



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—佛菩薩偈讚

阿彌陀佛開光

彌陀普云無量光 今日開光光無量
無量光照無量國 一切眾生無量光

Verse in Praise of the Buddhas and Bodhisattvas

Composed by Venerable Master Hsuan Hua

Consecration of Amitabha Buddha

Amitabha, universally acclaimed as Infinite Light.

Today, at the opening, that light boundlessly shines.

Infinite light illuminates infinite lands,

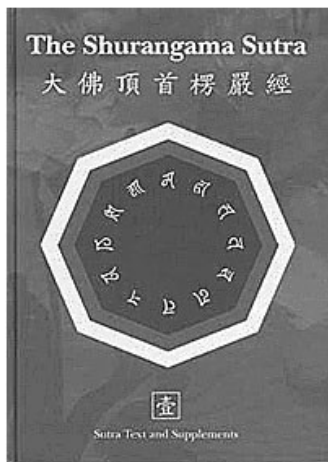
All sentient beings bathed in immeasurable light.

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The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(接上期)

為什麼釋迦牟尼佛說阿難就是這樣子，以手指頭做為月光的本體？那個手指頭是沒有明相的，是一個黑暗的；月光是明相的、是明朗的。他分別不出來這個明朗和黑暗，這是沒有真正的智慧。這就是：佛所說的法，所指的是真心，而阿難聽見這個真心所在的地方，就以為在這個「法」上頭就是真心了。所以他說他聽法是用這個攀緣心聽的，如果把這個攀緣心不用了，那也就沒有法可聽了。

所以他生出這種的疑惑：「我不要我這個攀緣心是可以的，但是我這攀緣心放下，我用什麼聽法呢？我又沒有心了嘛！」他還是以這個攀緣心是他的心！他不知道這個攀緣分別心，是個識心、是個生滅心；要把它放下，那才是真正能聽到這個法。他以為捨棄了這個攀緣心，再就沒有辦法聽法了；他所怕的，就是聽不見法了。他不知道若用真心聽法，那法法皆真，一切法都是真了；你用攀緣心聽法，聽來聽去，總似是而非的，好像是這樣子，又不對吧？總有疑惑。

(Continued from issue #306)

Why did Shakyamuni Buddha say that Ananda was like this, taking his fingertip as the substance of the moon? That fingertip has no bright substance; it is darkness. The moon, on the other hand, has a visible luminous form; it is bright. Ananda can't tell light from darkness, which means he doesn't have any genuine wisdom. That means: the Buddha speaks Dharma to point to the true mind. But Ananda, hearing the location of this true mind, assumed that the true mind resided in this Dharma, and thinks the true mind is just in the Dharma. So, he listens to the Dharma with the mind that exploits conditions. If he fails to use this mind that exploits conditions, then there will be no Dharma to hear.

So, he developed this doubt: "It's fine if I don't have this mind that exploits conditions, but if I let go of this mind, how will I listen to the Dharma? I don't have a mind anymore!" He still considered this mind that exploits conditions to be his mind! He didn't know that this discriminating mind that seizes upon conditions is a perceptive mind, a mind of production and extinction; only by letting go of it can one truly hear the Dharma. He thought that if he abandoned this mind that exploits conditions, he would have no way to listen to the Dharma; what he feared was not being able to hear the Dharma at all. He didn't know that if one listens to the Dharma with a true mind, then every Dharma is true, all Dharmas are true; if you listen to the Dharma with a mind that seizes upon conditions, no matter how you listen, it will always seem right but not quite right, as if it's like this, yet it seems not right? There will always be doubts.

你要用真心來接受這個法，前邊我不是說「阿難不敢接受這個法」？釋迦牟尼佛所說這個真心，他不敢接受；他恐怕若接受這個真心，就不能聽法了。他所恐懼的，是在這一點，他最要緊的是聽法：「我不管它生滅心是什麼心！總而言之，我有法聽就好了！」所以他在這個地方沒有了解，又生出一種疑惑心來問佛。佛就說，他好像因指見月，他不見月，以指為月，他就是這種人！這是佛來教化他。

若以分別我說法音，為汝心者；此心自應離分別音，有分別性。譬如有客，寄宿旅亭，暫止便去，終不常住。而掌亭人，都無所去，名為亭主。

若以分別我說法音，為汝心者；此心自應離分別音，有分別性：假設你以分別我說法這種音聲的這種攀緣的分別心，做為你真心的話；這個心就應該離開這個分別音，還有一個分別性才對的。也就是說，在沒有聽法的時候，你也有一種分別性存在才對呢！為什麼呢？

譬如有客，寄宿旅亭：比方有一個客人，在一個旅店裏住宿。「寄宿」，就是住宿；「旅亭」，就是旅館。暫止便去，終不常住：暫時間住了一天，或者兩天、三天，就走了，他不會在這個旅店裏常住的。而掌亭人，都無所去，名為亭主：而管理旅亭這個人，他不會走的，這個就叫「亭主」。

You must accept this Dharma with a true mind. Didn't I say earlier that "Ananda dared not accept this Dharma"? He dared not accept the true mind that Shakyamuni Buddha spoke of; he feared that if he accepted this true mind, he would not be able to listen to the Dharma. His fear lay in this point; his most important thing was to listen to the Dharma: "I don't care what the mind of arising and ceasing is! In short, as long as I have the Dharma to listen to, that's enough!" So, he didn't understand this point and developed a doubt, asking the Buddha. The Buddha said, "He's like someone who sees the moon through a finger; he doesn't see the moon, he takes the finger for the moon. That's the kind of person he is!" This was the Buddha teaching him.

If you take what distinguishes the sound of my speaking dharma to be your mind, then that mind itself, apart from the sound which is distinguished, should have a nature which makes distinctions. It is like the guest who lodges overnight at an inn; he stops temporarily and then goes on. He does not dwell there permanently, whereas the innkeeper does not go anywhere: he is the host of the inn.

If you take what distinguishes the sound of my speaking dharma to be your mind, then that mind itself, apart from the sound which is distinguished, should have a nature which makes distinctions. If the mind you are using, the mind which seizes upon conditions and makes distinctions, is indeed your true mind, then it should have a distinction - making a nature that is separate from the distinctions that it makes. When you are not listening to dharma, you would still have a nature which is making distinctions; that's how it would have to be. Why?

It is like the guest who lodges overnight at an inn; he stops temporarily and then goes on. He does not dwell there permanently. He stays for two or three days; he will not live in the hotel forever. **Whereas the innkeeper does not go anywhere: he is the host of the inn.** The person who looks after the hotel will not go away.

這也就是說，你用分別心，你那個分別心就好像那個人住旅館，住了幾天，它又該走了。那走，它到什麼地方去呢？它應該還有一個分別性。要是真正你自己這個真心，它不會走的；那就比方這個旅館的主人，他常常在那兒住，他不會走的。這是佛又給阿難來分別一下，分別爲什麼你也如是；佛現在又給他用種種比喻，令他明白。

此亦如是！若真汝心，則無所去；云何離聲，無分別性？斯則豈唯聲分別心？分別我容，離諸色相，無分別性。如是乃至分別都無，非色非空；拘舍離等，昧爲冥諦。離諸法緣，無分別性。

此亦如是：我方才所說這種的道理，這要是和法來相比較、來相合，也就是這個樣子！若真汝心，則無所去；云何離聲，無分別性：你這個識心，就等於那個住店的客人一樣，不是你的真心。如果是你真心，則無所去，它就應該不會走的，怎麼會離開聲塵就沒有分別性了？怎麼會這樣子呢？所以你是錯誤！

斯則豈唯聲分別心：這個道理，哪裏單單就是所說這個「聲」的分別心呢？有聲音，你聽到，就有分別了；沒有聲音的時候，你就沒有分別了？分別我容，離諸色相，無分別性：乃至於你看我這個三十二相、八十種隨形好；你見著我這個相，就有分別；離開我這三十二相、八十種隨形好，你又沒有分別性了！

That is to say, if you use your mind that discriminates, then the distinction-making mind is like someone who stays temporarily in a hotel for a few days, then it's time to leave it again. But where will it go? It should also have a distinction-making nature. If it is your own true mind, it will not leave; is like the innkeeper who stays there often and will not leave. The Buddha then explains to Ananda that he is just the same; the Buddha now uses various metaphors to help him understand.

Likewise, if it is truly your mind, it does not go anywhere. However, in the absence of sound it has no discriminating nature of its own. Can you tell the reason why? This, then, applies not only to the distinguishing of sound; in distinguishing my appearance, there is no distinction-making nature apart from the mark of form. Thus, even when the making of distinctions is totally absent, when there are no form and no emptiness - the obscurity which Goshali and the others take to be the 'Prakrti' - in the absence of causal conditions, the distinction-making nature ceases to exist.

Likewise, the principle I just mentioned, if compared and aligned with the Dharma, is exactly like this! **If it is truly your mind, it does not go anywhere. However, in the absence of sound it has no discriminating nature of its own. Can you tell the reason why?** Your perceptive mind is like the guest staying at an inn. It is not your true mind. If it is your true mind, there's nowhere for it to go, it shouldn't leave. How can there be no distinction-making nature when separated from sound? How can this be? You have made a mistake!

This, then, applies not only to the distinguishing of sound. This doctrine does not only apply to sounds. When there is sound there is the making of distinctions, and when there is no sound, no distinctions are made. **In distinguishing my appearance, there is no distinction-making nature apart from the mark of form.** When you look at my thirty-two hallmarks and eighty subtle characteristics, you make distinctions among them; when you are separated from them, you do not, and the discriminating nature is not present.

有的人就會這樣說：「我聽見這說法的聲音，我回去，在我腦海裏頭還會聽見。我看見東西，我這眼睛一閉上，還有這種感覺，好像還看見我所看見的東西來著。」這個你說是真的、是假的呢？你真聽見了嗎？那是在你八識田留下的那種痕跡、那種影子，這叫「影塵」，這不是真的，這是一種幻覺。所以這幻覺，你不能認為它是真實了，這不是分別那個相的性！

如是乃至分別都無，非色非空：像上邊我所說這個道理——離開那個聲塵，就沒有分別性了；乃至離開那個色塵，也沒有分別性了，甚至於什麼分別都沒有了！這時候，你說它是空嘛？又不是空；你說它是色嘛？又不是色；到非色、非空的境界上了。到這個境界，也就是外道修冥諦——到「內守幽閑」，什麼也不知道了的境界；他認為：這就是最高的境界了，最妙了！

拘舍離等，昧為冥諦：拘舍離等外道，糊里糊塗的，以為這就叫「冥諦」。「拘舍離」是外道六師之一，這也是印度話，翻譯到中文叫「牛舍」。舍，就是個房子；就是或者他挨著牛房住，或者他就住到牛房裏頭，或者是住在牛房旁邊，所以就叫「牛舍」。又說，這個「牛舍」，是他母親的名字——但是我相信他母親不會是頭牛。

「昧」就是迷昧、不明白了；到這個境界上，他根本就不了解了，他就昧了。在佛教裏說「三昧」，

Some people argue, “I listen to the sounds of the dharma being spoken and when I go home, I can still hear it in my mind. I look at things, and when I close my eyes, I still have an impression of them. It is as if I were still looking at them.” Would you say that is true or false? Are you really hearing? It is just an impression in your eighth consciousness, a memory, which is meant by the “shadows of discriminations of objects of mind;” it is not real. It is an illusory awareness. It is not an actual distinction being made, because apart from objects which are distinguished, there is no distinction-making nature!

The Buddha has just explained the doctrine that in the absence of sound there is no distinction-making nature, and that apart from the dust of form there is no distinction-making nature. **Thus - the same is true—even when the making of distinctions is totally absent, when there are no form and no emptiness.** When you reach a state in which all making of distinctions is gone, you can't say it is either form or emptiness; it is neither. It is also the state of maintaining an “inner composure.” Followers of external paths cultivate Prakrti which is total oblivion. They think it is the highest and most wonderful experience!

This is **the obscurity which Goshali and the others take to be the “Prakrti.”** Goshali and others of the external paths, they are confused and mistakenly believe that this is called the “Prakrti”. Goshali was one of the six masters of external paths. The Sanskrit name “Goshali” is interpreted to mean “cowshed.” Maybe Goshali lived next to a cowshed, or perhaps he lived in a cowshed, and so he was called “cowshed.” Some say “cowshed” was his mother's name. But I don't believe his mother was a cow.

The Chinese word *mei* (昧) obscure, is one of the two characters used to transliterate the Sanskrit word *samadhi* (三昧). But the character *mei* alone does not refer to samadhi, it means confusion and lack of understanding. They reached the state where the making of distinctions is totally

三昧是個定；他這單單一個「昧」，就不是定。就是好像睡著，又沒睡著；說醒著嗎？他又糊里糊塗的。就是這個時候——但是也不是像佛教裏說入定了，入定那還明明了了，他這個是糊里八塗的，他覺得自己與天地同壽了，自己這身體和天地是一樣了；天地不會壞，他也不會壞了！但是他不明白。他也有一點神通，他這個神通也和初果阿羅漢的神通差不多，但是他可不是證果的這種通。所以說起來，這裏邊的分別太多了；就是神通裏邊，也有種種的神通，不是就都是一個樣子，不是的！

因為他不明白，就給它起個名字，叫什麼呢？「冥諦」。冥，也是什麼也沒有了，什麼都空了，但是還沒有真正的空。這個空是什麼空呢？頑空。我方才沒講嗎？就好像睡著了覺，又好像醒著；好像醒著，又似睡覺；似知不知、似覺非覺，這麼樣子的境界，這叫「冥諦」。他追究他那個道理到極點了，他說就是冥諦了；到這個冥諦，這是個最高的境界了！這是外道這種理論。

離諸法緣，無分別性：他這個冥諦，若把這一切的法緣都離開了，也沒有一種分別性。也就可以說，冥諦是沒有一切法緣的時候，它沒有分別性了；如果有法緣一生起，它還有分別性的。

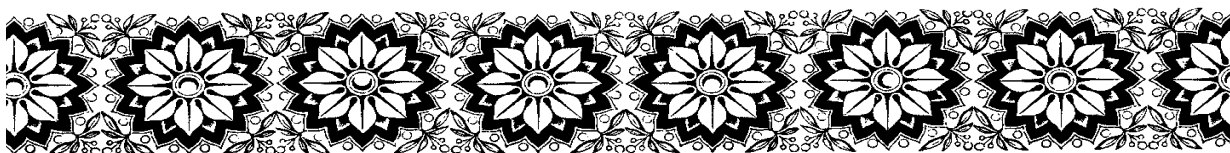
(下期待續)

absent, and because they basically did not understand, they became obscured. Instead, it resembles sleep, although one is not actually asleep. You say you are awake, and yet you are muddled. He and the others fell into a state of obscurity, that is, of confusion and lack of understanding. In this passage, the Buddha is talking about this state, not about samadhi. When one enters the samadhi Buddhism speaks of, one is absolutely clear and aware. These external-path practitioners are muddled. When they are in that state, they feel that they are one with the life-force of heaven and earth; that their bodies are identical with it. They think they are indestructible just like heaven and earth. But they don't understand. They do have a little bit of spiritual penetration, like that of a first-stage arhat, but they do not have the penetrations of one who has accomplished the fruition. There are many distinctions which must be made when one starts talking about spiritual penetrations. There are not just one but many kinds.

These masters of external paths name their lack of understanding the "Prakrti." "Prakrti" implies the absence of everything. Everything is empty. But it is still not genuine emptiness; it is only dull emptiness, a state like awaking and yet like sleeping, like knowing and yet not knowing; like being aware and yet not aware." They call this "Prakrti" the highest state one can attain! That is their theory.

In the absence of causal conditions, the distinction-making nature ceases to exist. Their Prakrti is separate from the conditions of all dharmas, and it has no distinction-making nature when the conditions of all dharmas are absent. As soon as conditions of dharmas arise, these people still have a distinction-making nature. So, this is the dark truth of the external paths.

(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

(接上期)

十方常住：十方常住，就是從十方來的僧人，都可以在這兒住，這叫十方常住。

現前現前常住：現在這兒住的人，叫現前現前常住。

十方現前常住：十方的人來，也都有份，這就表示有亡僧物在內了。什麼叫亡僧？就是死的和尚。十方現前常住，就是講僧人死後，也有一點物質，有一點東西，或者他有很值錢的東西，或者有很有價值的寶貝，也不一定的，因為在僧人裡頭是沒有一定的。那麼他這種東西，如果他死了就由十方現前常住大家來分。現前現前常住就是暫時在這兒住的，後來的人沒有份的。但十方現前常住，就是無論先來的、後來的，大家都可一起分這個僧人死了遺留下的財產。

「玷污僧尼」：玷污，這個玷就是個點污。僧尼，就是出家的比丘尼。有一些個野蠻的人，因為比丘尼她出家了，就隨便欺負她，隨便姦淫她，隨便對她行不淨行，行淫欲，這種人是有罪的。「或伽藍內恣行淫欲」：伽藍是寂靜處，就是道場，也就是廟

(Continued from issue #306)

Eternally Dwelling of the Ten Directions is a place where any Sangha member from the Ten Directions may dwell.

Current Eternally Dwelling refers to the people who are currently living here.

Current Eternally Dwelling of the Ten Directions. People coming from the Ten Directions all have a share here. This denotes the presence of possessions left by deceased Sangha members. These possessions could be little things, valuable items or precious treasures. It is not definitive since there is nothing definitive in the sangha. The things left behind by deceased sangha members will be divided among the *Current Eternally Dwelling of the Ten Directions*. *Current Eternally Dwelling* are those currently living there temporarily; those who come afterwards do not have a share. In contrast, those of *Current Eternally Dwelling of the Ten Directions* are available for all to share, regardless of who come earlier or later.

Who defile Bhikshus or Bhikshunis... Bhikshus are male monastics (monks); bhikshunis are female monastics (nuns). Since the nuns have left the household life, some brutes bully, harass and rape them. Such people commit offenses.

Who commit sexual acts within the Sangharama...The Sangharama is a place of serene stillness; in other words,



宇寺院之類的,在這種地方,恣行淫欲。恣,是不守規矩、放恣。不守什麼規矩呢?就是隨便行淫欲。好像有佛像的地方,就不可以行淫欲,若行淫欲這就叫恣行淫欲了。有一個人,問目連尊者,為什麼他的男根生瘡、又爛,常常有這種毛病,這是什麼道理?目連尊者就對他說:「因為你在過去生中,在伽藍內恣行淫欲,就是犯這一種的罪過。因為犯這種罪過,男根就常潰爛、常生瘡,生種種的毛病。」這是講男人,女人也是一樣的,如果不守規矩,在道場裡邊行淫欲,將來都要墮地獄的;墮地獄出來之後,男女根常常都生瘡,生一種病,治也治不好。這種因緣,這種因果,一定要信的;如果你不信,將來自己就會受果報。

「或殺或害」:或者因為姦淫不成,把她殺了,或者把她害了。「如是等輩,當墮無間地獄」:等輩,就是像這一類的人,都應該墮無間地獄。哪一類的人呢?侵損常住、玷污僧尼,或伽藍內恣行淫欲,或殺或害這一類的人。「求出無期」:想要求出地獄,可是期限是無量無邊的。

有的人覺得學佛法越學越不方便,越學越不自由。不學佛法,那個不自由是在後邊,而這個不自由是在現在。所以現在學佛法,這是善根增長的時候;你不學佛法,業障就增長。業障增長,那個不自由是永遠的不自由。這個不自由是暫時的,很短暫的一個時候,你要是希望永遠不自由,就不需要學佛法;你要是希望將來自由,那我暫時有這麼少不自由,是可以的。學佛法,這個

a bodhimandala or temple. No one should be indulgent or unruly by engaging in sexual activity at any Sangharama, or any place where there is a Buddha image. There was a man who suffered from genital ulcer. He asked Venerable Mahamaudgalyayana the reason for his disease and was told, "In your past life, you wantonly engaged in sexual activity in the Sangharama. Having committed this offense, your male genital often festers with sores." Although he was speaking to a man, this principle also applies to women. Anyone who violates this rule and regulation will, in the future, descend to the hells. After they leave the realm of hells, they will be reborn with genitals that often grow ulcers and are incurable. You should believe in the causality of these causes and conditions. Otherwise, you will undergo retributions in the future.

Or who kill or harm beings there...those who murder or hurt the victim of an unsuccessful rape attempt, such people will fall into the Relentless Hell where for thousands of billions of eons they will seek escape in vain. 'Such people' refers to those 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.

Some people feel that the more they study Buddhism, the more inconvenient things become; the more they practice, the less freedom they enjoy. By not studying and practicing Buddhadharma, your loss of freedom comes later, whereas, practicing Buddhadharma now constrains you in the present. By studying Buddhadharma now, you increase your good roots. By not practicing Buddhadharma now, you increase your karmic obstructions. With increased karmic obstructions, you lose your freedom forever. When you practice Buddhadharma, the constraints you feel are temporary and short-term. If you prefer to forever lose your freedom, you do not need to study Buddhism. If you want to be free in the future, then a little less freedom in the meantime is acceptable. The loss of freedom from studying Buddhadharma is short-term; in comparison, the loss of free-

不自由是很短暫的；你不學佛法，那個不自由是很長的，你自己算一算這筆帳，應該怎麼辦。

若有眾生偽作沙門。心非沙門。破用常住。欺誑白衣。違背戒律。種種造惡。如是等輩。當墮無間地獄。千萬億劫。求出無期。

現在講沙門。沙門有四種，(一)聖道沙門、(二)說道沙門、(三)活道沙門、(四)污道沙門。什麼叫聖道沙門呢？佛可以叫聖道沙門，菩薩也可以叫聖道沙門。第二種說道沙門，是以講經說法為生——以說法做他的生活，這是大德高僧，證果的阿羅漢。第三種活道沙門，這是以道為活，以道自活，這就是修道的沙門。第四種污道沙門，污是不潔淨、污穢。污穢就是對道有污穢。現在所講的沙門，是污道沙門。

沙門還有三個意思，這三個意思又不是三個意思，是兩個意思；兩個意思又不是兩個意思，是一個意思。佛法就是這麼妙的，這一個意思是什麼呢？就是勤息，勤是不懶惰；息是休息，就是不勤、懶惰了。所以這一個人有兩個意思：一個懶惰，一個勤。懶惰那個就拉著這個勤的說：「你不要去做工了，你懶惰一點。」勤的就說：「哦！你不要懶惰了，隨著我去修道。」兩方面都這麼扯，看哪個力量大，就把另一個扯去了。勤的力量大，懶惰就失敗了；懶惰如果力量大，勤的就失敗了。所以這就是勤息——一個人有兩個意思。

dom from not studying Buddhadharma is eternal. You do the math. Weigh the odds for yourself.

Beings who seem to be Shramanas but in their minds are not Shramanas, who destroy the things of the Eternally Dwelling, who deceive lay people, who go against the precepts, and who commit many other evil deeds, will fall into the Relentless Hell where for thousands of billions of eons they will seek escape in vain.

There are four kinds of Shramana:

The Shramana of the Way of Sages
The Shramana who speaks of the Way
The Shramana who lives the Way
The Shramana who defiles the Way

Shramana of the Way of Sages refers to the Buddhas and great Bodhisattvas.

Shramana who speaks of the Way refers to those who spend their lives explaining sutras and expounding dharmas, particularly greatly virtuous monks and Arhats who have certified to fruition.

Shramana who lives the Way takes cultivation of the Way as his very life.

Shramana who defiles the Way refers to those discussed in the sutra passage cited here, those who defile the Way.

The word Shramana has three meanings, which are not three but two, and these two meanings are just one. Buddhadharma is simply wonderful. What is the one meaning of Shramana? It means “diligence” and “rest”. Diligence means not lazy; rest means relaxation, non-diligence and laziness. So, Shramana has two sides; one points to laziness, the other to diligence. The lazy side says to the diligent side, “Don’t bother working, relax and take it easy.” The diligent side replies, “Oh! Don’t be lazy; follow me and cultivate the Way.” There’s a tug of war between the two sides. The side with greater strength will pull the other over. If the power of diligence is greater, the lazy side loses; if the power of laziness is greater, the diligent side loses. So, these are the two meanings of the word Shramana - diligence and rest.

怎麼又有三個意思了呢？這個勤又分出三種，懶也分出三種。勤這三種是什麼？勤修戒定慧，懶這三種是息滅貪瞋癡。勤修什麼？修定、修戒、修慧。息滅什麼？息滅貪心、瞋心、癡心。

什麼叫戒呢？戒就是「諸惡不作，眾善奉行」，也就是止惡防非，止住諸惡而不作，防備自己有錯的地方。那麼戒有多少種戒呢？有五戒：不殺生、不偷盜、不邪淫、不妄語、不飲酒；又有八戒、十戒、沙彌十戒、比丘二百五十條戒、菩薩十重四十八輕戒。比丘尼呢？三百四十八條，又有的人說是五百條。我們不管它了，現在多數受的都是三百四十八條。

定就是參禪打坐修定。定要修才有，不修就沒有，所以為什麼人要常打坐呢？常打坐就是把定一點一點修成的，你初打坐的時候沒有定。這個心一下跑到天上去，也跑到地獄裡去，一下又跑到佛的那個地方去，又跑到菩薩那個地方去，或跑到馬牛羊雞犬豕那個地方去。這個心，你看！它也不需要買票，天堂地獄它隨便都可以到，什麼地方都可以跑。為什麼它什麼地方都跑呢？就因為沒有定。現在修定，就是叫它不要跑，不要東跑西跑、南跑北跑，上跑下跑。為什麼要修定呢？說我這不定不最好嗎？你看！跳舞不都是不定嗎？跳舞，跳跳、鑽鑽的，哪有個定呢？定有什麼意思？坐那個地方像個木頭似的，這木雕泥像坐在那個地方，有什麼好處啊？我覺得這太死板了。

But I also said that this word has three meanings. How? There are three aspects to both “diligence” and “rest”. The threefold aspect of diligence refers to diligently cultivating morality (precepts), samadhi, and wisdom. The threefold aspect of rest is putting to rest greed, hatred, and delusion.

What is meant by “precepts”? It means refraining from all evil deeds and carrying out all good deeds. In other words, it means to stop what is evil and guard against mistakes. So, how many different types of precepts are there? There are the Five Precepts: abstaining from killing, stealing, sexual misconduct, false speech, and intoxicants. We also have the Eight Precepts, the Ten Precepts of Shramaneras, the Two Hundred and Fifty Precepts of Bhikshus, the Three Hundred and Forty-Eight Precepts of Bhikshunis, the Bodhisattva Precepts which consist of ten major and forty-eight minor ones. Some people say that Bhikshunis have five hundred precepts. Let’s not bother with that. Nowadays, most receive the three hundred and forty-eight precepts.

Samadhi (concentration) is developed by meditation. It must be cultivated; without cultivation, samadhi cannot be developed. Why do people need to meditate often? Frequent practice of meditation develops samadhi bit by bit. When you first begin to meditate, you have no samadhi, and your mind runs off in all directions. In one moment, your mind runs to the heavens and to the hells; in the next, to the Buddhas and to the Bodhisattvas. Or your mind wanders off to the realm of horses, cows, sheep, chickens, dogs and pigs. Look! Your mind does not need to buy a ticket. It can readily roam the heavens, the hells and anywhere it fancies. Why does your mind wander off? Because it has no samadhi. By practicing meditation, you are telling your mind to not wander off, to stop running off to the east and west, up and down. Someone is thinking, “Why bother developing concentration? I feel great without it. Look here! In dancing, you are never still. You prance and leap about. It’s much more interesting than sitting still like a piece of wood. What are the benefits of samadhi? I think this is too old school.”

彌陀佛七開示

Instructions During an Amitabha Buddha Recitation Session

宣公上人一九七九年冬開示於萬佛聖城

An Instructional talk by Venerable Master Hua in winter of 1979 at the City of Ten Thousand Buddha

娑婆世界的人，都歡喜快樂，不歡喜苦惱；地獄的眾生，歡喜苦惱，不歡喜快樂；餓鬼道歡喜瞋恨，不歡喜慈悲；畜生道歡喜愚癡，不歡喜有智慧，所以牠才跑到畜生道去。

我們人雖說歡喜快樂，不歡喜苦惱，但卻不知道怎樣才能沒有苦惱；天上的眾生，也是歡喜快樂，不歡喜苦惱。

在佛和菩薩的境界上，沒有苦惱，也沒有快樂，苦樂俱忘。眾生多數是顛倒，以是為非，以非為是；將黑作白，將白作黑。究竟他知不知道這是顛倒呢？知道的。雖然他知道，他仍然去做不對的事；明明知道不合法，可是他專門去做；知道什麼是對的，他卻不去做。

譬如，念佛時去喝茶。喝茶有特別的時間，不是隨時隨地可以喝。用念佛的時間去喝茶，是躲懶偷安。念佛念得倦了，就去喝一杯茶休息休息，懶惰一下。要是真心念佛，怎麼會想起去喝茶？早就把喝茶忘了，更不用說喝牛奶，他什麼都忘了。真正在念佛，吃飯了沒有也不知道，更何況喝茶？

All people in the Saha World like happiness and dislike misery. Beings in hells like misery and dislike happiness. Hungry ghosts like hatred and anger, and dislike kindness and compassion. Animals like stupidity and dislike wisdom. That's why they've descended to the destiny of animals.

Although we people say that we like happiness and dislike misery, none of us really know how to end our miseries. Beings in the heavens also prefer happiness over misery.

The state of Buddhas and Bodhisattvas is such that they neither have misery nor happiness. Joy and sorrow are both forgotten. Most of us living beings are inverted. We take right as wrong and wrong as right. We take black as white and white as black. Are we aware that this is considered as inverted behavior? Yes. Although we know, we still insist on doing wrong things. We clearly know what is not in accordance with Dharma, yet we explicitly do them. We know what's right, yet we don't do them.

An example would be somebody who goes off to drink tea in the middle of Buddha recitation. There's a specific time set for drinking tea; not any time you feel like it. A person who goes off to drink tea in the middle of Buddha recitation is being lazy. He gets tired reciting the Buddha's name, so he decides to take a rest and drink tea. How can someone who is reciting the Buddha's name true-heartedly even think of drinking tea? He'd have forgotten about drinking tea altogether, even less of drinking milk. He'd have forgotten everything else. When a person is truly reciting the Buddha's name, he's oblivious to whether he's eaten or not, much less think about drinking tea.

有人說：「念佛太危險了，連飯也不知道吃了沒有。」這就是功夫。真正用功的人，吃飯沒吃飯他不知道，穿衣沒穿衣也不知道，睡覺沒睡覺也不知道——什麼都忘了。是白天？不知道；是黑夜？不知道。上不知有天，下不知有地，中不知有人，一切都空了。一切都空了，怎麼會想起要喝茶、要喝牛奶？

金山聖寺有位法師便不敢喝牛奶。一喝牛奶，欲念便高升，他控制不住，於是不敢喝。我們吃東西只為維持生命，以食物作藥品。不吃東西會死亡，所以吃一點維持生命；並不需要什麼營養的食物來滋補身體。營養一多，麻煩就大了。修念佛法門，就要時時刻刻都念這一句「南無阿彌陀佛」，沒有停止的時候。醒時也念，睡覺時也念。這一句「南無阿彌陀佛」六字洪名，拉也拉不斷，扯也扯不斷，用劍斬也斬不斷。它的力量，比鑽石還堅固，你沒有任何方法能破壞這句「南無阿彌陀佛」，這才叫做「念佛三昧」。

(下期待續)

Someone may say, "Reciting the Buddha's name is too risky if you don't even know whether or not you've eaten." Nonetheless, this "not knowing" reveals true skill. Someone who truly cultivates is oblivious to whether he's eaten, got dressed, or slept. He's forgotten everything. Likewise, he is oblivious to whether it's day or night. He is oblivious to the heaven above and the earth below, as well as the people in between. Everything is empty. When everything is empty, how could he even think of drinking tea or milk?

There's a dharma master in Gold Mountain Monastery who doesn't dare to drink milk, because once he does, his thoughts of desire multiply and he cannot control them. So, he dares not drink it. We eat to sustain our life. We should take food as medicine, taking a bit to sustain ourselves because if we don't eat, we'd die. However, there's no need to eat very nutritious food to bolster our body. Excessive nutrition causes a lot of trouble.

When we cultivate the Dharma-door of Mindfulness of the Buddha, we should be constantly mindful of the phrase, "Namo Amitabha Buddha," and never stop reciting it, awake or asleep. This eight-syllable great name "Namo Amitabha Buddha" cannot be severed no matter how much you push and pull. It cannot be severed even with a sword. The power of Mindfulness of the Buddha is even stronger than a diamond. There is no way to sabotage our recitation of "Namo Amitabha Buddha." This is the state of Buddha Recitation Samadhi.

(To be continued ...)

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我看她，我給她一盆冷水潑下去。我說：「你這樣念佛？不是這樣念的。」結果七、八年之後，我很高興她終於發現，不是像她以前那樣念的。雖然每個人都會念佛，但是上人給我們的榜樣，讓我知道應該怎麼樣念佛。上人說：「修行不是單方面的，要各方面的。」假如我們的心沒有懺悔清淨。

(下期待續)

However, when I saw her, I doused her with cold water by saying, "This is how you recite the Buddha's name? That is not how you recite it." Seven or eight years later, I am glad she finally realized the way she used to recite was not right." Although everyone knows how to recite the Buddha's name, the example that the Venerable Master set for us taught me how to do it properly. The Venerable Master said, "Cultivation is not one-dimensional. It encompasses all aspects." What if our mind is not purified through repentance while reciting the Buddha's name?

(To be continued ...)

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

(接上期)

我舉個例子給大家聽。我們法界聖城以前有個家長。有一天是法師回來跟我講，那個家長非常用功的。她也非常注重八德的教育。所以她也跟其他家長發起了怎麼讀聖人的經。比如孝經啊，孝悌忠信禮義廉恥。她也要很精進的修行，念佛。雖然她是在家人，但是她相當精進。她受了菩薩戒。她的家規就是，一回到家裡面，不准講人的閒話，不講是非。她行住坐臥都念佛。我聽到這個居士這樣子，感到很慚愧。

是法師就跟我講了，她的女兒脾氣很大的。她有告訴是法師，在他們家裡，她一巴掌打她的弟弟。然後見家長的時候，是法師跟她在校長室講，那個媽媽嘴巴一直念佛。我說：「是法師，她是不是在心裡面念啊？」是法師說：「不是，她是嘴巴一直念『阿彌陀佛』。」她真的行住坐臥不離佛號。那我想請問：「這樣對不對？」那個真的是活生生的例子。

念佛是很簡單。就如同我看見很多出家、在家的佛教徒，包括昨天講法的沙彌尼。她沒有來法界聖城的時候，做居士的時候，也是非常精進念佛的，一心求生極樂世界。但是

(Continued from issue #306)

I will give you one example. We once had a parent at City of Dharma Realm. One day, Dharma Master Shr came back and told me about her. She was very diligent and really emphasized the education of the Eight Virtues. She took the initiative to study the teachings of the sages with other parents. These include, for example, the Classic of Filial Piety and texts on the Eight Virtues – filial piety, fraternal respect, loyalty, trustworthiness, propriety, righteousness, integrity and sense of shame. She also practiced diligently and recited Buddha's name. Although she was a layperson, she was remarkably diligent. She received and upheld Bodhisattva precepts. Her house rule was that once you came home, you shouldn't gossip or talk about others' rights or wrongs. She recited Buddha's name while walking, standing, sitting and lying down. When I heard about this laity, I felt truly humbled.

This laity also told Dharma Master Shr that her daughter had a strong temper. She said that, at home, her daughter slapped her younger brother across the face. At a parent meeting in the principal's office, when Dharma Master Shr talked to her, that laity kept reciting Buddha's name. I asked, "Dharma Master Shr, was she silently reciting in her heart?" Dharma Master Shr said, "No, she was reciting 'Amitofo' aloud." She truly never departed from Buddha's name while walking, standing, sitting and lying down. However, I want to ask everyone, was that kind of practice right or wrong? That was a real-life example.

Reciting Buddha's name is quite simple, as I have seen from many Buddhist disciples, both monastics and laity, including the novice nun who gave a dharma talk yesterday. Before the novice nun came to the City of Dharma Realm, while she was still a layperson, she was diligent in reciting Buddha's name and single-minded in her wish to be reborn in the Land of Ultimate Bliss.

(Continuation in Page 12)

(下轉至第 12 頁)

法界聖城新春午宴記實

Lunar New Year Luncheon Celebration at City of Dharma Realm

謝惠英 Hui-Ying Lo

3月1日(星期日)逢農曆正月十三,法界聖城舉辦新春午宴,邀請各界人士參加,有西加緬度市市長 Martha Guerrero、市議員、教育界人士、律師、建築師等,共計三百餘人,大家共聚一堂。同時,萬佛聖城良法師與金聖寺榮法師亦帶領數位出家眾與居士前來參加,前來參加,共襄盛舉,熱鬧非凡,充滿了過年的氣氛。

當天陽光普照,春風和煦,大家齊聚五觀堂,喜氣洋洋。素食佳餚,整齊擺放,頗具年味。五觀堂佈置雅致,紅木的茶几桌椅,古色古香,陳列擺設,錯落有致。春聯法語隨處可見,各式精巧的燈籠高高掛,濃濃的中國風,令人驚嘆連連!來賓中有不少西方人,皆身著大紅衣裳,或繫紅圍巾,入境隨俗,歡聲笑語,融入春節的喜慶中,有四海一家之感。這不僅是新春的素食饗宴,更是一場成功的文化饗宴!

臨齋儀結束後,主持人吳醫師,請法界聖城當家貴法師致歡迎詞,歡迎各方人士的蒞臨參加,並感謝大家多年來對法界聖城的支持和鼓勵。接著市長 Martha Guerrero 致詞,她首先讚歎五觀堂佈置的莊嚴美麗,有幸與大眾歡聚,慶祝新春佳節。我們在此也感謝她多年來對法界聖城大雄寶殿

On Sunday, March 1st, the thirteenth day of the first lunar month, City of Dharma Realm (CDR) hosted a New Year luncheon, welcoming guests from diverse professions and backgrounds. Among the attendees were West Sacramento Mayor Martha Guerrero, city council members, educators, lawyers, architects, and many others. More than three hundred people gathered in harmony. Dharma Master Liang led several monastics and lay practitioners from City of Ten Thousand Buddhas to join the event. Likewise, Dharma Master Rong led several monastics and lay practitioners from Gold Sage Monastery to join the event. Their presence added to the joyful atmosphere, making the celebration lively, auspicious, and filled with the spirit of the New Year.

The sun shone brightly that day, and a gentle spring breeze set a joyful mood as everyone gathered in the Five Contemplations Dining Hall. Vegetarian delicacies were neatly arranged, rich with the festive flavor of the New Year. The hall itself was tastefully decorated—rosewood tables and chairs lent a classical charm, and the displays were arranged with graceful balance. Spring couplets and Dharma phrases were conspicuously posted everywhere, while all kinds of exquisite lanterns hung high above, creating a strikingly beautiful Chinese ambiance that drew admiration from all. Among the guests were many Western friends, dressed in bright red attire or wearing red scarves, happily embracing local customs. Their laughter and cheerful conversations blended seamlessly into the festive spirit of the Lunar New Year, giving the gathering a sense of unity that transcended cultures. This was not only a vegetarian feast for the New Year—it was a truly successful celebration of cultural showcase.

After the meal-offering ceremony, Dr. Wu, the host, invited Dharma Master Gwei, the manager of CDR, to deliver a welcome message. Master Gwei warmly greeted all the guests and expressed heartfelt gratitude for their many years of support and encouragement toward CDR. Next, Mayor Martha Guerrero offered her remarks. She began by praising the Five Contemplations Hall for its beautiful and dignified decor and expressed her delight at being able to gather with everyone to celebrate the Lunar New Year. We also want to take this opportunity to thank her for her

工程的支持。接著是法師上台致詞,介紹來賓及學校概況,並帶領大眾念「阿彌陀佛」現場氣氛溫馨融洽。律師 Diane 亦分享了她的參加春節活動的喜悅心情。

但最令人印象深刻的是,年逾九旬的老建築師 Mr. Gumbinger, 他身形頎長,精神護謙、思路清晰,在十分鐘的致詞中,回憶與上人三個小時的談話內容,他不改談諧本色,他說法界聖城的大雄寶殿設計,就像他的 baby。如今大雄寶殿 CUP 市府已審核通過,他的 baby 即將可以誕生了,不禁令人莞爾!隨後良法師也上台致詞,侃侃而談,上人日常行誼,與現場大眾分享,受益匪淺!

當大眾享用午齋時,當家貴法師及是法師,依中國新年習俗,發放大眾紅色,每個精美的紅包內,是一段上人的智慧法語,中英文對照,現場來賓,有的隨即上台,高聲朗讀,分享讀後心得。所謂「富者贈人以財,智者贈人以言。」上人的法語,皆智慧雋永,發人深省。這應該是最有意義的一份新年禮物了。

歡樂的時光總是過得特別快。兩個小時的新春午宴,在結齋聲中圓滿落幕。大眾法喜充滿,氣氛溫馨,依依不捨地離去,期待法界聖城的春節午宴,明年仍然繼續!

(全文完)

long-standing support of the Great Buddha Hall project at CDR. Following the mayor's speech, Dharma Master Shr took the stage to introduce the guests and provided an overview of the school, then led everyone in reciting "Amitabha Buddha," filling the hall with warmth and harmony. Attorney Diane also shared her joy in participating in the New Year celebration.

Most unforgettable of all was Mr. Gumbinger, the nonagenarian architect. Tall and slender, with a gentle yet spirited presence and a remarkably clear mind, he captivated the audience during his ten-minute speech. He reminisced about a three-hour conversation he once had with the Venerable Master, and—true to his humorous nature—said that the design of the CDR Great Buddha Hall was like his "baby." Now that the project has finally been approved for Conditional Use Permit, his "baby" is about to be born, a remark that brought smiles to everyone's faces. Dharma Master Liang then took the stage and spoke with ease and sincerity, sharing stories of the Venerable Master's daily conduct. Her words offered the audience profound inspiration and benefit.

As everyone enjoyed the vegetarian banquet, Dharma Master Gwei and Dharma Master Shr followed the Chinese New Year tradition of distributing red envelopes. Inside each beautifully prepared red envelope was a passage from the Venerable Master's wise teachings, presented in both Chinese and English. Some guests immediately went on stage to read their selected passage aloud and share their reflections. As the saying goes, "The wealthy give material gifts; the wise present gift of words." The Venerable Master's teachings are timeless and profound, offering inspiration and insight. Truly, this was the most meaningful New Year's gift one could receive.

Joyful moments always seem to pass especially quickly. The two-hour New Year luncheon came to a perfect close with the concluding chant. Everyone departed with hearts full of Dharma joy, the atmosphere still warm and uplifting, reluctant to leave yet already looking forward to next year's Lunar New Year luncheon at the City of Dharma Realm.

(The End of the Article)





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金輪聖寺

2026年5、6月每週法會時間表 Schedule of Weekly Events – May and June of 2026	
日期	法會
5/3 (星期日)	誦普門品 Recitation of Universal Door Chapter 8:00 am -10:00 am 誦楞嚴咒 Recitation of Shurangama Mantra 1:00 pm - 2:00 pm
5/10 (星期日)	誦地藏經 Recitation of Earth Store Sutra 8:00 am - 10:00 am 誦楞嚴咒 Recitation of Shurangama Mantra 1:00 pm - 2:00 pm
5/17 (星期日)	大悲懺 Great Compassion Repentance 8:00 am - 10:00 am 念觀音菩薩聖號 Recitation of Guan Yin Bodhisattva 1:00 pm - 2:00 pm
5/24 (星期日)	慶祝世尊聖誕浴佛法會 Celebrating Buddha's Birthday 8:00 am — 10:00 am 誦楞嚴咒 Recitation of Shurangama Mantra 1:00 pm - 2:00 pm
5/31 (星期日)	誦地藏經 Recitation of Earth Store Sutra, 念地藏菩薩聖號 Recitation of Earth Store Bodhisattva 8:00 am - 2:00 pm
6/7 (星期日)	誦阿彌陀經, 念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation 8:00 am - 2:00 pm
6/14 (星期日)	紀念 宣公上人涅槃31週年華嚴法會及大傳供 Commemorating 31st Anniversary of Venerable Master Hua Entering Nirvana (Special Passing of Offerings), 8:00 am — 02:00 pm
6/19 (星期五) ~ 6/21 (星期日)	巴士上法界聖城、萬佛聖城參加 宣公上人涅槃31週年法會及大傳供 Pilgrimage to CDR and CTTB to commemorate 31st Anniversary of Venerable Master Hua Entering Nirvana (Special Passing of Offerings) 6/21 本日金輪寺無法會 Gold Wheel Temple is close today
6/28 (星期日)	大悲懺 Great Compassion Repentance 8:00 am - 10:00 am 持念觀音菩薩聖號 Recitation of Guan Yin Bodhisattva 1:00 pm - 2:00 pm
10/25 (星期日)	金輪聖寺肇建50週年法會, 歡迎投稿分享心得體會。 Celebration of the 50th anniversary of Gold Wheel Monastery We warmly invite you to submit your reflections and personal insights.
	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.