親殺了。「當墮無間地獄」：應該墮落到無間地獄，「千萬億劫」：就是千萬億劫那麼長的時間。「求出無期」：想要出地獄也是不容易的，不會出這地獄的。

若有眾生。出佛身血。毀謗三寶。不敬尊經。亦當墮於無間地獄。千萬億劫。求出無期。

「若有眾生」：這是還沒犯罪的眾生，但假設他有，或者有這一類的眾生，那一類的眾生？「出佛身血」：怎麼叫出佛身血呢？現在釋迦牟尼佛已經入涅槃了，那怎麼會出佛身血呢？我們也沒有生在佛在世的時候，也沒有見到佛，怎麼會出佛身血呢？這個出佛身血，就是佛在世的時候，你傷了佛的身體。佛入涅槃之後，把佛像毀壞了，或者把一個耳朵，或者把一個手指頭弄掉了，這都是等於出佛身血。或是紙像，你把它燒了，這也等於出佛身血。本來這個罪是不通懺悔，不可以懺悔的。不過，這個情形也有開緣的，或者喝

vating the Way, you could not forget. When you truly cultivate the Way, you will have genuine samadhi. With real samadhi, you will be oblivious to my scolding as well as beating. Questions like “Who’s hitting me?” or “Where am I?” do not occur because there is no “I (self)”. When there is no self, there is true samadhi. If there’s still an “I”, notions of “you hit me”, “you scold me”, “I haven’t eaten” exist. This way, your samadhi power cannot be produced. You must forget the self in order to develop your samadhi power. When your samadhi power is produced, then you have real skill.

Beings who are not filial to their parents, even to the point of harming or killing them...Those who kill their father or mother, for example, will fall into the Relentless Hell where for thousands of billions of eons they will seek escape in vain. It will be difficult for them to escape the hells.

Beings who shed the Buddha’s blood, slander the Triple Jewel, and do not venerate Sutras, will fall into the Relentless Hell where for thousands of billions of eons they will seek escape in vain.

Beings who shed the Buddha’s blood...Here, we are referring to those beings who have not committed offenses. Nonetheless, let’s suppose these living beings commit offenses categorized as shedding the Buddha’s blood. What is meant by shedding the Buddha’s blood? Now that Shakyamuni Buddha had entered nirvana, how can we shed the Buddha’s blood? We do not live in a time when the Buddha is in the world and we have never seen the Buddha, how can we shed the Buddha’s blood? When the Buddha was in the world, shedding his blood means injuring the Buddha’s physical body. After his nirvana, it means destroying images of the Buddha, or dismembering an ear or a finger. Burning paper images of the Buddha is also equivalent to shedding the Buddha’s blood. Originally, these offenses cannot be absolved through repenting

醉酒了,或者發顛狂病,精神不正常的時候,就都不在此列。不過也不能說是我的精神不好,或者我喝醉酒了,故意這麼做,那就有罪了。你要是無心,這個罪業還輕一點。

佛在世的時候,佛有那麼大的神通,有誰可以出他的身血呢?佛已經證果了,誰能損壞到佛的身體?有的時候,出人意料之外,佛也會受損傷。你們各位有聽過提婆達多沒有?他是佛的一個堂弟,這個提婆達多,專門跟佛作對,專門反對佛。佛說這種法,他就破壞;佛說那種法,他又破壞,總而言之,他說佛的所行所做都不對的。他怎麼樣破壞佛呢?他找了一個很窮的女人,對她說:「你為我做一件事,做成了,我就給你很多錢。」人在窮嘛!就沒有什麼志氣。做事只要有錢就可以了。她說:「你叫我做什麼呢?」提婆達多告訴她:「你在肚子前纏一個枕頭,然後佛在講經說法時,你就對一般弟子說,你這個大肚子裡的小孩子是佛的。就這麼樣講,把佛破壞了,他的弟子就都不相信他,這樣我就給你很多錢。」這個女人就這樣去做了,告訴佛的弟子說,她肚子裡的小孩是佛的。可是佛有神通,就用神通把她這個枕頭掉到地下,當場就證明不是了。這是佛講經說法時,提婆達多用種種方法去破壞他。

以後有一次佛走到靈鷲山旁邊,提婆達多也有神通,他想用山把佛砸碎,所以他用掌將山一推,山就好像崩塌了,山石跌下來砸到佛,在他一推的時候,金剛力士,也就是守

and reforming, but there are exceptions such as when one is intoxicated, crazy or mentally ill. However, you cannot use mental illness or intoxication as an excuse to intentionally commit these offenses. Doing so will incur offenses. Only karmic offenses committed unintentionally are considered slightly lighter offenses.

When the Buddha was in the world, he had such great spiritual powers. Who could have shed his blood? The Buddha had certified to fruition. Who could have hurt his physical body? Sometimes even the Buddha gets injured unexpectedly. The Buddha's cousin, Devadatta, opposed everything the Buddha did and invariably tried to ruin him. If the Buddha expounded on this dharma, Devadatta would destroy it. If the Buddha expounded on that dharma, Devadatta would trash it. In short, he said that everything the Buddha do is wrong.

How did Devadatta undermine the Buddha? Devadatta bribed a poor woman to take part in his plot against the Buddha. As is the case with many impoverished ones, the poor woman's resolve was weak and she would do anything for money. Devadatta had her tie a pillow around her waist underneath her clothes and in this condition go to the Buddha's Dharma assembly and accuse him of fathering her unborn child. Devadatta promised her a large sum of money for making the Buddha lose his credibility to his disciples. This woman followed Devadatta's instructions. However, the Buddha used his spiritual powers to make the pillow fall to the ground, proving on the spot that she was dishonest. Devadatta used various means to ruin the Buddha.

Another time, Devadatta saw the Buddha walking by the edge of Vulture Peak Mountain. He wanted to crush the Buddha. Using his spiritual powers, Devadatta pushed the mountain with his palm to cause an avalanche. Rocks fell and hit the Buddha. A Vajra knight and guardian spirit of Vulture Peak,



著靈鷲山的神，這個山神，有個名字叫貝拉。貝拉一看提婆達多把山推下來砸佛，於是在離得很遠處，就用他的金剛寶杵劈打這個山，把這個山的石頭又都打回去了。但是把石頭打碎了，石頭一打得粉碎，碎石就各處蹦，偏偏就有一塊石頭蹦到佛腳的小拇指頭上，把小拇指頭打破了，所以這叫出佛身血——把佛的身體打出血來。這出佛身血不要緊，但這個時候，隨著地獄的火車就來了，把提婆達多給押到地獄，所以提婆達多一出佛身血就生陷地獄，即從肉身墮到地獄去。以後的人，如果把佛像焚燒了，或者把佛像毀壞了，或者把廟拆了，或者把塔破壞了，這都犯了和提婆達多同等的罪，都是出佛身血。

「毀謗三寶」：怎麼叫毀謗三寶呢？我們信佛的人，切記不要犯這種的罪過，就是專門說三寶的過錯，說佛教不好，說佛法不好，說僧人不好。菩薩戒有一條戒說：「不說四眾過戒」，四眾就是比丘、比丘尼、優婆塞、優婆夷。受過菩薩戒的人，對於比丘有什麼罪過，不要講；比丘尼作什麼錯事，也不要講；優婆塞有什麼過錯，也不要講；優婆夷有什麼過錯，也不要講，這叫不說四眾過。你不說可是不說，就是有其他人說四眾過，也不要插嘴，也不要跟著講，就像是沒聽見似的。為什麼呢？你如果又去跟著說，也就犯了毀謗三寶的罪，也就犯了說四眾過的罪，所以最好是把嘴閉上，緘口不言。

(下期待續)

named Bei La, saw this happening. From afar, he used his Vajra pestle to strike the mountain back to prevent a large boulder from hitting the Buddha. In doing so, the boulder crushed to tiny fragments which scattered everywhere. One of the fragments struck the Buddha's little toe and cracked a bone. This is called shedding the Buddha's blood. At that very moment, a fiery chariot emerged and carted Devadatta to the hells.

Hence, as soon as Devadatta shed the Buddha's blood, he was carted to the hells alive, in his physical body. The retribution incurred by those who burn and destroy images of the Buddha, dismantle temples or ruin stupas is similar. They are equivalent to Devadatta's offenses. They are offenses of shedding the Buddha's blood.

What is meant by “**Slander the Triple Jewel**”? Buddhists must remember not to commit this type of offense, that is, to speak evil of the Triple Jewel – the Buddha, the Dharma, the Sangha. In the Bodhisattva precepts, there is one precept that prohibits people from speaking of the offenses of the Fourfold Assembly, namely: bhiksus, bhiksunis, upasakas, and upasikas. Not only should people who have taken the Bodhisattva Precepts refrain from speaking of the faults of bhiksus, bhikshunis, upasakas and upasikas, they should not participate in conversations of such nature, like they did not hear the conversations at all. If you participate in such conversations, you commit the offense of slandering the Triple Jewel and speaking evil of the Fourfold Assembly. The best thing to do in a situation like this is simply keep your mouth shut, remain silent.

(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

(接上期)

《華嚴經》上說：「菩薩作是念。我與眾生無始以來。互為兄弟。互為父母。互為姊妹。互為夫婦。」你說你不相信，這是因為你不明白《華嚴經》的道理。

再者，不但菩薩這樣看待我們眾生；就是佛，他看眾生，也是：「一切男子是我父，一切女人是我母。」既然佛看眾生都是父母親，那麼我說觀世音菩薩看眾生是兄弟、是姊妹，這又有什麼不合理呢？你說你不相信，是因為你沒有這種智慧，沒有知識。要不然，就是你所見太少了，所以才變得那麼愚癡。我講什麼，你都不相信。

佛為什麼要度眾生？因為他看「一切男子是我父，一切女人是我母。」他的父母在六道輪迴中受苦，所以無論如何他也要度眾生，希望他的父母離苦得樂。

我們天天念觀世音菩薩，拜觀世音菩薩；可是觀世音菩薩現身在你面前，你又不認識，所以我們眾生是很苦惱的。什麼是觀世音菩薩現身在你的面前，你也不認識呢？就是那個當面關，也就是你的考驗。你念觀世音菩薩，要學觀世音菩薩的樣子。觀世音菩薩是大慈、大悲、大願、大力，我們念觀世音菩薩，也要

(Continued from issue #304)

The *Flower Adornment Sutra* says: "The Bodhisattva has this thought: from time without beginning to the present, all living beings and I have been brothers. We have been fathers and mothers to each other. We have been sisters to each other. We have been husbands and wives to each other." You told me you didn't believe; that's simply because you don't understand the underlying principles in the *Flower Adornment Sutra*.

Not only does the Bodhisattva see living beings in that way, but even the Buddha contemplates living beings and knows that all men were his fathers in the past, and all women were his mothers. Since the Buddha sees living beings as his fathers and mothers, that is why I said Guanyin Bodhisattva sees living beings as his brothers and sisters. How could this principle be unreasonable? You don't believe simply because you don't have this kind of wisdom and knowledge. Or it may be that you don't have enough experience. That's why you're so ignorant and skeptical.

Why does the Buddha want to rescue living beings? Because he can see that, "All men have been my father, and all women have been my mother." His fathers and mothers are suffering in the six destinies of rebirth, so he wants to rescue living beings at all costs, and help his parents escape suffering and attain bliss.

Every day we recite the name of Guanshiyin Bodhisattva and bow to Guanshiyin Bodhisattva, but when Guanshiyin Bodhisattva appears in person before us, we don't recognize him. That's why I say we living beings are extremely pitiable. What do I mean when I say Guanshiyin Bodhisattva appeared in person before us, and we are unable to recognize him? It's our big test. When we recite Guanshiyin Bodhisattva's name, we should learn to be like him. Guanshiyin Bodhisattva possesses great kindness, great compassion, great vows, and great strength. When we recite his name, we should also learn to have great kindness,

學他的大慈、大悲、大願、大力。無論誰對我們不好，我們都應該不動心。

誰罵我們，我們要忍；誰打我們，我們也要忍；甚至誰把我們殺了，我們也要忍，並且要認帳。為什麼要認帳？假如我往昔沒有罵過人，他也不會來罵我；我往昔沒有打過人，人也不會打我。為什麼有人罵我、打我、殺我？因為我往昔在愚癡的時候，也罵過人、打過人、殺過人，所以今生遇到這種境界，要把往昔所欠的債務還清了。以前不明白的時候，就好像扛債不還；現在明白了，就應該老老實實地承認這筆債務。我們能承認這筆債，就能見到觀世音菩薩，就和觀世音菩薩有真正法眷屬的關係。

所以，我們念觀世音菩薩，不要一見到人，就看別人的不對。你盡找別人麻煩，是自己苦未了，苦根未斷盡。所以各位要認識境界，徹法底源。學佛法必須要會運用佛法，要是不會運用佛法，無論你修到什麼時候，佛法仍是佛法，你還是你自己。如果你會運用，那就和佛法打成一片，而不能分開。

(下期待續)

great compassion, great vows, and great strength just like him. No matter who mistreats us, our minds must remain calm.

No matter who curses at us, we should endure it. No matter who hits us, we should bear it. Even if someone were to kill us, we should also bear it patiently, and recognize it as our rightful due. Why should we see it as our due? Because if we hadn't scolded others in the past, others wouldn't curse at us now. If we hadn't hit someone in the past, he certainly wouldn't come to beat us now. Why would someone want to curse at us, hit us, or kill us? Because in the past, when we were stupid and ignorant, we cursed at him, beat him, or killed him. So, in this present life, the same situation is happening to us, and we should pay off the debts that we accrued in the past. In the past, we did not understand this principle, so we didn't settle the debts that we owed. Now that we understand, we should honestly acknowledge the unpaid debts. When we can acknowledge these debts, then we can see Guanshiyin Bodhisattva, and we can truly count as one of Guanshiyin Bodhisattva's Dharma-relatives.

When we are reciting Guanyin Bodhisattva's name, we shouldn't criticize other people as soon as we meet them. If we're always looking at the faults of others, it proves that our own suffering hasn't come to an end. We haven't pulled up the roots of suffering. So, all of us must clearly recognize the situations that occur. We must thoroughly understand the Dharma. People who study the Buddhadharma have to be able to apply the Buddhadharma. If we cannot apply it, then no matter how long we cultivate, the Buddhadharma merely remains Buddhadharma, and we are simply us. But if we know how to apply it, then we can become one with it; we become indivisibly united with the Buddhadharma.

(To be continued ...)

(上承自第 15 頁)

還是阿彌陀佛大願王能夠救我們生死的大病。所以我希望我們要珍惜我們的生命，充實我們的生命，善用我們的生命，來完成自己，完成別人，完成佛、上人留下來給我們的這麼寶貴的遺產。繼續把佛法發揚光大，利益大眾。阿彌陀佛。

(全文完)

(Continuing from page 15)

Only Amitabha Buddha, the King of Great Vows, can help us with our grave matter of birth and death. Therefore, I hope that we will treasure our lives, enrich our lives and make good use of our lives, to fulfill our lives while helping others fulfill theirs. Thereby, bringing to fruition the precious legacy that the Buddha and the Venerable Master bequeathed us. We must continue to propagate Buddhadharma and benefit others. Amitabha!

(The End of the Article)

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)

我還記得，我曾經和一個居士帶上人的嫂嫂去看病。她當年已經八十二歲了。我們去三藩市的醫院。當時是個白人的醫生。沒想到老太太一坐下來，第一句話就說：「醫生你要救我啊！我不想死啊？」我在旁邊一聽，就想：「啊！假如我有八十二歲就好了。」但是當你有這個歲數的時候，你還是覺得不夠的。當時我也沒有想那麼多。我想：「哎呀！我有八十二歲就很高興了。」

但是過了這麼多年，我想想，這個都是眾生好生惡死的一個執著。歲數只是一個數字。假如我們的心態執著不破，就算我們一百零二歲，一千零二歲，我們都不想死，都還是想久住。這說明什麼呢？這說明，要在有生之年打破我們非常堅固的執著。要培養出一種態度，培養另外一種知見。就是生命長與短不是問題。最重視的應該是人的內涵。我們怎麼樣善用我們的生命來完成自己，完成別人？這個才是人最重要的內涵。否則的話，一千零三歲，你一樣會跟醫生說：「你救我。我不想死。」。但是要知道，醫生也救不了自己。

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I remember one time, I, along with a layperson, took the Venerable Master's sister-in-law to the doctor. She was already eighty-two years old at that time. We went to a hospital in San Francisco, and the doctor was Caucasian. As soon as we sat down, the Venerable Master's sister-in-law said, "Doctor, you must help me! I don't want to die!" Upon hearing this, I thought, "Wow, I would be content if I could live to eight-two years of age!" But when you reach this age, you will feel it's not enough. I didn't think much at the time. I thought, "I would be happy to live to 82!"

After all these years, I have been thinking, "This is the attachment of all living beings who love life and fear death." Age is only a number. However, if we don't break through our attachment, we still wouldn't want to die even if we reach 102 years of old or even 1002 years of old. We still want to live longer. What does this tell us? This tells us that we must break through our extremely mighty attachment while we are still alive. We must develop a different attitude, a different viewpoint and perception in which one's lifespan does not matter. What is most important is one's inner substance. How do we make good use of our lifetime to fulfill our lives to the fullest potential and to help others do the same? This is the most important inner substance. Otherwise, even at 1003 years of age, you will still tell the doctor, "Please help me. I don't want to die!". But you should know that doctors can't save themselves either.

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金輪聖寺

2026年1、2月每週法會時間表 Schedule of Weekly Events – January and February of 2026	
日期	法會
1/4 (星期日)	預祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 誦阿彌陀經, 念佛, 普佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation, Universal bowing. 8:00 am - 10:00 am 誦阿彌陀經, 念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation, 1:00 pm - 3:00 pm
1/11 (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 - 3:00 pm
1/18 (星期日)	誦地藏經第一部 Recitation of Earth Store Sutra 8:00 am - 10:00 pm 誦地藏經第二部 Recitation of Earth Store Sutra 1:00 pm - 3:00 pm
1/25 (星期日)	誦普門品, 繞念, 坐念 Recitation of Universal Door Chapter, circumambulation, sitting recitation 8:00 am -10:00 am 誦普門品, 繞念, 坐念 Recitation of Universal Door Chapter, circumambulation, sitting recitation 1:00 pm - 3:00 pm
2/1 (星期日)	誦地藏經第一部 Recitation of Earth Store Sutra 8:00 am - 10:00 pm 誦地藏經第二部 Recitation of Earth Store Sutra 1:00 pm - 3:00 pm
2/8 (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 - 3:00 pm
2/15 (星期日)	消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am - 3:00 pm
2/22 (星期日)	藥師寶懺法會 The Jeweled Repentance of Medicine Master Buddha 8:00 am - 3:00 pm
3/1 (星期日)	法界聖城新春午宴 Spring Banquet Luncheon at CDR

~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.*