



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—佛菩薩偈讚

本師釋迦牟尼佛開光

佛本不大亦不小 眾生非多更非少
悟徹自性空未空 虛空大地當下了

Verse in Praise of the Buddhas and Bodhisattvas

Composed by Venerable Master Hsuan Hua

Consecration of the Fundamental Teacher of Shakyamuni Buddha

The Buddha is neither great nor small;

Sentient beings are neither many nor few.

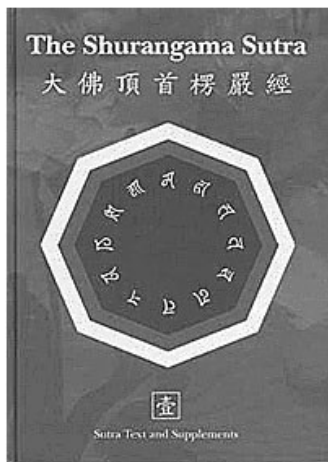
Ultimately awakening to the self-nature, empty yet not void.

The vast space and the great earth dissolve in the immediacy of realization.

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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 #305)

(接上期)

垂泣叉手，而白佛言：「垂泣」，就是落淚，往下掉眼淚；眼淚左往下掉、右往下掉。阿難感激佛感激得沒有辦法了，就掉下了眼淚，又著手（合掌），對佛就講了，**我雖承佛如是妙音，悟妙明心，元所圓滿常住心地**：「元」，就是本來；「心地」，也就是真心。我阿難雖然承蒙佛說上邊這麼微妙的道理、這種法音，現在明白這種的妙明心，本來是圓滿的，它是常住真心性淨明體。

而我悟佛，現說法音，現以緣心，允所瞻仰：而我阿難所明白、所覺悟到的，佛現在所說這種最微妙的法音，我現在還是用這個攀緣心來瞻仰佛的相貌，和所說的音聲。

徒獲此心：我現在方才明白，現在才得到這個心，**未敢認為本元心地**：我還不敢承認本元心地。我雖然現在得到，可是還有點認不清楚，不敢承認它。這是阿難又來請問佛，這個阿難總有話講，總有 question（問題），問完了一個又一個。他現在得到這個心了，但是還不敢確實承認這個是他的心。佛指

Ananda's tears fell, and he folded his hands and said to the Buddha. Ananda was so grateful to the Buddha that he didn't know what to do, so he wept. His tears kept falling as he spoke. Having been instructed in subtle and wonderful doctrines by such Dharma sounds as these, I understand now that the wonderful bright mind, the mind-ground, is fundamentally perfect, perfect from the beginning. I now understand that it is the pure nature and bright substance of the permanently dwelling true mind.

“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.” Ananda says that in understanding the subtle, wonderful Dharma-sounds and in respectfully looking upon the Buddha's countenance and contemplating the sound of his voice, he is still using his mind which seizes on conditions.

“Having just obtained the mind”: I only now understand that I have just obtained this mind. **“I do not dare acknowledge that it is the fundamental mind-ground.”** I'm still hesitant to acknowledge my original fundamental mind-ground. Although I have attained it now, I am still somewhat unclear about it and dare not admit it. So instead, here he is asking questions again. Ananda always has something to say. The Buddha

示說這個山河大地，這所有的都是你真心裏邊的東西；他明白這個道理，但是還沒有即刻轉過身來，所以還不敢接受，不敢正式承認。他不敢承認本元心地，很奇怪！

阿難聽見佛指示：「這種見性，就是我們每一個人的常住真心。」可是他雖然聽到了，卻還不敢接受這種道理。為什麼不敢接受呢？他說他聽佛說法的時候，就是用這個攀緣心來聽的；如果沒有這個攀緣心，不也就沒有法聽了嗎？他認為這個攀緣心沒有了，就沒有法了；這是一種錯誤，這是阿難又多了一重迷惑。因此，他雖然聽見這個道理了，不敢立刻就接受這種的道理，做爲他自己的真心。

願佛哀愍，宣示圓音，拔我疑根，歸無上道。

所以又說，願佛哀愍，宣示圓音，拔我疑根，歸無上道：願佛哀愍我、可憐我，我現在心裏頭這種懷疑的根，還沒有去盡；請佛用圓滿無礙的音來開示我，來拔出我心裏頭懷疑的根，我好能明白這無上的道理！

「圓音」，是圓滿無礙的音；圓音就是一個音，一個音也就是圓音。佛雖然是一個音來演說佛法，但是人聽著人就懂，神聽著神也懂，鬼聽到鬼也懂，甚至於畜生聽到畜生也懂，每一類的眾生都明白佛所說的道理；這叫「佛以一音演說法，眾生隨類各得解」。類，就是每一同類，或者人和人是一類，

explained to him, “The mountains, the rivers, the great earth, everything is your true mind. They are all within your true mind.” He understood the doctrine, but he still doesn’t dare accept it and make it his true mind. He hasn’t turned himself around immediately. He doesn’t dare to admit his fundamental mind-ground. Very strange indeed!

The Buddha explained that the seeing nature is just the permanently dwelling true mind of each one of us. Although he heard it, he still dared not accept this principle. Why not dare accept it? He said that when he listened to the Buddha’s teachings, he listened with his mind that exploits condition. If he didn’t have this mind that exploits condition, would he have a way to listen? He believed that without his mind that exploits condition, there would be no dharma; this was a mistake, and this was another layer of delusion for Ananda. Therefore, Ananda says he has obtained it, but he doesn’t dare acknowledge it. He doesn’t dare recognize it and admit completely that it is his true mind.

“I pray that the Buddha will take pity on me and proclaim the perfect sound to pull out my doubts by the roots and enable me to return to the unsurpassed Way.”

So Ananda asks the Buddha to instruct him with the perfect sound, and **“I pray that the Buddha will take pity on me and proclaim the perfect sound to pull out my doubts by the roots and enable me to return to the unsurpassed Way.** I have not gotten rid of my doubts yet. The roots of doubt are still in my mind. If the Buddha will help me pull them out, I will be able to understand the unsurpassed doctrine.”

The “perfect sound” is the perfect unobstructed sound. The perfect sound is the one perfect sound. When people hear the one perfect sound, they understand it; when gods hear it, gods understand it; when ghosts hear it, ghosts understand it; even when animals hear it, they understand it. It is said, *“The Buddha speaks the Dharma with one sound; living beings understand it, each according to his kind.”* Every category

神和神是一類，菩薩和菩薩是一類，羅漢和羅漢是一類，大比丘和大比丘是一類，畜生就和畜生是一類，地獄眾生就和地獄眾生是一類，餓鬼和餓鬼也是一類。那麼佛說法的時候，只要和佛有緣的眾生，無論距離多遠，也一樣聽得見；不但聽見，而且就像在佛的身旁聽法是一個樣，並不覺得遠。你說這妙不妙呢？

佛告阿難：汝等尚以緣心聽法，此法亦緣，非得法性。如人以手指月示人，彼人因指，當應看月。若復觀指，以為月體，此人豈唯亡失月輪，亦亡其指。何以故？以所標指，為明月故。

佛告阿難：阿難請示佛拔他的疑根，他好可以得到無上的道果。佛隨著就告訴阿難，汝等尚以緣心聽法，此法亦緣，非得法性：你們這一班人哪！現在仍然用這個攀緣心來聽我說法；你用攀緣心來聽法，這個法也變成一個緣了，而不是不生滅的，這變成一個生滅法了。這是你沒得到法的本體，法的那個體性沒有得到。為什麼我這樣說你們呢？

如人以手指月示人，彼人因指，當應看月：我給你舉一個譬喻；好比有人用手指著月亮，告訴人說：「那是個月亮，你看見了沒有？」那個人因為他手指頭指著月，應該看月亮才對。

若復觀指，以為月體：可是他指著月亮，那個人不向月亮那兒看，就看他手指頭，以為他這個手指頭就

of living beings – people, gods, Bodhisattvas, Arhats, great bhikshus, animals, beings in the hells, hungry ghosts – each understands the doctrines which the Buddhas speak with a single voice. When the Buddha speaks the Dharma, living beings who have affinities with the Buddha, and no matter how far away they are from him, they can hear it just the same as if they were right at the Buddha's side. They don't notice the distance. Would you say that is wonderful or not?

The Buddha told Ananda, "You still listen to the Dharma with the conditioned mind, and so the Dharma becomes conditioned as well, and you do not obtain the Dharma-nature. It is like when someone points his finger at the moon to show it to someone else. Guided by the finger, that person should see the moon. If he looks at the finger instead and mistakes it for the moon, he loses not only the moon but the finger also. Why? He mistakes the pointing finger for the bright moon.

Granting Ananda's request that his doubts be removed so he can attain the supreme fruition of the Way, the Buddha said, **"You still listen to the Dharma with the conditioned mind, and so the Dharma becomes conditioned as well.** You are still using your mind that seizes upon conditions, and so as you listen to the Dharma it also becomes conditioned, rather than something that is neither born nor dies. It turns into a dharma subject to production and extinction, **and you do not obtain the Dharma-nature.** You do not obtain the basic substance and nature of the Dharma.

It is like when someone points his finger at the moon to show it to someone else. Guided by the finger, that person should see the moon. I'll give you an example. I point to the moon and say to you, 'Look! That's the moon.' The appropriate things for you to do is look at the moon.

If he looks at the finger instead and mistakes it for the moon, he loses not only the moon but the finger also. But you don't look at the moon I'm pointing



是月亮了：「啊，這是月亮啊？月亮就是這樣子的啊？」此人豈唯亡失月輪，亦亡其指：這個人哪裏僅僅就失去月輪？連他手指頭都不認識，都丟了！「亡」，就是沒有；「亡失」，就是丟了。「我告訴你！月亮在那兒呢！你不向月亮那兒看，你看我這個手指頭做什麼？」前面那兒說「遺失真性」，現在這個人拿手指頭當月亮了！

何以故？以所標指，為明月故：什麼緣故我說他連手指頭都丟了，沒有了呢？就因為他認這個指著月亮的手指頭當明月了。「標」，就是目標；「標指」，是說指示目標的手指頭。你看這個人！他明月不認識，連手指頭也都不認識了。這個人是誰呢？就是阿難這樣的人！他就是這樣子！

這就比方說有人用手指頭指著月，「月」就是真心，「所說的法」就是指；「指月」，就是指著那個真心。那麼那個人叫你觀月，你不觀月，不找那個真心，單觀這個手指頭，以為手指頭就是真心了；這樣，真心也失了，連這個法也不懂了。佛說這是「緣心聽法，此法亦緣」，這個法也變成一個緣了，不是一個不生滅的了。所以這個真心他也不認識，指頭也不認識，他把真心那種光明也都失掉了。這種人你說可憐、不可憐？我覺得這種人是可憐！

豈唯亡指，亦復不識明之與暗。何以故？即以指體，為月明性；明暗二性，無所了故。汝亦如是！

豈唯亡指，亦復不識明之與暗：這個

at; you look at my finger and say, “Ah, that’s the moon. That’s what the moon is like.” You take the finger for the moon, and so you lose the moon. You miss out.” Here someone looks at a finger and takes it for the moon, and so he not only loses the moon, he doesn’t even recognize the other persons’ finger. It is lost too. “I’m telling you! The moon is over there! Why are you looking at my finger instead of the moon?” The Sutra speaks earlier of “losing your true nature.” This person now mistakes the pointing finger for the bright moon!

Why? He mistakes the pointing finger for the bright moon. Why did I say that he had even lost the pointing finger, that it’s gone? Look at this person! He mistakes the pointing finger for the bright moon. He recognizes neither the finger nor the moon. Who is he? It is Ananda who is like that!

It is like when someone points his finger at the moon, which is the true mind. The Dharma which is spoken is the finger, since the Buddha speaks the Dharma to point to the true mind. When someone tells you to look at the moon, you don’t look at the moon, you don’t seek the true mind, you only look at the pointing finger, and think that the finger is the true mind. This way, not only the true mind is lost, even the Dharma is not understood. Hence, the Buddha said, “You listen to the Dharma with your conditioned mind, and the Dharma becomes conditioned also.” The Dharma has also become a condition, no longer something that is not subject to production or extinction. Since he fails to recognize the true mind and the pointing finger, he has also lost the luminosity of the true mind. Would you say a person like that is pitiful? I think that kind of person is pitiful.

Not only does he lose the finger, but he also fails to recognize light and darkness. Why? He mistakes the substance of the finger for the bright nature of the moon, and so he does not understand the two natures of light and darkness. The same is true of you.

Not only does he lose the finger, but he also fails to recognize light and darkness.”

人豈只是不認識這個手指呢！他也不明白、不認識這個光明和黑暗。說他不僅不認識這個月；把月也丟了，把手指頭也丟了、失去了。那麼究竟這個手指頭失了沒失呢？沒有失。明月失了沒有失呢？沒有失，還是存在。不過他以爲是失了——也不是他以爲是失了，因爲他不明白、不認識，所以就說他失了。這就是說，這個人根本他也就不知道什麼叫「開悟」，什麼叫「沒有開悟」？也不知道什麼叫「無明」，也不知道什麼叫「真明」？

何以故？即以指體，爲月明性：什麼緣故他不明白呢？他以指頭這個體性，說這個手指頭就是個明月的本體了。這你說是不是顛倒？任何人都知道這是顛倒了，可是他就要這麼顛倒來做。**明暗二性，無所了故：**這是因爲光明和黑暗這兩種的性質、體性，他不懂的緣故。他不知道什麼叫明，什麼叫暗，你說這是不是愚癡呢？

汝亦如是：阿難！你也就是這樣子。什麼樣子？你也就是人家指著這個月，你不看月，你看指。你不單看指，你以指頭爲月亮了；所以你把月亮也丟了，手指頭也跑了，明和暗也無所明了了！你就是這樣子！你以攀緣心聽法，聽來聽去，你就愈聽愈愚癡，愈聽愈笨，你愈跑愈遠！

阿難這個時候不知道做什麼感想？以前把這個心丟了，他就驚慌恐怖，不知怎麼樣子了，矍然起座。那麼現在佛說他把這個手指頭和月都丟了，不知道他做什麼感想？

(下期待續)

This person not only doesn't recognize this finger! He also doesn't understand or recognize light and darkness. He doesn't recognize either the finger or the moon for what they are, and so they are lost. And yet, neither is really lost. They are still there. However, he thought they were lost. It just means that he neither understands nor recognizes them. In other words, this person basically doesn't know what is meant by enlightenment or what is meant by lack of enlightenment; what is meant by ignorance and what is meant by true understanding.

“Why? He mistakes the substance of the finger for the bright nature of the moon.” He confuses the nature of the finger which is dark, and the nature of the moon which is bright. Isn't that upside-down? Everyone knows it is. But he wants to be upside-down. **“And so, he does not understand the two natures of light and darkness.”** This is because he doesn't know the nature of light and darkness. He doesn't know what light is and what darkness is. Utter stupidity, wouldn't you say?

“The same is true of you:” Ananda! you're just like this. What is it like? When someone points to the moon with his finger to show you the moon, you don't look at the moon, you only look at the finger. You don't just look at the finger, you take the finger as the moon. You've mistaken and lost both the moon and the finger, and completely failed to understand light and darkness! That's just how you are! You listen to the Dharma with the conditioned mind as much as you want, but the more you listen the more foolish and the more stupid you become. And you go further astray!

One doesn't know how Ananda felt then. Earlier, when he lost track of his mind, he was upset and startled and didn't know what to do. He leapt from his seat. Now that the Buddha has told him he has lost both the finger and the moon, one doesn't know what he thought.

(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 #305)

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再者，我們凡夫的見解，有的時候會錯誤的，這聖人的境界不是我們凡夫所能知道的。所謂初地的菩薩，就不知二地菩薩的境界；十地菩薩，就不知道等覺菩薩的境界；初果阿羅漢，也就不知道二果阿羅漢的境界。在還沒有得到真正智慧的時候，不要生出一種毀謗三寶的心，不要說四眾過。他明明就是有過，也不要講他，為什麼？你知道他有過，你自己往好的做，這就對了。不要好像照像機，盡給人家照像，自己是個什麼樣子，也沒有照一照。

講到這兒，我想到中國梁武帝時，有一位誌公禪師，他天天要吃二隻鴿子。廚子想這鴿子一定很好吃，他就偷了一隻鴿子的翅膀吃。誌公禪師吃完了這兩隻鴿子就說：「你為什麼偷我的鴿子吃？」他說：「沒有啊！」「沒有？你看一看！」誌公禪師把口一張，從口裡吐出二隻鴿子，一隻就飛了，另外一隻沒有翅膀。「如果你沒有吃，這隻翅膀怎麼會沒有呢？」一樣吃鴿子，誌公禪師吃了，還可以把切碎煮熟的鴿子吃到肚子裡頭，又可

What's more, the views of an ordinary person could sometimes be wrong. Ordinary people cannot fathom the realms of sages. Bodhisattvas of the First Ground do not know the states of those of the Second Ground, and so on up the line. Bodhisattvas on the Tenth Ground do not know the states of the Bodhisattvas on the Ground of Equal Enlightenment. Arhats of the First Fruition do not know the states of Second Fruition Arhats. When you haven't acquired true wisdom, do not give rise to a mind of slandering the Triple Jewel, do not speak of the faults of the Four-fold Assembly. Even though people seem to clearly be in the wrong, you should not speak of it. You just do what is good. Do not be like a camera that goes about photographing others but never photograph or examine itself.

Speaking of this, it brought a recollection of Dhyana Master Zhi Gong during the reign of Emperor Wu of the Liang Dynasty. Dhyana Master Zhi Gong would eat two pigeons every day. The cook assumed that the birds must be delicious, and one day he ate the wings of one pigeon and brought the rest of the dish to Dhyana Master Zhi Gong. After he finished eating, Dhyana Master Zhi Gong asked the cook, "Why did you eat my pigeons?"

"I didn't!" answered the cook.

"Oh? Then take a look!" said Dhyana Master Zhi Gong. He opened his mouth and two live pigeons emerged. One of the birds flew off, but the other had no wings.

"If you didn't, how come this one has no wings?" asked Dhyana Master Zhi Gong.

In both cases the men ate pigeons. Dhyana Master Zhi Gong ate the chopped up and

以變成活的吐出來。那麼這個廚子就沒有這種本事——能吐出來，所以吃了就是吃了。而誌公禪師這種境界是吃而未吃。

又有濟公禪師，那時候他在杭州西湖靈隱寺。他這個和尚怎麼樣呢？一天到晚吃狗肉，喝燒酒。每天都喝得醉得不得了，人一看就知是個醉和尚。實際上他醉了，就到處去教化眾生。有一次造佛像，這佛像要鋪金，他告訴方丈和尚：「這佛像我來鋪，你不要叫其他人去鋪金。」方丈和尚說好。可是等著他也不鋪，後來當家和尚就說：「你要鋪這佛像的金，這麼久了，你也不鋪。」他說：「好，我就來鋪。」這天晚間他又喝醉了酒，等到他看人都睡覺了，就跑到那佛像前，從口裡就吐金，往佛像鋪。正在吐著，佛像各部份都鋪得差不多，只有頭頂上還有個地方沒有鋪時，當家和尚聽見他在裡邊，口裡往佛像吐痰的聲音，就進來了，說：「你怎麼這個樣子，你口裡黏痰怎麼往佛像吐呢？」他就說：「我不吐了。」就走了。走了，第二天一看，佛像的金都鋪好了，就剩頭上還有一點沒有鋪好，所以又找另外鋪金的匠人來鋪，但是所鋪的金，就沒有他吐的金子那麼好，所以羅漢的境界不可思議的。我們信佛的人，對四眾的過，不要講。你要是講到普通人，還沒有什麼關係。講到證果的聖人，那就會有罪過了，有罪過會怎麼樣呢？這是會墮地獄了。

爲什麼有人要毀謗三寶呢？因爲他沒有信心。什麼原因他沒有信心呢？這種情形，有的時候是他和同一

cooked pigeon, then spit it out alive; the cook, on the other hand, could not do it. Dhyana Master Zhi Gong's state was one of 'eating and yet not eating.'

Then, there's Dhyana Master Ji Gong at Ling Ying Monastery in West Lake, Hangzhou. Dhyana Master Ji Gong was known for eating dog meat and drinking wine. Every day, he was drunk. One look at him and people knew he was a drunken monk. However, the truth is that in his state of drunkenness, Ji Gong taught and transformed living beings everywhere.

Once there's a Buddha image that needs to be gilded with gold, so he told the abbot, "I will gild this Buddha image. Don't ask other people to do it." The abbot agreed and then waited. After some time and not seeing any action, the abbot asked Dhyana Master Ji Gong, "You said you are going to gild the Buddha image with gold. It's been a while and you haven't done anything." The Dhyana Master replied, "Okay, I'll do it." That night, he drank his wine as usual and waited until everyone was asleep. Then he approached the Buddha image and began spewing forth pure gold to gild the image. He worked on gilding the Buddha image and was almost done except for a small portion on the crown of the head. His spewing sounded like spitting and prompted the abbot to reprimand him, "How could you spit at the Buddha image?" Dhyana Master Ji Gong immediately stopped and left.

Next morning when the abbot inspected the Buddha image, he saw that it had been fully gilded except for a small spot on the crown of the head. A goldsmith was asked to complete the job. Although the work was done, the quality of the goldsmith's gold was no match to that of Dhyana Master Ji Gong. This shows how inconceivable the states of arhats are.

People who believe in Buddhism should not speak of the faults of the Fourfold Assembly. If the person you criticized is an ordinary person, it may not be that bad. If the person you criticized happens to be a sage who has certified fruition, then you incurred an offense, and you will fall into hell.

People slander the Triple Jewel because they do not have faith. There are some factors why they don't have faith. Sometimes, it is due

班惡的朋友，惡的朋友就是不明白佛法的惡人，這不明白佛法的惡人，就會毀謗三寶。那麼這個人因為他和惡人做朋友，隨著他也養成這種習氣，養成這種習慣就破壞三寶，毀謗三寶。又如果這個人諂曲、愚癡，也會毀謗三寶的。什麼叫諂曲呢？諂曲是一種溜鬚，現在一般叫拍馬，就是想要得到你的歡喜，就盡對你說好話，這叫諂曲。他的心不直，是彎曲的。為什麼這個人要諂曲呢？因為他愚癡；雖然愚癡，但是他以為他是聰明的，懷著一種聰明慢。聰明慢就是增上慢，也就是像《法華經》裡的五千退席。增上慢的人懷著一種聰明慢，是有點聰明，但是看不起人，看誰都不如他自己。因為他懷著一種聰明的我慢，所以就毀謗正法，不相信正法，把眾生的法眼都給挑去了。

什麼叫挑去呢？眾生本來是有擇法眼的，但他用刀把眼睛挖出，令他們沒有擇法眼了。因為他令眾生沒有擇法眼，這個人將來他是應該肢體廢缺，或者沒有手，或者沒有腳。沒有腳就是癱子、瘸子，不會走路。結舌不言：雖然有舌頭，但是不會說話，是啞巴。為什麼他是啞巴呢？這一點要注意！這個世界上啞巴的人，都是毀謗三寶的。毀謗三寶的人墮落地獄，在地獄裡受罪經過二億年那麼長的時間，然後，他投生去，投生去做什麼呢？做馬、牛、羊、雞、犬等畜生。做畜生又做二億年那麼長的時間，然後再做人。做人時他就六根不全，或者沒有眼睛，是盲人；或者沒有耳朵，是聾子，聽不見東西；或者啞巴，有舌頭不會講話，

to their association with bad company—people who do not understand Buddhism and hence slander the Buddhist dharma. Associating with such people, they were eventually influenced by their bad habits and follow suit slandering and destroying the Triple Jewel.

Sycophants and fools also slander the Triple Jewel. Sycophants are those who flatter in the hope of gaining favors. They are also called bootlickers. These people have minds that are crooked; they engage in flattery to get what they want. They are stupid, but they think they are smart. They are filled with overweening pride and self-conceit, just like the five thousand bhikkhus who left the assembly during the speaking of the *Lotus Sutra*. Having a tiny bit of cleverness, they look down on others and think nobody measures up to them. Because of this, they don't believe in the Proper Dharma and slander the Proper Dharma, thus blinding the selective Dharma vision of living beings.

Living beings originally have the selective Dharma vision. So, what is meant by blinding the selective Dharma vision? It is like gouging out their eyes and causing them to lose their selective Dharma vision. People who caused others to lose their selective Dharma vision will have to undergo the retribution of being disabled or incapacitated in the future. They may be deformed and crippled, without arms, hands, or legs and not be able to walk. They may have tongues but are unable to speak. Why are they mute? You need to pay attention to this. The mutes in this world are those who slandered the Triple Jewel. People who slander the Triple Jewel fall to hell, where they spend two hundred million years of hellish retribution. After which they are born into the realm of animals, maybe a horse, cow, sheep, chicken, dog, etc. After two hundred million years as animals, they may be reborn as humans, but they will be disabled. Either they will have no eyes, therefore blind, no ears therefore deaf, or mute even if they



這也等於沒有舌頭一樣。總而言之，六根不具足，相貌也醜陋，這都是在過去生中毀謗三寶，所以受這種苦，而且是苦毒無量，死了還要墮無間地獄，這是毀謗三寶的果報。

「不敬尊經」：這一點我們要注意，凡是佛的經典，一定要恭敬。《金剛經》說：「凡是經典所在之處，即為有佛。」經典在什麼地方，什麼地方就有佛。經典就是佛的法身所在之處，我們要恭恭敬敬，將放置經典的地方整理得乾乾淨淨，不要有一種污穢的行為。佛經一定要放在其他經典的上邊，或普通書籍的上邊，否則就是不恭敬。並且一定要把佛的經典放到頭這一邊，不要放到腳那一邊，放到腳那一邊，這也是不恭敬。尤其我們睡覺的床，是一個最不乾淨的地方，所以經典切記不要往床上放。凡是佛經，或其他佛書，我們都要恭恭敬敬。恭敬經典，應像恭敬佛那麼恭敬，所以，如果不恭敬經典，也就是不恭敬佛，也就是毀謗三寶。這個出佛身血，毀謗三寶，不敬尊經的罪業都是一樣的，所以要是這種的行為，「亦當墮於無間地獄，千萬億劫，求出無期」：經過很長、很長的時間，想出地獄也是不可能的。所以要切記這一段經文，這是很要緊、很要緊的，學佛的人一定要恭敬三寶，恭敬經典，不要出佛身血。

若有眾生侵損常住。玷污僧尼。或伽藍內恣行淫欲。或殺或害。如是等輩。當墮無間地獄。千萬億劫。求出無期。

have tongues. In general, their six faculties will be impaired and their appearance ugly. They undergo this kind of suffering because they slandered the Triple Jewel in past lives. Such suffering is limitless. After death, they will fall into the Relentless Hells. This is the retribution for slandering the Triple Jewel.

And do not venerate sutras... We should pay attention to this. All sutras must be regarded with respect. The *Diamond Sutra* states, "Wherever there is a sutra, there is the Buddha." Sutras are the Dharma-body of the Buddha, toward which we must be very respectful. Area where sutras are placed must be organized and clean, and without acts of defilement. Sutras should always be placed above other printed materials. Otherwise, it is disrespectful. In addition, Buddhist sutras must be placed on the side where we lay our head and not on the side where we lay our feet. Otherwise, it is disrespectful. The bed where we sleep on is the most unclean spot, remember not to put any sutras there. We should respect Buddhist sutras and Buddhist books in the same manner we respect the Buddha. Not respecting the sutras is equivalent to not respecting the Buddha, and tantamount to slandering the Triple Jewel. The karmic offense of *shedding the Buddha's blood, slandering the Triple Jewel and disrespecting sutras* are the same. The retribution of such actions is **one falls into Relentless Hell where for thousands of billions of eons they will seek escape in vain.** It would be impossible to exit the hells even after a very long period. Hence, you should remember very well this section of the sutra, for it is very important, extremely important. Buddhists certainly must be respectful of the Triple Jewel and sutras, and must not shed the Buddha's blood.

If there are beings who usurp or harm the property of the Eternally Dwelling, who defile Bhikshus or Bhikshunis, who commit sexual acts within the Sangharama, or who kill or harm beings there, they will fall into Relentless Hell where for thousands of billions of eons they will seek escape in vain.

「若有眾生侵損常住」：若，是假設之詞。什麼叫侵損常住呢？這個常住，就是道場。常住有四種，第一種常往常住，第二種十方常住，第三種現前現前常住，第四種十方現前常住。什麼叫常往常住？道場是常在的，不停止的，而出家人常常在道場裡邊住，所以叫常往常住。那麼常住是僧人所住的地方。什麼叫侵損常住呢？侵損常住些什麼東西呢？飲食：吃的東西；財物：常住的財物。所以沒出家的人，在廟上住，一定要給供養的。你不供養，譬如住了幾天，或者住了一個時期，就這麼走了，也不供養常住一點錢，這就叫侵損常住，將來會墮地獄的。怎麼叫不侵損常住呢？譬如在廟上住，照樣拿和在其他的住差不多的錢，來供養常住，這就不是侵損常住。所以我主張我的皈依弟子無論到任何的地方，不要去侵損常住，一定要幫助道場，不要去侵損。

侵損就是剝削廟上的財產令其減少。我們既然不幫助，也不要去侵損。不明白佛法的人，以為在廟上住，也不要錢，也不要什麼的，是佔便宜。這在不明白的時候，還可以；懂了佛法之後，一定不要侵損常住。不要說是在家人，就我雖然是出家人，但我到任何的常住去住，我估計大約在旅館裡住每一天要五塊錢，我就給一半三塊錢。我到哪個廟上住都給錢，除非自己真正沒有，這是可以的。那麼要是有呢？就不應該侵損常住，即使是出家人也不應該侵損常住。因為常住就像是個大地一樣，大眾住的地方，若你令大眾都

If there are beings who usurp or harm the property of the Eternally Dwelling... *If* is a function word that denotes in the event of. *Eternally Dwelling* refers to the wayplace. There are four kinds of Eternally Dwelling: 1. Permanent Eternally Dwelling, 2. Eternally Dwelling of the Ten Directions, 3. Current Eternally Dwelling, 4. Current Eternally Dwelling of the Ten Directions.

What is Permanent Eternally Dwelling? This wayplace is fixed and continuous, where monastics permanently reside. A wayplace is where the Sangha lives. To *usurp and harm the Eternally Dwelling* is to make use of the food, drink, and possessions of those permanently dwelling in the wayplace. Lay people who live in the temple should make donations. Whether you live in the temple for a few days or a period, you should offer monetary contribution. If not, you are usurping the Eternally Dwelling, and in the future, you will fall into hell. When you live in the temple, you should offer monetary compensation commensurate to the amount you would pay if you lived elsewhere. This way, you are not usurping the Eternally Dwelling. That's why I tell my refuge disciples not to commit this offense wherever they go and to always support the wayplace.

To usurp and harm the temple refers to exploiting the resources of the temple and causing the resources to dwindle. If you cannot augment the resources of the temple, you should at least not deplete them. People who do not understand Buddhadharma think they are getting a bargain by living in a temple for free. Due to lack of understanding, this may be acceptable. But after having learned Buddhadharma, you should certainly not usurp and harm the wayplace. This principle holds true for both laypeople and monastics. As a monk, whenever I stay at any temple, I will pay half of the estimated cost for spending the night at a hotel, e.g., I pay three dollars for an approximated cost of five dollars. Wherever I go I do this unless I have absolutely nothing, then that is okay. If I do have something, I will not usurp or harm the property of the Eternally Dwelling. Even monastics should not usurp or harm the Eternally Dwelling.

The Eternally Dwelling is like the great earth. It is where the great multitude lives. If

沒有飯吃了，這是有過的。我一個人就是餓死也不要緊，那麼令這一般出家人住到這一個常住裡頭，如果沒有東西吃，也沒有人供養，不是都像我這一個小徒弟這樣可以不吃東西，人人都是要吃的。民以食為天，而你令他沒有東西吃了，這你就侵損常住了。所以我們研究佛法的，到任何廟上住，不要侵損常住，都要給錢，要供養常住一點錢。你在廟上住，即使比其他的地方，少給一點，這都算你盡心了。不要一點都不給就跑了，這就侵損常住。

(下期待續)

you caused the great multitude to have no food, that's an offense. If I alone starve to death, that's fine, but I cannot cause the monastics who dwell in the temple to have no food for sustenance. There is an adage 'People regard food as heaven.' Unlike my little disciple who can do without food, everybody needs to eat. If you caused them to have no food to eat, then you have usurped and harmed the Eternally Dwelling. For those who have studied the Buddhadharmā, whenever you live in the temple, do offer a monetary donation. Even if it's a little less than what you'd pay elsewhere, at least you have done your best. If you took off without giving any at all, you have usurped and harmed the Eternally Dwelling.

(To be continued ...)

(上承自第 15 頁)

佛說無常。其實我們上人也說，來到法界聖城，讓他體會的就是無常很多。大家就很害怕了，對不對？其實不僅法界聖城有很多無常發生，無常常常在我們面前發生。只是我們沒有用心去體會而已。

就好像苦，也是常常讓我們身也受，心也受。自己也受，別人也受。但是我們沒有人願意去面對它，解決它，改變它。所以他又說：「滅苦之藥就是要念佛。」他說：「我們世間人既然受這麼多苦，我們要怎麼去解決它呢？怎樣去消滅這些苦呢？最好是念佛。」我也同意。但是，梁皇寶懺裡面又說：「滅苦之要，唯有懺悔。」因為你要先懺悔好，你才能夠念得進佛號。

(下期待續)

(Continuing from page 15)

The Buddha talked about impermanence. In fact, our Venerable Master said that he experienced many forms of impermanence when he came to the City of Dharma Realm. Hearing this, everyone is feeling scared, right? The fact is that impermanence not only happens in the City of Dharma Realm. Impermanence constantly unfolds before us, but we haven't used our hearts to discern it.

Take suffering, for example. It afflicts our body and mind. We experience it, and so do others. However, nobody is willing to face it, resolve it or transform it. Hence, the Venerable Master said, "The remedy for ending suffering is reciting the Buddha's name. People in this world go through so much suffering. How do we resolve it? How do we eradicate suffering? The best way is to recite the Buddha's name." I agree with that. Moreover, it is stated in the Jeweled Repentance of Emperor Liang, "Repentance is the only essential to end suffering." It is only after we have truly repented, that our Buddha recitation can settle deeply in our hearts.

(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)

忍，是最要緊的，就是叫你忍你所不願意忍的事情。譬如我不願意挨罵，可是有人罵我，我都歡喜。我不願意挨打，可是有人打我，我更歡喜。我不願意被人殺，生命是很寶貴的，可是有人要殺我，這是了脫我一生的業障，是我真正的善知識。所以各位啊！學佛法要倒過來學，修道也要倒過來修。怎麼倒過來呢？就是你不願意的事，也要願意。你所不願意的事，你不該讓給旁人。

你要是和一般人一樣，看不破，放不下，我、法二執不空，有我、人、眾生、壽者四相，那麼麻煩就現出來了。若能退一步想，任何事自然海闊天空。我們學佛法，不要往高深的地方去學，所謂「平常心是道，直心是道場。」我們要用直心來修行。

你念觀世音菩薩，不要存一種貪心，不要說：「我念觀世音菩薩，會發財。」這是辦不到的。你要是沒有貪心，反而會得到；一旦有這個貪心，反而得不到。你念觀世音菩薩，也不需要向外宣傳說：「我到某某地方打過觀音七，你沒有打過，你不如我。」不要打這種妄想，不貪名，不貪利，也不貪享受。

(Continued from issue #305)

Patience is of utmost importance; you must endure the things that you ordinarily find unendurable. For instance, maybe you don't want to put up with a scolding, but if someone scolds you, you should be happy about it. Perhaps you don't want to be beaten, but if someone beats you, you should be even happier. Perhaps you don't want to die, because life is very precious. However, if someone wants to kill you, you should think, "This death can deliver me from the karmic obstacles of this life. He is truly my wise teacher." All of you! Learn the Buddhadharma from the other way around, cultivate the Way from the other way. How? It is simply a matter of learning to like what you dislike and not passing on to others what you don't like.

If you're like ordinary people who cannot see through or renounce things, if you have not emptied out attachments to self and to dharmas, and if you have the marks of self, others, living beings, and a life span, then you'll have lots of trouble. If you can step back and consider things calmly, then no matter what happens, you'll always be able to put things in perspective and take them in stride. As we study Buddhism, we shouldn't go looking for its principles in lofty and profound places. There is a saying, "The ordinary mind is the Way; the straight mind is the place of cultivation." We should have a straightforward attitude as we cultivate the Way.

As we recite the name of Guanshiyin Bodhisattva, we shouldn't cling to greedy notions. Don't say, "I hope that by reciting Guanyin Bodhisattva's name, I can strike it rich." That's impossible! You might get rich if you don't have any greed, but as soon as you become greedy, you won't. Also, there's no need to publicize that you're reciting Guanyin Bodhisattva's name. Don't boast to others saying, "I'm better than you, because I joined a Guanyin Recitation Session at such and such a place, and you didn't." Don't have such vain thoughts. Don't crave fame or benefits, and don't be greedy for luxuries or pleasure.

念觀世音菩薩，就要平平常常地念，不要企求一切。不要像有人念觀世音菩薩，說：「我沒有兒子，要求觀音菩薩給我兒子。」有人又要求個女兒。有的男孩子，念觀世音菩薩是為求得一個美麗的女孩子。有的女孩子，就為求得一個男朋友，這是不可以的。念觀世音菩薩，應該把這些骯髒的念頭去除，不要有貪瞋癡的心。譬如：天天穿衣，不要管它好不好，只求其不冷就可以了；天天吃飯，也不要有一種貪美味的思想。要是有了這種妄想，那你就沒有用真心念觀世音菩薩。要是真心念觀世音菩薩，怎麼還會想吃好的、穿好的？早已經把什麼都忘了。什麼都忘了，才能和觀世音菩薩合而為一。

我們每位眾生的心裏，都有一位觀世音菩薩。你現在所念的，是念自己心裏的觀音菩薩。有人說：「我向心裏找，怎麼連個心都沒有？」如果你連個心也沒有，那就不要念觀世音菩薩了，因為那就是觀世音菩薩。觀世音菩薩就是沒有心，他不打一切妄想，沒有貪瞋癡。他也不計劃今天要穿好的衣服，或吃一點好的東西，享受一點好的供養。他是一切無著，一切不求。他所做的是度眾生，他願一切眾生離苦得樂，了生脫死，成佛道，而無所求於眾生。他希望眾生能真正明白佛法，沒有貪瞋癡。

我們念觀世音，不要一天到晚打妄想：「早上沒有吃東西，晚上又沒有茶喝，這太苦了！受不了，快跑！」這真是沒有出息的修行人！

(全文完)

Recite Guanshiyin Bodhisattva's name with an ordinary attitude. Don't scheme or hope for rewards. Don't be like those people who recite the Bodhisattva's name thinking, "I don't have a son. I hope Guanyin Bodhisattva will bring me a son." Other people seek daughters. Some boys recite the name of Guanshiyin Bodhisattva hoping to find a pretty girlfriend. Some girls seek a boyfriend. That's not allowed! When we recite Guanshiyin Bodhisattva's name, we should sweep away all such dirty thoughts. Purge thoughts of greed, anger, and stupidity. For example, we should pay no attention to whether the clothes we wear are pretty or not. If they protect us from the cold, that's enough. When we take our daily food, we shouldn't be craving flavorful food. If you have such vain thoughts, then you haven't recited Guanyin Bodhisattva's name with a true mind. If you held Guanshiyin Bodhisattva's name with a true mind, how could you possibly care about eating tasty food or wearing pretty clothes? You would've forgotten all those. The only way to become one with Guanshiyin Bodhisattva is to be oblivious to everything else.

There's a Guanshiyin Bodhisattva inside the mind of every living being. As we recite Guanyin Bodhisattva, we're recollecting the Guanyin Bodhisattva inside our minds. Someone may say, "I'm searching for Guanyin Bodhisattva inside my mind, but I can't even find my mind?" If you truly have no mind, then you don't need to recite Guanyin Bodhisattva's name, because just that is Guanyin Bodhisattva.

Guanshiyin Bodhisattva doesn't have a mind. He doesn't indulge in any idle thoughts. He doesn't have greed, hatred and stupidity. He doesn't think, "Today I'll wear some pretty clothes, eat some delicious food, or enjoy some special offerings." He has no attachments and seeks nothing whatsoever. All he does is rescue living beings. He wants all living beings to leave suffering, attain bliss, end birth and death, and accomplish Buddhahood. Yet, he seeks nothing from living beings. He hopes that living beings can truly understand the Buddhadharmā and be free of greed, anger, and stupidity.

When we recite Guanshiyin Bodhisattva's name, we shouldn't indulge in idle thoughts all day long, such as "I didn't eat anything this morning, and there's no tea to drink tonight. This is too much suffering! I can't take it. I'm going to run away!" Those who behave this way are truly worthless cultivators!

(The End of the Article)

滅苦之要，唯有懺悔

Repentance is the only essential to ending suffering

恒貴法師開示於二〇一八年十一月二十五日金輪聖寺梁皇寶懺午齋期間
Lunchtime Instructional Talk by Dharma Master Heng Gwei on November 25, 2018,
at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

各位同參,各位善知識,讓大家久坐了。請寬坐一下。

我準備講的,上人有講過,各位居士也講過,那我就沒有東西講了。不過真的,剛剛起懺,今天就要圓滿了。那麼拜到七、八天,所謂時光滅處命光微,我們的生命又少了七、八天了。所以光陰十分需要珍惜,需要善用。

昨天,我們的沙彌尼講,她說:「這個世界很苦。」,我們大家都知道,就如同世尊成佛的時候,去鹿野苑講的,就是苦、空、無常、無我。到佛入涅槃的時候,還是講苦、空、無常、無我。所以講來講去都是這些。但是佛因為知道眾生非常懈怠,非常善忘,於是把真實的情況告訴我們,提醒我們。時光就是這麼多了。

佛教常常講無常。好像講來講去很灰。其實不是,是很積極的。因為這樣我們就知道要善用生命,要善用時光,不要做一些既不利己,也不利人的事情。譬如什麼呢?譬如發脾氣。既折磨自己,又折磨別人。所以這些損己也不利人的事情,我們不應該做。

(下轉至第12頁)

Fellow practitioners and good knowing advisors, sorry for keeping you seated for so long. Please stretch a little and sit at ease.

What I prepared to say has already been said by Venerable Master, as well as lay people, so I have nothing more to add. Truly, it feels like we just started the repentance session, and yet today we are about to conclude the session. As the saying goes, "As time passes by, our life span is shortened." Now that we are into our 7th/8th day of repentance session, our lives are 7/8 days shorter. So, we need to cherish our time and make good use of it.

Yesterday, our novice nun said, "This world is full of sufferings". We all know that very well. When the World Honored One attained Buddhahood, he went to Sarnath (Deer Park) and talked about suffering, emptiness, impermanence and non-self. When he entered nirvana, he likewise spoke about suffering, emptiness, impermanence and non-self. He expounded on the same teaching. Since the Buddha knew that living beings are very lax and forgetful, he told us the truth and reminded us that our time is limited.

Buddhism often talks about impermanence, and it may sound rather negative. But in fact, it is not - it is actually very positive. Being aware of impermanence makes us know that we should make good use of our lives and our time, and not do things that benefit neither us nor others, e.g. losing our temper. It torments both ourselves and others. Hence, we shouldn't do things that harm ourselves and bring no benefits to others.

(Continuation in Page 12)



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金輪聖寺

2026年3、4月每週法會時間表 Schedule of Weekly Events – March and April of 2026	
日期	法會
3/1 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
3/8 (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
3/15 (星期日)	誦阿彌陀經, 念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation 8:00 am - 2:00 pm
3/22 (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
3/29 (星期日)	誦地藏經 Recitation of Earth Store Sutra 8:00 am - 2:00 pm
4/5 (星期日)	慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 8:00 am - 2:00 pm
4/12 (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
4/19 (星期日)	誦地藏經 Recitation of Earth Store Sutra 8:00 am - 2:00 pm
4/26 (星期日)	誦阿彌陀經, 念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation 8:00 am - 2:00 pm
4/25 (星期六) ~ 5/17 (星期日)	法界聖城萬佛寶懺 The Jeweled Repentance of Ten Thousand Buddhas at City of Dharma Realm 4/25 (星期六) 7:00 pm 灑淨 Purifying the Boundaries 4/26 (星期日) 起香 Start of Repentance Ceremony 5/17 (星期日) 圓滿日 Completion of Repentance Ceremony
	星期日線上在家戒律課 Online Laity Precept Class 3:00 pm - 4:00 pm, Sunday

~常將有日無日, 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.*