



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

無量光佛無量壽 因地本是大比丘
四八洪願生安養 九品蓮華化婆婆

Verse in Praise of the Buddhas and Bodhisattvas

Composed by Venerable Master Hsuan Hua

Consecration of Amitabha Buddha

The Buddha of Infinite Light and Limitless Lifespan,

In the causal ground, a great bhikshu was he.

Forty-eight vast vows brought forth the Land of Peace and Well-Being,

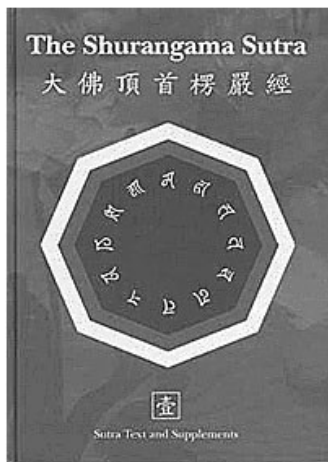
Through the nine grades of lotus, the Saha world is transformed.

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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 #307)

(接上期)

則汝心性，各有所還，云何為主？

釋迦牟尼佛對阿難講，你認為你是緣心聽法，你如果用一種攀緣心來聽法，這個法也都是一種攀緣的性；那麼你這種心離開這個塵，就沒有分別性了。

則汝心性，各有所還，云何為主：現在你這個心性，應該就各有所還，那麼各有所還，哪一個是你的主人翁呢？你的主人翁又是誰呢？「還」，就是歸還。怎麼叫歸還？就譬如你欠人家的債目，現在你要給回人家去，這叫「還」。你如果因為塵而有這個心，你也應該就還給塵。

阿難言：若我心性各有所還，則如來說妙明元心，云何無還？惟垂哀愍，為我宣說。

阿難言：阿難在這個時候，更不明白，更糊塗起來了，就說了，若我心性各有所還，則如來說妙明元心，云何無還：假設我這個心性，不是我自己的，應該還給人家。那麼如來您所說的「妙明元心」，那

How can we say that the nature of your mind plays the part of host since everything perceived by it returns to something else?

Shakyamuni Buddha said to Ananda, “You think it is your conditioned mind which listens to dharma. If you listen to the dharma with a mind that seizes upon conditions, then the nature of the dharma is also conditioned. That mind of yours doesn’t make distinctions when apart from the dust. It hasn’t any distinction-making nature of its own.

How can we say that the nature of your mind plays the part of host since everything perceived by it returns to something else. Should everything about the nature of your mind return somewhere else, and if everything returns to something else, then which one is your host? And who is your host? As when you borrow something from someone, you should then return it, this is called ‘return’. If the mind exists because of the dust, then it should return to the dust.”

Ananda said, “If every state of our mind returns to something else as its cause, then why does the wonderful bright original mind mentioned by the Buddha return nowhere? I hold out the hope that the Buddha will shower us with such compassion as to enlighten us on this point.”

Now Ananda is even more in the dark, even more confused. Ananda said, “If every state of our mind returns to something else” - if everything about my mind is not my own, but must be returned to others - then why does the wonderful bright original mind mentioned by the Buddha return nowhere? How come that fine,

個微密而妙明的本來常住真心，它怎麼就沒有地方去，沒有地方還呢？這個道理我愈聽愈糊塗，愈聽愈不明白了！真是搞得我不知什麼是心了！說是所有的一切都有所還，怎麼我這個真心就沒有所還呢？

惟垂哀愍，爲我宣說：「垂」，是垂下來；本來如來這種法身、報身和應身都是很高的，所以阿難才說：您往下看我，哀憐而愍念我！我現在惟望如來哀愍，爲我阿難來說一說「真心不還」的道理！

佛告阿難：且汝見我，見精明元，此見雖非妙精明心，如第二月，非是月影。

佛告阿難：佛告訴阿難說，且汝見我，見精明元：你能見到我三十二相、八十種隨形好的這種見精。「明元」，那個見精本來的樣子，光明的本體。

此見雖非妙精明心：這個看見我的這個「見」，雖然不是妙精明心，它本來是個八識心王，也就是第八識。第八識叫心王，心王這個見，它可以往善那邊走，也可以往惡那邊走——它再往上一升，就通到佛性；往下一降，就通到第七識裏邊。所以這個八識的本體，雖然不是我們那個真心；但我們那個真心，也就在八識裏邊包著。所以不要誤會，說這個地方不是「妙精明心」，就不敢承認這是真心；這個見精，也就是個真心。前邊佛已經給印證了，這個所見的見，也就是個真心！

subtle, wonderful, fundamental, originally permanently dwelling true mind spoken by the Buddha has no place to go back to? The more I listen to this doctrine, the more confused I get and the less I understand. This has really made me lose sight of what the mind truly is! It says everything has a return, so why is it that my true mind has no return?

I hold out the hope that the Buddha will shower us with such compassion as to enlighten us on this point. The dharma body, the reward body, and the response body of the Thus Come One are all very tall. That's why Ananda says, "Please look down upon me and have pity on me! Now, my sole wish is for the Buddha to explain to me the doctrine of 'no returning of the true mind'!"

The Buddha said to Ananda: "As you now see me, the essence of seeing is fundamentally bright. This seeing, though not the wondrous, essential, and luminous mind, is like a second moon, not merely a reflection of the moon."

The Buddha said to Ananda, "As you now see me, the essence of your seeing is fundamentally bright." The essence of your seeing, which sees my thirty-two hallmarks and eighty subsidiary subtle characteristics, has the basic characteristic of clarity. It's the essence of light.

This seeing, though not the wondrous, essential, and luminous mind. This "seeing" that can see me, although it is not the wondrous, essential, and luminous mind, it's basically the eighth consciousness which is called the mind-king. The seeing of the mind-king can go to the good side, or it can go to the bad side. If it ascends, it penetrates through to the Buddha-nature. If it descends, it penetrates through into the seventh consciousness. Although the substance of the eighth consciousness is not in itself our true mind, our true mind is contained within the eighth consciousness. So don't make a mistake here and say that this is not where the wonderfully essential bright mind is, and dare not recognize it as the true mind. This essence of seeing is the true mind. The Buddha has already proven this. This seeing which sees is the true mind!

如第二月，非是月影：那麼這個「見精明元」，就好像什麼呢？就好像是第二月似的。怎麼樣有的第二月呢？你用手捏著一個眼睛，這個眼睛捏上了，它看見兩個月亮，但是這兩個月亮都是同一個月亮，並不是真有兩個月亮。因為你用手這麼捏著這個眼目，它看成兩個月，但是也是那個月體。這個佛是說這個八識心王，就是我們那個真心的本體，你不要錯認，認為這個八識不是真心。所以說你捏著眼睛看這兩個月，都是真正的月，並不是水裏頭那個月；那個月是個月影，不是個真的。

汝應諦聽！今當示汝無所還地。

汝應諦聽！今當示汝無所還地：你阿難應該審諦而聽，我講話你不要馬馬虎虎的，你要注意聽！我現在就指示你、告訴你這個真心沒有所還的地方。你不是問「為什麼沒有所還的地方」嗎？我現在就告訴你。現在我先來問你！

阿難！此大講堂，洞開東方。日輪升天，則有明耀；中夜黑月，雲霧晦暝，則復昏暗。戶牖之隙，則復見通；牆宇之間，則復觀壅。分別之處，則復見緣；頑虛之中，遍是空性。鬱李之象，則紆昏塵；澄霽斂氛，又觀清淨。

阿難：這是佛叫他一聲來問他。此大講堂，洞開東方：我現在在這兒講《楞嚴經》這個大講堂，東方這邊門窗開了。佛那個大講堂有多大呢？最少也容納一千二百五十個弟子；況且這一次，這些大菩薩、

Is like a second moon, not merely a reflection of the moon: Then what is this 'essence of seeing fundamentally bright' actually like? It is like a second moon, not like the moon's reflection. How is this? If you press against your eye with your finger, the eye will see two moons in response to the pressure. But those two moons are the same moon, there are not truly two moons. It is simply that when you pinch your eye in this manner, it appears as two moons; yet, it remains that very same lunar body. The Buddha is saying that the eighth consciousness, the mind-king, is the basic substance of our true mind. You should not mistakenly think that the eighth consciousness is not the true mind. If you press against your eye with your finger, the eye will see two moons in response to the pressure. But those two moons are the same moon, the one real moon, not a reflection like the moon seen in water, which is not the real thing.

You should listen attentively, for I am now going to show you the place of no returning.

Ananda, you should listen attentively, for I am now going to show you the place of no returning. Ananda, you should pay close attention. Don't be muddled when I am speaking. Listen well. Now I am going to instruct you, just as you asked, about the true mind and about how it does not return anywhere. The Buddha begins by asking Ananda a question.

Ananda, this great lecture hall is open to the east. It is flooded with light when the sun rises in the sky. It is dark at midnight during a new moon or when obscured by clouds or fog. Looking out through open doors and windows your vision is unimpeded; facing walls or houses your vision is hindered. Your vision is causally conditioned in such places where there are forms of distinctive features; in dull void, you can see only emptiness. Your vision will be distorted when the objects of seeing are shrouded in dust and vapor; you will perceive clearly when the air is fresh.

Ananda, this great lecture hall is open to the east. The Buddha's great lecture hall where he spoke the *Shurangama Sutra*, is open to the east. How big is the lecture hall? It can accommodate at least one thousand two hundred and fifty disciples. Moreover, this time, a vast mul-

大阿羅漢、大比丘，從十方三千大千世界都來了，有無量無數那麼多，那個大講堂容納的人太多了！

日輪升天，則有明耀；中夜黑月，雲霧晦暝，則復昏暗：這個太陽升到天空裏，就有光明照耀到這個講堂裏邊來了。在晚間半夜沒有月亮，這黑暗的時候，這虛空籠雲罩霧，一片黑暗，就又昏暗了。月有黑月、白月，有月亮的時候叫「白月」，沒有月亮的時候叫「黑月」。

什麼叫「太陽升空」？這就表示我們人有一種智慧的光明，來照破我們的黑暗。什麼叫「雲霧晦暝」？就是我們人愚癡不明理，就好像這空中有了雲彩，地上有了霧，什麼也看不見了。這就表示這個人愚癡到極點，沒有智慧，對一切的理都不明白了，也不知道這個路在什麼地方，道在什麼地方。想要修道，也找不著道路；想要去做一點好事，也不知道怎麼樣做好了！

「則復昏暗」，是說就又黑暗了；黑暗，就是表示我們人的愚癡。我們人愚癡，就是黑暗；我們人有智慧，就是光明。可是智慧和愚癡在什麼地方分？是不是我們自己想：「啊，我真有智慧，我真聰明啊！」這就有了智慧了？不是的。你越想你有智慧，你越想你聰明，那你就是比豬都蠢了！那個豬都不會想自己是聰明，你若認為自己是聰明了，那就是最愚癡的人。為什麼？太自滿了嘛！自滿了，就認為：「喔，你看我啊，誰都不如

titude of great Bodhisattvas, great Arhats, and great bhikshus from throughout the three thousand great-thousand worlds of the ten directions have also arrived in boundless and countless numbers. Indeed, that great lecture hall can accommodate this many people!

It is flooded with light when the sun rises in the sky. It is dark at midnight during a new moon or when obscured by clouds or fog. When the sun ascends the sky, its light shines into this lecture hall. In the dead of night—a moonless, pitch-black hour—the vast void was shrouded in clouds and mist; a blanket of darkness prevailed, and the world grew dim once more. The full moon is called *bai yue*, “white moon,” and the new moon is called *hei yue*, “black moon.”

The sun mounting the sky represents the light of wisdom in people, which can illumine and destroy their darkness. The clouds and fog bringing dimness and obscurity represent people's stupidity. When there are clouds in the sky and fog on the ground, you cannot see anything. That stands for people in the height of stupidity, who are totally lacking in wisdom and do not understand the principle behind anything. They don't know where the road is, where the Way is. They want to cultivate the Way but they cannot find it. They want to perform good deeds, but they don't know how to go about it in the right way!

It is dark. It becomes dim once again. It is said that darkness fell once again; and this darkness signifies the ignorance of human beings. People's wisdom is light and their stupidity is darkness. But what makes the difference between them? Can we think to ourselves, “Ah, I'm wise. I'm really smart!” and thereby gain wisdom? No. The more you think you have wisdom and the more you think you are smart, the stupider you are, as stupid as a pig! A pig doesn't even think of itself as smart. If you think that you are intelligent, you are the stupidest sort of person. Why? Because of sheer complacency! Once you become complacent, you start to assume: “Oh, look at me,” you say. “No one can equal me!” This person is the stupidest

我！」這個人是最笨的人！誰都不如你？那你就不是個人！

我告訴你，你要是個人，就不會想人不如你。聽得懂嗎？這個地方最要緊的！為什麼？你要是個人，為什麼人不如你呢？人和人，大家都一樣的嘛！所以這個地方，就見出最愚笨，最蠢來了！要是不蠢，就怎麼樣也不會覺得自己了不起的；不會貢高我慢：「你看，我是 first（第一）！」你歡喜 first 的那個人，那正是最 last（上人以手表示「最後」）。為什麼？你還有數目可數呢！你若真正是第一了，那根本就沒有數目了。什麼叫 first？沒有數目，才是第一；有數目，就不是第一。

所以這個地方很要緊的！自己根本蠢得不得了的人，才認為自己是聰明的。真聰明的人，他就不覺得他聰明，就不會想到自己聰明這個問題。所以這黑暗就是什麼也看不見，好像那個瞎子；那個瞎子什麼也看不見，但他覺得自己比誰都聰明。

戶牖之隙，則復見通：你在窗戶和門那個縫隙的地方，就從裏邊可以看到外邊。「通」，就是通達無礙。那五眼六通怎麼叫「通」呢？就是通達無礙。所以有一次，我不記得是哪一天了，果某告訴我：「有的人吃完飯就用功，有的人就去睡覺去了！」我說：「你管這麼多閒事幹什麼？」為什麼他知道這個人睡覺呢？這個人又沒有告訴他！因為他有佛眼，哪個人幹什麼，他都知道。所以這個「通」，就是通達無礙，你誰怎麼樣，他都知道的！

person! If no one can equal you, then you aren't even human!

Let me tell you, if you were a person, then it wouldn't be the case that people couldn't equal you, since people are all alike. Do you understand? This is an extremely important point! This is the point of view of extreme stupidity! If you weren't stupid, then no matter the circumstances, you would never feel that you're incomparable. You would not puff up with arrogance and conceit: "Look at me, I am first (number one)!" The person you delight in being the 'first' is precisely the very 'last'. (The Master used a hand gesture to indicate 'last'.) Why? You still have a number that can be counted! If you were truly 'first', then there would be no number at all. What does 'first' actually mean? To have no number – that is what it means to be first; if there is a number, then it is not first.

So, this point is extremely important! People who are incredibly stupid look upon themselves as intelligent. Truly intelligent people are not aware of their intelligence. They do not ponder on the question of their own intelligence. Darkness implies that one cannot see anything at all, like a blind man who can't see anything and yet, thinks that he is smarter than anyone else.

Looking out through open doors and windows your vision is unimpeded. Through the openings of windows and doors, you can see what's outside from the indoors. You penetrate through without any obstruction. The five eyes and six spiritual penetrations are called 'penetrations' because they can penetrate through without obstruction. I don't remember which day it was. One day one of my disciples told me, "After lunch when everyone is supposed to be working, some people go to sleep!" "Why are you minding other people's business that doesn't concern you?" I asked him. How did he know that this person was sleeping? The person hadn't told him, after all! It is because he has the Buddha eye, and so he knows what everyone is doing.

以前我是一個人，有的人或者有什麼事情不告訴我，以為我不知道，我也不管他。現在我有一個助手了，他看見誰有什麼毛病，我叫他就告訴我。這回有人告訴我，我有證據了，我就要責問這個犯毛病的人了！但是你們先不要恐懼，不要怕，小小的事情我也不問；等你們實在有大的事情，我再問，小的事情我不管的。

誰是我的助手？這果某是我的一個助手，將來你們誰去偷東西，他也看得見的；誰去殺人，他也看得見的。將來如果我願意管閒事的時候，隨時都有事情可以管；我若不願意管閒事呢，什麼事情也可以沒有的。所以你們每一個人，想偷東西的人，也不要害怕；想我不讓我知道的事情的人，也不要害怕，我暫時還不管這些個閒事！

牆宇之間，則復觀壅：這個「壅」字，有的經本上是「塞」字。「牆」，就是牆壁；「宇」，就是近簷那個地方。「壅」，就是壅塞了、不通了；有縫的地方是通了，沒有縫的地方它就不通了。這牆宇之間，就壅塞不通。分別之處，則復見緣：在有分別之處，就又見著一切的境界。或者山河大地、林泉，這一切一切，有高低，有好壞，有房廊屋舍，有這個水的地方，這就有一種分別心。有分別心，這就是一種「緣」。頑虛之中，遍是空性：在冥頑不靈這個虛之中，就到處見著空了，沒有什麼知覺那個地方有一個空。

(下期待續)

It used to be, when it was just me, that people might do something and not tell me about it, thinking that I didn't know. So, I wouldn't pay any attention to the matter either. Now I have a helper, a deputy. I've told him to tell me about the faults he finds in others. Now that someone is telling me, I have proof, and so I can cross-examine anyone who is at fault. But you should not be afraid. I don't intend to ask about small matters. If something of major importance happens, then I will ask.

This disciple is my helper and if anyone steals something, my helper sees it; if anyone kills someone, he knows it. If I want to tend to trivial matters I can do so at any time. If I do not want to tend to trivial matters, then there is no matter at all. So those of you who are thinking of stealing things, don't be afraid. Those of you who want to do things which you don't want me to know about also needn't be afraid. For the time being I am not paying any attention to these small matters.

Facing walls or houses your vision is hindered. In some editions of the sutras, the character 「壅」 is written as 「塞」

(blocked). 「牆」 refers to a wall; 「宇」 refers to the area near the eaves. 「壅」 signifies being obstructed. Where there are crevices, seeing penetrates, but where there are no crevices, there's no penetration. Within these walls or houses, everything is blocked and obstructed. **Your vision is causally conditioned in such places where there are forms of distinctive features.** The places where there are distinctions are all the states you see, whether they be mountains, rivers, the great earth, groves, fountains, everything which can be distinguished - high and low, good and bad, houses, porches, verandas, cottages, and waterways. Those are distinctions made by the mind, and therefore are conditions. **In dull void, you can see only emptiness.** Dark, dull emptiness, devoid of efficacy, is the place where there is no awareness; there is emptiness.

(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)

定有什麼好處呢？本來定是沒有什麼好處的。不過人想要得到智慧，一定要修定；要是沒有定，就沒有智慧。你的心太散亂了，就沒有定；沒有定，就沒有智慧。智慧就是從定得來的，所以你想要不愚癡，就要修定。

我現在再給你們介紹一個人，這個人講他打坐時，總覺得要掉到山澗裡頭去似的，所以很害怕。不錯，這是想得到禪定的一個開始。你在這個時候，不要怕，今天我藉著這個法會來開示開示，我以前沒有講過嗎？你在那兒打坐覺得頭上有個墨盤，有個大鐵，或原子彈在頭上，就要爆炸了。哦！這怎麼辦？這個時候不要著相，你一著相就容易入魔境界。一著相那真是有個原子彈在你頭上爆；不著相呢？靜靜的，沒有事，一定勝群魔。有定，什麼魔都跑了。你見著這個好像要跌到萬丈懸崖裡頭，這都是一種虛妄的妄境。為什麼是萬丈的懸崖呢？這就是表示你的業障。你過去生的業障，那種深法比萬丈懸崖都深。所以現在知道你的業障重，要趕快修道，不要生恐懼心。

(Continued from issue #307)

What are the advantages of samadhi? Basically, it has no advantages. However, people who aim to obtain wisdom need to cultivate samadhi. Without samadhi, there is no wisdom. When your mind is scattered, you do not have concentration; without concentration, you do not have wisdom. Wisdom comes from samadhi. If you want to be free from delusion, you need to cultivate samadhi.

Now let me introduce someone who said that when meditating he felt as if he were on the edge of a great precipice, on the edge of a very deep abyss, and was frightened. This is an initial indicator of wanting to develop samadhi. Here one must be particularly fearless. I will take this opportunity today to talk about it. Didn't I mention this before? If you are meditating and you feel that there is a great slab of iron suspended above your head on the verge of breaking loose, or if you feel a bomb is about to go off, do not be affected by it, because if you do, it will be quite easy to enter the realm of the demons. If you become attached to such phenomena, the 'atomic bomb' you feel over your head may very well go off. If, on the other hand, you pay no attention to them, demons cannot come near you, and in fact they will have to run away. The mental state in which a huge crevasse appears while you are in meditation represents your karmic obstacles, which are heavier and deeper than a ten-thousand-foot abyss. Now that you know how heavy your karmic obstacles are, you should be urged to quickly cultivate the Way and not be fearful.

又在打坐時覺得非常自在，自在自在真自在，難以形容，說不出來那麼自在了。要是得到這種自在，就把什麼都忘了。我不是說色界著味禪，味禪那種滋味，比任何情形都快樂，比你男女結婚也快樂，比你吃任何的麻醉品，什麼藥都快樂，那一種的境界簡直是說不出。所以說，自在自在真自在，難以形容，說不出來的，這是如人飲水，冷暖自知。就好像喝茶似的，這個茶是涼的，自己才知道；這個茶是熱的，你自己也知道。這個境界一定要過來人才明白。什麼叫過來人呢？從這條路上走過來的。哦！你一說，他就知道你這是到什麼階段上，到什麼程度上了。好像這個人現在在四禪裡邊，將要得到離生喜樂地這個境界。可是這個境界不算一回事，不要以為這是不得了了，這是很平常的，修禪只要有一點誠心，誰都可以得到的。因為那一種的快樂法，沒有能和它比的，所以這叫離生喜樂地——將要離開煩惱，得到這快樂了，這是定的一種。

慧就是智慧，有智慧。有智慧有什麼用？有智慧就不會走錯路了。現在為什麼顛顛倒倒的，以苦為樂？你背覺合塵——背了覺悟的道理而合六塵的道理，為什麼呢？就因為你沒有智慧，可是愚癡的人卻以這一種痛苦，視為是快樂，其實這是最愚癡的。

要勤修戒定慧，這一個勤字，你們聽經，不必聽多了，只聽一個字，那都用之不完，什麼字呢？就是一個「勤」字就夠了。勤修戒，勤修定，

Sometimes, when you sit in meditation, you may feel very at-ease. It is an indescribable and inef-fable state of being 'at ease, at ease and truly at ease'. When you reach this state, you are so joyful that you forget everything else. This is a taste of dhyana, the most blissful experience in the world of form, which far surpasses connubial pleasures or pleasures from taking intoxicants. That's why it is said that the state of 'at ease, at ease and truly at ease' is indescribable. It is compared to drinking water or tea. Only the one who drinks it knows whether it is cold or hot. The same principle holds true of the flavor of dhyana.

If you have experienced this state, you know what it is like. You can tell what stage or level someone has reached as soon as they describe it, such as when one is about to reach the Ground of Joy from Leaving Birth, one of the Four Dhyanas. Nonetheless, this is an ordinary state so don't make a big deal of it. Anyone who cultivates sincerely can attain this. That kind of bliss is incomparable. It is called Ground of Joy from Leaving Birth because one is about to leave afflictions and obtain bliss. This is one form of samadhi.

What is the use of wisdom? With wisdom, one will not go down the wrong road. Why are you so upside-down, and take suffering as bliss? It's because you turn your back on enlightenment and unite with the six defilements. Why did you do that? It's because you do not have wisdom. Indeed, fools mistake suffering as bliss. This is most stupid.

You must diligently cultivate morality, samadhi, and wisdom. You do not need to listen to too many sutra lectures. Just this one word, "diligence", is enough to draw upon endlessly. Diligently cultivate morality. Diligently cultivate samadhi. Diligently cultivate wisdom. You



勤修慧。要修才能得，不修就不能得，一定要修的。不要不聽師父教，不要不聽師父話，要聽話的。還有一個叫息滅貪、瞋、癡。方才我說這個息，不就是懶惰嗎？為什麼叫它懶惰？就因為它停止了，休息了。休息不是懶是什麼？休息就是懶，懶就是停止了。但是這個休息什麼？休息貪、瞋、癡，令貪瞋癡休息。啊！貪心停止了，瞋心停止了，癡心停止了。貪，你什麼也不要貪，世間所有的一切物質享受，一切一切都不要貪。瞋，也不要發脾氣，不要有脾氣，不要發火，把你們所有的脾氣都布施出來。布施給誰呢？布施給我，布施給師父。師父要大大的火，大大的脾氣，好令你們這些徒弟害怕，不然師父也像個棉花包似的，這麼軟軟的，那這些個徒弟就都不怕了。不怕，就都不修行，不修行就是懶惰了。

以上是沙門勤修戒定慧，息滅貪瞋癡，這種種的意思。

「偽作沙門，心非沙門」：偽是虛偽，虛偽是假的，不是真的。他心裡不行沙門的道，不單不勤修戒定慧，也不息滅貪瞋癡。他說貪瞋癡越多越好，戒定慧把它忘了，一點都不記得，那是最好的。所以這叫偽作沙門，是一個虛偽的沙門。這種沙門，心裡不行慈悲，不行忍辱，不行六度萬行，他存心不是作沙門的事。那怎麼樣的呢？「破用常住」：常住的東西，就是最少最少那麼多的東西，甚至於是一張紙，也不可以隨便把它糟蹋，也不可以隨便把它毀壞了，為什麼

must cultivate to acquire these. Without cultivation, you will not acquire morality, samadhi and wisdom. You must listen to your master and follow his teaching.

Also, you must put greed, hatred and delusion to rest. Did I not say resting is laziness? Why? Because laziness means stopping what you're doing and resting. So, doesn't resting imply laziness? Resting shows laziness, which puts a stop to what you're doing. But this resting is about putting greed, hatred and delusion to rest. Ah! Greed has stopped. Hatred has stopped. Delusion has stopped. When greed is put to rest, you are not greedy for any materialistic pleasures and everything else. When hatred is put to rest, you do not get angry. You do not flare up. Give away your hot temper. To whom? To me, to your master. A master needs a huge fiery temper to scare his disciples into cultivation. Disciples are not afraid of a master as soft as cotton; hence they do not cultivate and become lazy.

The above are the various meanings on how Shramanas should diligently cultivate precepts, samadhi and wisdom, and put greed, hatred, and delusion to rest.

There are **beings who pretend to be Shramanas but in their minds are not Shramanas**. They are phony and not genuine. In their hearts, they do not walk the path of shramanas. Not only do they not practice morality, samadhi, and wisdom; they do not put an end to greed, anger, and delusion as well. They said the more greed, anger, and delusion they have, the better; and best of all to completely forget morality, samadhi, and wisdom. They pretend to be shramanas. They are phony shramanas who do not practice kindness, compassion, patience, the Six Perfections and the Myriad Practices. They purposely preclude things that Shramanas do. So, what do they do?

Destroy the things of the Eternally Dwelling. Items belonging to the Triple Jewel, even small ones, cannot be wasted or casually ruined. Even though it is only a piece of paper, add it up and one turns into many. Even if you casually damage

呢？雖是一張紙，但積少而為多，由一張而變成多張。所以你即使把一張紙隨便損壞了，這也就是破用常住。還有一句話說：「一草一木不得不予而取。」人家沒給你，你就拿了，這就是偷盜。即使是偷盜一根草、一根木頭，沒有得到主人的許可，你就拿走了，這就是偷。一切一切，都不可以隨使用其他人的東西，你用其他人東西，其他人不知道，這就是偷，犯盜戒了。

「一針一線皆為布施」，就是一根針、一條線，人家送給你，這也叫布施。所以不可隨便破用常住，凡是常住的東西，即使是出家人，對廟上所有的東西，都不可以隨便拿來送給人的。要是這個東西是我私人的，這是可以的。譬如：我有一件衣服，不穿了，送給人，這可以。那麼公共的東西，不怕最少的，連這麼一條線，也不可以隨便說，這個我送給你，令你對我有一點好感。這叫私人買好，私人結交。令這個人對我有好感，他好護法我，好供養我，這是錯誤的，我們對於這一點要特別注意。所以破用常住，不是說很多的才謂之破用常住，就是一張紙、一條線，最小的，甚至一粒米，我私自用我私人的感情來送給人，這都叫破用常住的。就是出家人也是不可以的。私人的東西，我有權送給人，而公家的東西，就是一枝香也不可以送給人的。

「欺誑白衣」：欺就是欺騙，誑是不講老實話、盡騙人。欺誑也就是盡欺騙人。白衣就是居士，在家人。「違背戒律」：違背五戒、十戒、十重四十八輕戒、二百五十條戒。違背

just one sheet of paper, you destroy the things of the Eternally Dwelling. There is a saying, "Do not take even a blade of grass or a splinter of wood without permission." Taking without permission is stealing. Do not use other people's things without prior consent of the owner; otherwise, that counts as stealing. Doing so is a violation of the precept against stealing.

'A needle and a thread are also offerings.' Even simple things such as a needle and a thread given to you count as an offering. All offerings are considered as properties of the Eternally Dwelling. They may not be used carelessly and most certainly may not be given away. Even monastics cannot give away things belonging to the temple. You may give away your personal belongings, such as a piece of clothing that you no longer wear. However, communal items, even something as minute as a piece of thread, cannot be casually given away to win friends. It is wrong to ingratiate with people to make them feel obliged to aid and support you.

Monastics must pay particular attention to this. *Destroying the things of the Eternally Dwelling* applies not only to a large quantity of items; even giving away a sheet of paper, a piece of thread, or even a grain of rice count. When you give away anything that belongs to the temple, based on your personal feeling, you are destroying the things of the Eternally Dwelling. Even monastics should not give away communal items, even just a stick of incense. You can only give away your own personal items.

Those **who deceive** and lie to **lay people, who go against**, or violate, **precepts** such as the Five Precepts, the Ten Precepts, the Ten Major and 48 Minor Precepts, or the 250 Precepts. **And who commit many other**, not just one, but unim-

就是不遵守戒律。「種種造惡」：種種就不只是一樣了，有想像不到的。總而言之，你造什麼惡，就是什麼惡，這叫種種造惡。「如是等輩」：像這一類的人。等輩是這一類的人也。「當墮無間地獄」：都是應該墮到無間地獄的。「千萬億劫求出無期」：在千萬億劫那麼長時間，也都沒有求得出離的時候。

若有眾生。偷竊常住財物。穀米。飲食。衣服。乃至一物不與取者。當墮無間地獄。千萬億劫。求出無期。

「若有眾生」：假設若有這一類的眾生。「偷竊常住」：偷竊廟上的東西。什麼東西啊？「財物、穀米、飲食、衣服」。以前有這麼一位大菩薩，他發願，發什麼願呢？他說：「假設若有人犯五逆、四重、十惡的罪，我都可以救他，唯獨他偷常住的財物，乃至一草一木，我也救不了他，因為我沒有法子救得了他。或者這個人殺過八萬四千那麼多的父母，像這麼多重的罪孽，我也可以救他，我本著我的願力，一定要把他救出來，出離地獄。但如果他偷常住的飲食、財物，乃至於一粒米，我也救不了他，我也不救他。」有一位菩薩發這種願。所以偷廟上的東西，罪是最大，我們信佛的人，對於這一點要清楚。凡是常住的財物、穀米、飲食，「乃至一物不與取者」：乃至於一個小小的東西，要是沒有經廟上主人送給你，你不要自己去拿，這叫不與取者。要是這樣子，「當墮無間地獄」：應該墮落到無間地獄去，「千萬億劫，求出無期」。

(下期待續)

aginable evil deeds will fall into Relentless Hell where for thousands of billions of eons they will seek escape in vain. Generally speaking, many other evil deeds include every single evil deed/offense committed.

Beings who steal the wealth and property of the Eternally Dwelling, including grains, food and drink, and clothing, or who take anything at all that was not given to them, will fall into the Relentless Hell where for thousands of billions of eons they will seek escape in vain.

If there were beings who steal the wealth and property of the Eternally Dwelling. What do they steal? Money, grains, food and drink, or clothing that belongs to the Eternally Dwelling. In the past, there's a great Bodhisattva who made the vow, "If there are people who committed the Five Rebellious Acts, the Four Heavy Offenses, or the Ten Evil Deeds, I can save them. For those who have killed as many as 84,000 of their parents or those who have committed such heavy offenses, I can also save them. Using the power of my vow, I will certainly rescue them from the hells. However, if they steal from the Eternally Dwelling, whether it be a blade of grass or a splinter of wood, I cannot save them because there is no way for me to save them. If they steal food and drink, monetary goods, or even just a grain of rice from the temple, I cannot and will not save them." A Bodhisattva made such a vow.

So, stealing from the Eternally Dwelling is the gravest offense. As Buddhists, we must be very clear on this point. Without permission from the monastery, do not take anything, be it items of value, grains, or food and drink. Do not take anything that was not given to you. If you do so, you will fall into **Relentless Hell where for thousands of billions of eons [you] will seek escape in vain.**

(To be continued ...)

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

(接上期)

念佛是這樣，念經也是這樣，持咒也是這樣。在這情形之下，想打妄想也打不起來。修行並不容易的，看果真(三步一拜的恆實師)爲什麼他發願不喝牛奶？因爲他知道牛奶的厲害。一喝牛奶，便有一股牛性；牛性來了，比老虎還要厲害。

凡是對身體有營養的東西，你身體若不缺，都不能用的。用了，就有很多麻煩，所謂「過猶不及」，太過和不及都是不好的。

娑婆世界的眾生，一舉一動，都是貪，都是瞋，都是癡。世間法，他用貪瞋癡去修行；出世法，他還是用貪瞋癡去修行。修行，他貪著開悟，坐了兩天半禪，想要開悟；修了兩天半法，想要有神通；念了兩天半佛，便想得到念佛三昧！你看這貪心多大，都是貪心鬼的表現。

修行，要把它看作各人的本分，不需要貪，久而久之，功德自會圓滿，菩提果也會成就。本來應該成功的，貪多卻嚼不爛，吃飯要一口一口吃，把一碗飯統統塞到嘴裏去，擠得口裏一點地方也沒有，你說這怎樣吃？嚼也嚼不動，更嚥

(Continued from issue #307)

Not only should we recite the Buddha's name this way, we should also recite Sutras and mantras this way. In this state, we cannot indulge in idle thinking even if we want to. Cultivation is really not easy. Take a look at Guo Zhen (Master Heng Sure, who cultivates "three steps, one bow.") Why did he make a vow not to drink milk? Because he knows how harmful milk is. As soon as he drinks milk, a bovine nature appears, and this bovine nature is more fearsome than a tiger.

As long as our diet isn't deficient and our bodies are in balance, we don't need to eat nutrient-dense food. If we do, we'll have a lot of trouble. That is to say, "Too much is the same as too little." Neither excess nor deficiency is good.

The deeds of living beings in the Saha World are full of greed, anger, and delusion. We pursue worldly matters with greed, anger, and delusion. We also use greed, anger, and delusion in cultivating world-transcending dharmas. As we cultivate, we have the greed for enlightenment. We sit in meditation for two and a half days and expect to be enlightened. We cultivate a Dharma for two and a half days and expect to gain spiritual powers. We recite the Buddha's name for two and a half days and expect to have the Samadhi of Buddha Recitation. Look at how huge that greed is! These are the behaviors of a greedy ghost!

We should take cultivation as our basic duty. There's no need to be greedy. Over time, our merit and virtue will naturally be perfected, and we'll accomplish the fruition of Bodhi. It may be that we were due to accomplish it, but then we bit off more than we could chew. Eat one mouthful at a time. Stuffing too much food into our mouth at once leaves no room for chewing. How can we eat that way? We can neither chew nor swallow it. Eating is a

不下去。吃飯是最簡單的比喻。這叫「貪多嚼不爛」。

修行，要行所無事，不要有貪心，不要想我要如何如何？我想開悟，我想得神通。哪會這樣快？把種子種到地下，要等它慢慢長出來；時間到了，它自然成熟。古人說：「鐵杵磨繡針，功到自然成。」但是你要不怕費事，時間久了，自然會磨成針。

所以修道，就要去毛病。什麼是毛病？你歡喜喝茶，這是毛病；歡喜喝牛奶，這是毛病；歡喜打妄想，也是毛病。如果你一切貪圖自在，用功便不相應。用功，是不怕苦、不怕難、不怕疲倦，才會有成就。在這裏要向你們諸位道歉，因為我歡喜說笑話，所以你們胖的人，聽我說了以後，不要急著去減肥。要不然又變成頭上安頭，弄出很多麻煩來。

(下期待續)

(上承自第 15 頁)

要麼非常懈怠，要麼非常精進，然後希望修得什麼通。其實通通都不對。上人已經說了：「緊了繃，慢了鬆，不緊不慢才成功。」我們不是用 mood and energy 來修行的，要用平常心。我們可以把一個月的飯一次吃完嗎？也不行啊！總之要不緊不慢才成功。所以我們在末法時代，真的善知識不多的。但是要看我們自己的心，所謂不是饞貓不偷嘴。如果你不貪，任何東西到你面前，你也不會有興趣的。但是，假如開了一個門，貪戀的東西就會接踵而來，源源不絕的。

(下期待續)

very simple analogy. This is called "biting off more than you can chew."

When we cultivate, we should regard it as if nothing special is going on. Do not be greedy. Do not speculate on the outcomes you want, i.e. I want to get enlightened; I want to get spiritual powers. It is not that quick. When farmers plant the seeds in the ground, they wait for the seeds to sprout. When the time is right, the sprouts will ripen. The ancients had a saying, "Grind an iron bar down to a sewing needle. When effort is duly applied, success will naturally come." If you are not afraid of the tedious work, with time, the iron bar will naturally be grounded to a needle.

Hence, in cultivation of the Way, we must get rid of our faults. What are our faults? Liking to drink tea is a fault. Liking to drink milk is a fault. Liking to entertain idle thoughts is a fault. If you always crave comfort and ease, then your efforts will never elicit a response. If you don't fear suffering, difficulty or fatigue, you'll succeed in cultivation. Now I want to apologize to all of you here. You see, I like to crack jokes, so those of you who are overweight should not rush to go on a diet after listening to my advice on eating. If you do, you will be "adding a head on top of the head you already have," and causing yourself much vexation!

(To be continued ...)

(Continuing from page 15)

We are either too lax, or overly diligent, hoping to gain some kind of spiritual power. In fact, these are all wrong. Venerable Master had already said, "Pull too tight, it snaps; too slow, it slackens. When it's neither too tight nor too slow you will succeed." Don't use impulse and enthusiasm to cultivate. Instead, use an ordinary mind. Can we eat a month's worth of food all at once? No! In short, we can only succeed when our practice is neither too rushed nor too slow. In the Dharma-Ending age, true good advisors are scarce. We need to be constantly watchful of our mind. As the saying goes, "A cat that doesn't crave food won't steal a bite." If you do not have greed, you will not be interested in anything presented to you. However, once you open a small door, cravings will pour in without end.

(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)

什麼叫懺悔呢？就是不好意思，知道羞恥。知道對不起天，對不起地，對不起自己，對不起他人。慚天愧地，慚己愧他，要有一個羞恥的心。然後你必須要真認自己錯。假如我們連自己的錯都不知道，那我們怎麼修呢？

這位家長給我很大的啓發。一個出家人對她講話，而且是在談正當的事情，她竟然嘴巴一直念佛。應該念佛的是這個出家人，這個校長，但是反而那個家長拼命念佛。所以我很擔心，我們現在有些人學佛修行，不是太懈怠，就是太精進了。正如以前上人罵我們說：「你們阿貓阿狗，都來跟我講閉關閉關。你們簡直不知道什麼是閉關。」我們剛出家的時候很要強。是法師告訴我們，有個沙彌尼出家非常勇猛，她說她一生，最起碼要證得四果阿羅漢。我聽了，好慚愧啊！我沒有這個雄心壯志，怎麼教她們呢？後來才知道台灣的水果和尚，師父說他證得初果阿羅漢。是法師她們還說：「哈？只有初果而已啊！」師父說：「你以為初果很容易證嗎？」

我們很天真，其實很無知，不知道什麼叫修心。不是太過就是不及。

(下轉至第14頁)

(Continued from issue #307)

What is repentance? Repentance is feeling remorse and a sense of shame, to know that we have failed Heaven and Earth, ourselves and others. We should feel humbled and ashamed before Heaven and Earth, before ourselves and others. We should have a heart of humility. Then, we must truly acknowledge our faults. If we don't even recognize our faults, how do we begin to cultivate?

A parent gave me a very big enlightenment. While a monastic was talking to her about official matters, she kept reciting Buddha's name aloud the whole time. The monastic - the principal, was supposed to diligently recite the Buddha's name, but instead, it was that parent who kept reciting non-stop. I am really concerned that nowadays some people study and practice Buddhism either too laxly or too diligently. Just as the Venerable Master once scolded us, saying, "You Tom, Dick and Harry all came to me talking about going into seclusion. You don't even know what seclusion is."

We were ambitious when we first became monastics. Dharma Master Shr told us about a novice nun who was extremely diligent when she first became a monastic. She said that in this lifetime, she must attain at least the level of Arhatship of Fourth Fruition. When I heard that, I felt humbled. I didn't have this kind of ambition. How could I possibly teach them? Later we learned from Venerable Master that the "Fruit Monk" in Taiwan achieved the state of Srotāpanna, the Arhatship of First Fruition. Dharma Master Shr and others were surprised and said, "Only Srotāpanna?" Venerable Master replied, "Do you think it was easy to attain the state of a Srotāpanna?"

We are naive and, quite frankly, ignorant. We don't understand what it means to cultivate the mind. We either go too far or fall short.

(Continuation in Page 14)



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金輪聖寺

2026年7、8月每週法會時間表 Schedule of Weekly Events – July and August of 2026	
日期	法會
7/5 (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
7/12 (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
7/19 (星期日)	誦阿彌陀經, 念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation 8:00 am - 2:00 pm
7/26 (星期日)	慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 8:00 am - 2:00 pm
8/2 (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
8/9 (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
8/16 (星期日)	誦阿彌陀經, 念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation 8:00 am - 2:00 pm
8/23 (星期日)	預祝盂蘭盆節法會 (誦盂蘭盆經、報父母恩真言) Celebration of Ullambana (Recitation of Ullambana Sutra, True Words for Repaying Parent's Kindness) 8:00 am—2:00 pm
8/30 (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
10/25 (星期日)	敬老節午宴 Honoring Elders Day Luncheon
	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.*