



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

阿彌陀佛壽無量 接引眾生常寂光
一句洪名超三界 萬佛聖號化十方

Verse in Praise of the Buddhas and Bodhisattvas

Composed by Venerable Master Hsuan Hua

Consecration of Amitabha Buddha

Amitabha Buddha — limitless lifespan;

Receives and guides all beings to the Land of Eternal Stillness and Light.

Transcend the Three Realms with one utterance of His mighty name.

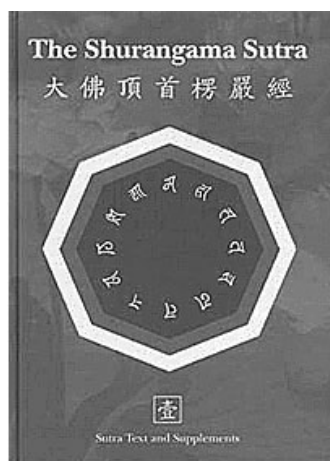
Ten thousand Buddhas' sacred titles transform the worlds in all directions.

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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)

鬱孛之象，則紆昏塵：「鬱」，就是有地氣的地方；地氣，就是在那個地上有陽燄。沒有太陽的時候，看見好像冒煙似的，有煙（smoke）；等太陽一出來，什麼都沒有了，這叫陽燄，這就叫「鬱」。「孛」，就是那個地方有飛沙，這風颳得有一些個沙土飛揚，這都叫「孛」。這個陽燄和颳沙塵起來的現象，就叫「鬱孛之象」。「則紆昏塵」，這個「紆」就是彎彎曲曲，不直的樣子。你看那個有陽燄的地方，就是看著這麼一條一條的、一縷一縷的，它很不直的；「紆曲而行」，就是走的彎路，不是走直路。「則紆昏塵」，昏就是很黑暗的。

澄霽斂氛，又觀清淨：雨霽天晴的時候，又看到清淨了。「澄」，就是澄清了。「霽」，就是本來天下雨，方才天晴，沒有雨下了。「斂」，是收斂。「氛」，就是氣氛；好像下雨的時候，有一股霧氣，那就叫「氛」。

阿難！汝咸看此諸變化相，吾今各還本所因處。云何本因？阿難！此諸變化，明還日輪。何以故？無日

(Continued from issue #308)

Your vision will be distorted when the objects of seeing are shrouded in dust and vapor. “Vapor” refers to the places where mist rises up from the earth. When there is no sun, the vapors look like smoke, but when the sun comes out, there is nothing there at all. “Dust” refers to a place where the wind picks up the dust and sand and blows it about. Both mist and dust darken the air and distort it, like the distortion caused by heat-mirage, which makes things appear wavy and not straight.

You will perceive clearly when the air is fresh. The text refers to a freshness like the pure, clear sky just after a rain. “Fresh” air refers to the moist, clean atmosphere. The rain has stopped. 「斂」 means to subside or withdraw. 「氛」 refers to the atmosphere; for instance, the mist that appears when it rains is called 「氛」.

Ananda! observe all these transitory characteristics as I now return each to its place of origin. What are the basic origins? Ananda! among all these transitions, the ‘light’ returns to the sun. Why? Without the sun there is no light; Therefore, the reason that light belongs with the sun, and so

不明，明因屬日，是故還日。暗還黑月，通還戶牖，壅還牆宇，緣還分別，頑虛還空，鬱孛還塵，清明還霽。則諸世間，一切所有，不出斯類。

阿難！汝咸看此諸變化相，吾今各還本所因處：佛又告訴阿難說，現在你看一看這一些個明暗、通塞、異同、清濁，這種種的相有八種。我現在把它們每一種，還給它所來的地方。「因處」，就是它來的地方。它從什麼地方來，我把它還到什麼地方去，這就叫「還本所因處」。**云何本因：**怎麼叫「它本來所來的地方」呢？從什麼地方來的呢？**阿難！**你現在諦聽，我現在講出來給你聽，你要特別注意！

此諸變化，明還日輪：這八種的變化相，這個明，我把它給回太陽去。**何以故？無日不明：**為什麼？若沒有太陽，就不光明了。那麼不光明，這個明就回去了，回到什麼地方去？回到太陽那兒去了。**明因屬日，是故還日：**因為有太陽光，才有明，所以這個明就是屬於太陽的；因為這個，所以我把這個明就還給太陽。你說對不對啊？阿難！你有沒有什麼意見哪？佛看這個地方，阿難是不是又有了疑問，或有了說辭，或有問題要提出來問了；可是阿難也沒有口開了，no question（沒有問題），所以佛就繼續說了。說什麼呢？

暗還黑月：這個黑暗，我就把它還給黑月去。這個「黑月」，不是一定說是有月光那個月，是沒有月光就叫黑月。一個月，有半個月叫「白月」，有半個月的時間叫「黑

it can be returned to the sun. 'Darkness' returns to the new moon. 'Penetration' returns to the doors and windows while 'obstruction' returns to the walls and eaves. 'Conditions' return to distinctions. Dull void returns to emptiness. 'Darkness' and 'distortion' return to the mist and haze. Bright 'purity' returns to freshness, and nothing that exists in this world goes beyond these kinds.

The Buddha went on to say, "**Ananda! observe all these transitory characteristics as I now return each to its place of origin.**" Whether they be light or darkness, penetration or obstruction, conditions or dull emptiness, purity or turbidity, all these eight kinds of characteristics can be returned to the place they came from.

What are the basic origins? What are the places they come from? **Ananda! among all these transitions:** you should listen and be particularly attentive to what I am going to explain to you about these various transformations, these eight kinds of transitory characteristics.

The 'light' returns to the sun. Why? Without the sun there is no light. I'll give light back to the sun. Without the sun, there is no light; when there is no light, the light has returned to the sun. **Therefore, the reason that light belongs with the sun, and so it can be returned to the sun.** Therefore, I'm taking the light and returning it to the sun. Would you agree Ananda? Do you have any opinion?" When the Buddha looks at this, Ananda didn't open his mouth, although if he had had another doubt or a question or something he wished to say, he could have spoken at this point, but he didn't, so the Buddha continued speaking:

"'Darkness' returns to the new moon. I'll give the darkness to the new moon. In Chinese, the full moon is called *bai yue*, "white moon," and the new moon is called *hei yue*, "black moon," but this does not mean that the moon gives off a black light. A month consists of two halves: the

月」。「黑月」，指的是月亮漸漸沒有的那段時間。所以這個「黑月」，有的人說是「月亮黑了」。不是！是這天沒有月亮。所以這個地方，不要以文害義，不要食古不化。吃東西下去，你要會消化；這個經的文也是這樣子，你若食古不化：「啊，這黑月，大約是月亮黑了吧？」沒有讀過多少書的人，一看見這「黑月」，就：「喔，《楞嚴經》上說還有黑月呢！月亮是黑色的。」你說這弄到什麼地方去了？

通還戶牖，壅還牆宇：門和窗有縫、有孔、有通達、有通風的地方，這還給戶牖去。壅塞不通的地方，就還給牆和宇。**緣還分別，頑虛還空：**這個緣，就還給分別這個心。頑虛這個地方，就還給空。**鬱宇還塵，清明還霽：**有一種塵的境界，就還給塵。這個清明，就給回晴天去。

則諸世間，一切所有，不出斯類：現在我所說這八種的相，有四對，各有所還。那麼這個世間，所有一切一切的，由少而多，由近而遠，你推廣都不出這些種類。「斯類」，就是這些類；就是都不出以上所說這八種變化的相貌！

汝見八種見精明性，當欲誰還？何以故？若還於明，則不明時，無復見暗。雖明暗等，種種差別，見無差別。

汝見八種見精明性，當欲誰還：上邊我所說這八種的變化相，你能見到這八種的這種見精明性，是應該

"white moon" phase and the "black moon" phase. The "black moon" refers to the period when the moon gradually disappears from view. Some people interpret "black moon" to mean the moon itself has turned black—but that is not the case; it simply means there is no moon visible in the sky during this time. Saying that the moon has turned black is a literal translation and the meaning is distorted. When you eat, you should be able to digest the food, and it is the same with the text of the sutra. If you are rigidly literal-minded thinking, "Ah, this 'Black Moon'—does that mean the moon has turned black?" Someone with little education, upon seeing the term "Black Moon," might exclaim, "Oh! The *Shurangama Sutra* mentions a Black Moon! So, the moon is actually black." Just imagine where that line of thinking leads!

“Penetration” returns to the doors and windows while “obstruction” returns to the walls and eaves. The places that can be seen through can be returned to the doors and windows which have crevices and holes, while the obstructed places, where there is no seeing through, can be returned to the walls and eaves. **“Conditions” return to distinctions.** Conditions return to the mind which makes distinctions. **Dull void returns to emptiness.** The place where there is dull emptiness returns to emptiness at large. **“Darkness” and “distortion” return to the mist and haze.** Mist and haze are defilements of the atmosphere and can be returned to the dust. **Bright “purity” returns to freshness.** The bright purity can be returned to the fresh clear sky.

And nothing that exists in this world goes beyond these kinds. These eight kinds of transitory characteristics which I have discussed, these four pairs, include every single thing in the world, the many, the few, the far, and the near, everywhere you look. All return somewhere.

To which of the eight states of perception will the essence of your seeing return? Why do I ask? The answer lies in the fact that if it is returned to brightness, you will not see darkness when there is no light. Although such states of perception as light, darkness, and the like differ from one another, your seeing remains unchanged.

To which of the eight states of perception will the essence of your seeing return? What about your essential bright nature which is able to see the

還給誰啊？佛就問阿難。這個地方就包括著說，你看你還給誰啊？是不是沒有地方還哪？你還到哪個地方去啊？你講啦！你講這個見精明性是應該還給哪一種呢？沒有地方還吧！

何以故：爲什麼我說沒有地方還呢？若還於明，則不明時，無復見暗：假設你這個見精還給明的時候，那麼暗的時候，這個見就看不見暗了！可知它沒有還給明，才能看見暗。你若說這個見還給暗了，但是到明的時候，它還能看得見。所以它既沒還給明，又沒有還給暗。

雖明暗等，種種差別，見無差別：這個「差」字讀「疵」，應該讀去聲。差別，也就是「分別」。雖然這是單單說明、暗這兩種，其餘那六種也是一樣的，種種東西、種種的變化相，都有它的分別性；可是這個見，沒有差別。你說它有什麼分別呢？見明也是見，見暗也是見；見清也是見，見濁也是見；見通也是見，見塞也是見。你說，這個見有什麼分別呢？

有人就這樣講了，說：「這個見就是有分別！你看見明的就知道是明的，看見暗的又知道是暗的，這不是分別嗎？」不錯，這個是分別。但是你知道明暗這也不是個見，這是你那個分別心，你的攀緣心；你不要拿這個就當見了！你這個見，見什麼都是一樣的見，沒有分別的。你那個分別不是見，而是你那個分別心。所以這個地方

eight kinds of transitory characteristics which the Buddha has been discussing? “To what should it return to?” the Buddha asks Ananda. This brings up the question: to whom would you return it? Is there anywhere to return it to? Where else could you possibly return it? Tell me! To what kind of entity should this “essence of seeing”—this essential bright nature—be returned? There is simply nowhere to return it, is there?

“**Why do I ask?**” the Buddha said. Which one of these should the bright nature of your seeing-essence return to? What the Buddha is saying is, “To what are you going to return it to, since there’s no place to return it? **The answer lies in the fact that if it is returned to brightness, you will not see darkness when there is no light.** If you return your seeing essence to brightness, it should not see darkness; but in fact, it can see darkness. Therefore, it does not return to light. You can’t say that seeing returns to darkness, either, because when it is light, the seeing essence can still see.

Although such states of perception as light, darkness, and the like differ from one another, your seeing remains unchanged. Although only light and dark have been discussed here, it is the same with the other six kinds. The various things, the various appearances, the various transitory characteristics all have natures which are distinct from one another. But what differences would you say exist in seeing? What distinctions? When it sees light, it is seeing; when it sees darkness, it is seeing; when it sees purity, it is seeing; when it sees turbidity, it is seeing; when it sees through things, it is seeing; when it sees obstructions, it is seeing. What distinctions are there?”

Someone says, “There certainly are distinctions in seeing. When you see light, the seeing perceives that it is light. When looking at darkness, it knows it is darkness. Isn’t this the making of distinctions?” Not bad. Distinctions are being made when you perceive light and darkness, but not by your seeing; it is your distinction making mind, your mind which seizes upon conditions, that makes them. Don’t take that to be the seeing essence. Your seeing sees everything as equally without any distinction. Whenever you see, it is simply seeing. No distinctions are made. Your knowledge of light and darkness is a matter of your

要知道，我們每一個人要特別的注意，不要把這個分別心就當我們這個見精明元了！

諸可還者，自然非汝；不汝還者，非汝而誰？

你看，這個文章說得多好！這幾句話就把這個道理說得太明白了！**諸可還者，自然非汝；不汝還者，非汝而誰：**「諸」，就是那些。那些各有所還的變化相，那自然不是你的。而在你這兒，不到旁的地方去，不是你所能還的，那這不是你的，又是誰的？

要不是你的，你應該還給人哪！現在你還不出去，你給誰，誰也不要——你給明的，明的也不要；給暗的，暗的也不要；給清的，清的也不要你的；給濁的，濁的也不要你的。你如果能給出去，你就再也看不見了；所以這是你不能給人的，你沒有法子把它還給人的。你雖然證到初果，你也沒有這個神通把你的見送給旁人，令你自己沒有見了。你說，這不是你的誰的？你自己還不敢承認這是你自己的，還不明白！你這個阿難，太可憐了！所謂可憐愍者啊！

你看看！這十六個字，把這個道理就說得很清楚了。所以《楞嚴經》這個中文真好，你若想學中文，不學《楞嚴經》，那你中文沒有學好。你若學過《楞嚴經》，那以你的中文做出文章來，恐怕一般中國古來的秀才、舉人，都沒有你學問這麼好。所以《楞嚴經》這個文，你只要懂了幾段，已經就受用不窮，享用不完

mind. The distinctions you make are made by your distinction making mind. Everyone should be particularly attentive to this point. Don't take the distinction making mind to be the bright source of your seeing essence.

That which can be returned to other sources is clearly not you; that which can be returned nowhere is none other than you.

This particular section of text explains the doctrine extremely well in a few words! It says: **That which can be returned to other sources is clearly not you; that which can be returned nowhere is none other than you.** All transitory characteristics can be returned to something else. They are not yours. That which stays with you and does not go anywhere else, that which you cannot return to anywhere else - whose is it if not yours?

If it isn't yours, you should return it to someone else. You can't. Whoever you give it to does not want it. You give it to the light, but the light does not want it. You give it to the darkness, but the darkness does not want it. You give it to purity, but purity does not want it. You give it to turbidity, but turbidity does not want it. If you could give it away, then you wouldn't be able to see anymore. It is something you cannot give away. "Although you have accomplished the first fruition, you don't have the spiritual penetration to give away your seeing to someone else so that you yourself will have no seeing," the Buddha is telling Ananda. "If it isn't yours, whose it is then? You still don't dare admit that it is yours, you still do not understand! Ananda, you are extremely pitiable!"

These few words explain the principle very clearly, and the Chinese text of this sutra is extremely fine. If you want to study Chinese and have not studied the *Shurangama Sutra*, your study of Chinese is not complete. If you have studied the *Shurangama Sutra*, then when you write essays in Chinese, it is probable that the best scholars of ancient China would not have been able to compare to the excellence of your written Chinese. To understand but a portion of the *Shurangama Sutra* text is of inexhaustible use. Those of you who like to study Chinese should not

了，這個文是真好的。你歡喜學中文的人，不要放過這個機會，不要「如入寶山，空手而回」，到那個寶山裏邊了，看見寶貝太多了，想拿起這個，把那個又放下了。

中國有一句話說：「黑瞎子擰包米，隨得隨失。」你懂得什麼叫「黑瞎子」？就是熊(bear)。牠好吃 corn，就是包米(玉米)，中國北方叫「包米」，又有人叫「包穀」；有這麼長，這麼粗，是吃的東西，甜甜的，長得這麼高。熊走到那個地方採包米，牠採這一個，就把那個放這裏；再採另一個，又把這個放那裏。牠這裏採，那裏放，以為牠採很多很多；到最後一看，只有一個，沒多的。

這就是你走到寶山裏了，我們現在講經，這就是寶山。我告訴你！這比世間寶山那個寶貝還有價值，比金、銀、琉璃、玻璃、碑磬、赤珠、瑪瑙，都有價值的。為什麼？你若明白一句經典，你就修行、用功，總也不退，往前勇猛精進，你就成佛了！所以你不要像方才說的 bear 似的，劈那個 corn，隨得到一點，隨又丟了；隨得到一點，隨又丟了；走到後面，一個也沒有。不要這樣子！

所以《楞嚴經》這個中文，是經文也好，意思也好，統統都好的，沒有不好的，只看你能不能接受。你若能接受、你若真明白了，不要說什麼，我用棒子打你，趕你走，說：「啊！走！走！走！」你都不會走的。所以這種境界不可思議的！

let the opportunity pass to study this superb text. Don't enter the mountain of jewels and return empty handed. When you enter the mountain of jewels, don't be so overwhelmed by all the gems that as you pick up one you've decided to bring back, you drop the other one you were holding.

There is a Chinese saying: "Like a black bear snapping off ears of corn—what is gathered is immediately lost." Don't be like the bear who goes into a cornfield to eat corn. The bear puts one ear of corn under one arm and then reaches for another ear of corn to put under the other arm. While doing that, he drops the first ear of corn. Then he reaches out to put a third ear of corn under the first arm, and he drops the second ear of corn. All the while he thinks he's loading up a lot of corn, but when he leaves the cornfield and takes a look, he finds out he's only got one.

This explanation of the sutra which you are now hearing is the mountain of jewels. In fact, it is far more valuable than the worldly gems such as gold, silver, lapis lazuli, crystal, mother of pearl, red pearls, and carnelian. Why? If you understand one sentence of this sutra, then cultivate the way and apply effort to your practice, never retreat, always progress vigorously with courage, you will become a Buddha. The value of listening to sutras far transcends the worldly treasures. Don't be like the black bear that picks the ears of corn and loses them as fast as he gets them!

The *Shurangama Sutra* is excellent in every aspect, i.e. the Chinese text, the sutra text, the meaning it conveys. There is nothing which is not good. It just remains to be seen if you can accept it. If you can accept it and you truly understand it, then no matter what happens, even if I beat you with a board to chase you out, "Ah! Go away! Go! Go!" you won't leave. This is an inconceivable state!

(To be continued ...)

(下期待續)

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)

(Continued from issue #308)

地藏白言。聖母。若有眾生。作如是罪。當墮五無間地獄。求暫停苦。一念不得。

「地藏白言」：地藏菩薩又對摩耶夫人，就是「聖母」說了，「若有眾生」：假設若有這一類的眾生，「作如是罪」：作像上邊所說的種種的罪業。「當墮無間地獄」：當墮落到五種無間的地獄裡邊去，「求暫停苦」：求暫時把這個苦停止了，「一念不得」：即使在一念這麼短的時間都不可得。

摩耶夫人重白地藏菩薩言。云何名為無間地獄。地藏白言。聖母。諸有地獄。在大鐵圍山之內。其大地獄有一十八所。次有五百。名號各別。次有千百。名字亦別。無間獄者。其獄城周匝八萬餘里。其城純鐵。高一萬里。城上火聚。少有空缺。其獄城中。諸獄相連。名號各別。

釋迦牟尼佛的母親——「摩耶夫人」，「重白地藏菩薩言」：又對地藏菩薩說了，「云何名為無間地獄」：怎麼叫無間地獄呢？「地藏白言」：地藏菩薩對釋迦牟尼的母親說了，聖

Earth Store continued, “Holy Mother, beings, who commit such offenses will fall into the Five-fold Relentless Hell where they will constantly seek temporary relief from their suffering but will never receive even a moment’s relief.”

Earth Store Bodhisattva continued, “Holy Mother, or Lady Maya, beings, who commit such offenses will fall into the Fivefold Relentless Hell, five kinds of relentless hells, where they will constantly seek temporary relief from their suffering but will never receive even a moment’s relief.”

Lady Maya further asked Earth Store Bodhisattva, “Why is that hell called Relentless?” Earth Store replied, “Holy Mother, all the hells are within the Great Iron Ring Mountain. There are eighteen great hells and five hundred subsequent ones, each have their own names. There are hundreds of thousands more that also have their own names. Relentless Hell is found within a city of hells that encompasses more than eighty thousand square miles. The city wall is made entirely of iron, towering ten thousand li high. A raging inferno blazes throughout the entire city. There is hardly any empty space. Within the city are many interconnected hells, each with a different name.

Lady Maya, Shakyamuni Buddha’s mother, further asked Earth Store Bodhisattva, “Why is that hell called Relentless?”

Earth Store Bodhisattva replied, “Holy Mother, all the hells are within the Great Iron

母啊！「諸有地獄」：所有的地獄，「在大鐵圍山之內」：在大鐵圍山的裡邊。「其大地獄」：其中的大地獄，「有一十八所」：有一十八個地獄是最大的。「次有五百」：其次有五百的地獄，「名號各別」：每一個名字都不同。「次有千百，名字亦別」：名字也不同。

「無間獄者」：這個無間地獄啊！怎麼叫無間地獄呢？「其獄城周匝八萬餘里」：這個獄的城，周匝有八萬多里那麼大。「其城純鐵」：這個城牆是用鐵造的。「高一萬里」：有一萬里那麼高。「城上火聚」：這個城上，東邊的火就射到西邊牆上去；西邊的火又射到東邊牆上去；南邊的火，放出來是射到北邊牆；北邊的火，又射到南邊的牆。這地獄裡到處都是這個火。又有種種的惡獸。「少有空缺」：很少有空缺的地方。「其獄城中」：這個獄的城中，「諸獄相連，名號各別」：名號都不一樣。

獨有一獄。名曰無間。其獄周匝萬八千里。獄牆高一千里。悉是鐵圍。上火徹下。下火徹上。鐵蛇鐵狗。吐火馳逐。獄牆之上。東西而走。

「獨有一獄」：單單有這麼一個地獄，「名曰無間」：它的名字就叫無間地獄，就是沒有間斷，不停止這個苦啊！總受苦。怎麼叫總受這苦呢？在地獄裡這個受罪的靈魂是誰呢？就是每一個造罪的人。每一個造罪的人，都有每一個人的靈魂，他在地獄裡受苦。譬如本來用火一燒，可以把他燒死的，或者用刀一

Ring Mountain. The eighteen great hells are the largest and the five hundred subsequent ones each have their own names. Each name is unique. There are hundreds of thousands more that also have their own and different names.

What is Relentless Hell? **Relentless Hell is found within a city of hells that encompasses more than eighty thousand square miles. The city wall is made entirely of iron, towering ten thousand li high. A raging inferno blazes throughout the entire city.** Fire shoots out from the west side of the city to the east side wall; and from east side to the west side wall. Balls of fire also shoot from the south side of the city to the north side wall; and from the north side to the south. There is conflagration everywhere in this hell. There are also many kinds of evil beasts. There is hardly any empty space. **Within the city are many interconnected hells, each with a different name.**

There is just one hell called Relentless. Its circumference is eighteen thousand miles. The wall of that hell is a thousand miles high, totally made of iron, and covered with a fire burning downward that is met by a fire burning upward. Iron snakes and dogs spewing fire race back and forth along the top of that wall.

There is just one hell called Relentless. This hell is named Relentless because in this hell, the torment is incessant, the suffering is non-stop. Who are the souls suffering in this hell? Those who committed offenses. Every person who committed offenses has a soul that undergoes suffering in hell. Typically, someone dies without being too conscious of the pain. For example, someone can be burned to death or guillotined. In both examples, the person doesn't feel any pain after death.



斬,就把他斬死了,但是斬死就沒有痛苦,如人死有什麼痛苦,也不知道。那麼在地獄裡,死是不是就不知道了呢?也是不知道。

可是隨著死,隨著又生,死了然後又活了。怎麼活的呢?地獄有兩種風,這兩種風叫什麼風呢?叫巧風。為什麼叫巧風呢?因為這個風太奇怪了。什麼風呢?在地獄裡的風,有一種臭風,又有一種香風。臭風把人一吹,人又活了,活了,就很醜陋的。而香風一吹,把人吹活了,相貌就很圓滿的。可是這個受罪的人,多數是用臭風來吹的;升天的人呢,就是用香風來吹的。香風一吹,相貌就生得圓滿,升到天上去;而臭風一吹,相貌就生得醜陋,像阿修羅似的。我前幾天不是講嗎?他這個面目上七八家子都搬到一起,做合股公司了,你說醜怪不醜怪?像這樣臭風一吹,又吹活了,所以無間是死了又生,生了又死,沒有間斷的苦。

「其獄周市」:這個獄的周圍,「萬八千里」:有一萬八千里這麼大的一個城。「獄牆高一千里」:這獄牆高有一千里。所以地府裡,在地獄裡看不見太陽,因為那個牆太高了,把太陽都給遮住了,因此地獄裡是黑暗的。但是幸虧還有火,憑這火你還可以看見一點東西。不過這個火是一種業火,把你燒得皮開肉爛,燒得很厲害的,令人受不了這樣的痛苦。我們人現在想一想,如果要是到那個地方,你說怎麼辦呢?在那個地方一時一刻都不自在,那真是不自在!不自在!真正不自在!

They do not know what suffering there is in dying. In the hells, are beings unaware of their pain after death? They are also unaware.

However, once they die, they are born again, then die and are re-born repeatedly. How do they come to life again? There are two kinds of wind in the hells --- putrid wind and fragrant wind, both known as Clever Breezes, which strangely enough, blow and revive the dead. Those resurrected by the putrid wind are born again but ugly. Those resurrected by the fragrant wind are good looking. The majority are revived by the putrid wind and continue to suffer in hell.

Those revived by the fragrant wind are destined for the heavens. The fragrant breeze makes beings beautiful; in contrast, the putrid wind makes beings ugly like asuras. A few days ago, I described a case in which all the facial features of a person bunch together tightly as if they were a partnership company. Isn't that ugly and weird? Revival by the putrid wind occurs instantly, and there is not the slightest interruption in the suffering.

Its circumference of this large city is eighteen thousand miles. The wall of that hell is a thousand miles high. Since the wall of that hell is one thousand miles high, all sunlight is blocked. Hence, it is dark in the hells. Luckily, there are fires in the hells that cast some light. These are the fires of karma, which roast and sear the skin, burning ferociously and causing people to suffer intolerable pain. Think about it. What would you do if you got there? Over there, every moment is not at ease. That's truly not at ease! Not at ease! Truly not at ease!



它高一千里,「悉是鐵圍」:這個城牆都是鐵造的,這個鐵又堅固又涼,這就表示眾生的業報太堅固了,到這個地方,心裡就涼了。啊!爭名的心也沒有了,奪利的心也沒有了。到那個地方,只有一個受苦。哎喲!苦啊!苦啊!真苦啊!所以到那個地方,把什麼心都沒有了。誰打你一巴掌,也覺得比這火燒的還好得多。踢你一腳,你覺得還沒有狗咬的那麼痛,所以那時候你知足了,生出一種知足感。「上火徹下」:這個城上面的火,就燒得通到城下邊。「下火徹上」:下邊的火又通到上邊去。

「鐵蛇」:這種蛇是鐵的。也有「鐵狗」:鐵狗在城的四角,每一個角有一隻這個大狗。城中有一千里,這狗也有八百里這麼高,每一個狗的頭上,又生出八個頭;每一個頭上,又有八個角。而狗有犄角,好像牛似的,這八個頭,共有六十四個角,這六十四個角,當牠頭一晃,來回這麼一攪啊,就變成火輪,就變成刀輪,好像刀似的。所以碰見哪個罪人,碰見誰,就用那個角把誰給捅壞。這長犄角的狗,誰看見過這一種的怪物?若沒有看見過,那可以去看一看,可是看一看,就不會回來了,不錯,一去就無蹤了,永無出期。到這個地方,不像看電影那麼好看的,你看完了可以回家。這看完了,就沒有家回了,也就是沒有自由了。「吐火馳逐」:這個狗和蛇,不單咬人,口裡還吐火,身上也有火。身上那火,燒得這火狗身上,又臭又腥,誰一聞到那股的腥味、臭味,會把你的五臟六腑噁得都要吐出來,你看

The thousand-mile-high wall is **totally made of iron**. This solid iron is firm and cold. It symbolizes the solidly firm karmic retributions of living beings. Once living beings get there, their hearts turn cold. Ahh! Their minds that compete for fame or profit are gone. In that place, there is nothing but suffering. Oh, no! Suffering! Suffering! Truly suffering! Over there, they experience no other thought besides suffering. If you were there, getting slapped on your face would be much better than being burned by fire; getting kicked would be less painful than being bitten by the hell dog. At that moment, you know how contentment feels. **And the city is covered with fire burning downward that is met by fire burning upward.**

Iron snakes and dogs...In each of the four corners of this 1000-mile-high city is a huge iron dog eight hundred miles tall. From the head of each dog arises eight heads, each of which has eight bull-like horns, making a total of 64 horns. As the heads turn about, the horns become wheels of fire and wheels of knives, which cut through like knives. When these iron dogs see an offender, they devastatingly stab him with their horns. Has anyone seen this kind of monster, a horned dog? You can go ahead and take a look if you wish, but let me tell you, you will not be able to come back. That's right. Once you go there, you will leave without a trace. You will forever have no exit date from that place. Going there is not like going to the movies. After watching the movies, you can go home. But when you go to the hells, there is no returning home, you have no such freedom.

Not only do these dogs and snakes bite, but they also **spew fire**. They have fires that burn their bodies which make them smell so noxious that anyone who smells it will vomit their very guts. This is not a pleasant feeling. It is intolerable.

這個滋味，真是不好受。所以不要說去看，你單單現在想一想，那都是很不自在的。「獄牆之上，東西而走」：鐵蛇鐵狗在這獄牆上邊，東跑西跑，來回互相跑。

獄中有床。徧滿萬里。一人受罪。自見其身徧臥滿床。千萬人受罪。亦各自見身滿床上。眾業所感。獲報如是。

「獄中有床」：地獄有一個床，這個床可不是給人睡覺的。幹什麼的呢？是在那兒令罪人受罪的床。

「徧滿萬里」：你說這個床有多大呢？有萬里那麼大。「一人受罪，自見其身徧臥滿床」：一個人在這兒受罪，也自見他這個身體徧臥滿床，在滿床上這麼徧著。「千萬人受罪」：有千萬人受罪，「亦各自見身滿床上」：也自己看見他自己的身，徧滿在這床上。「眾業所感，獲報如是」：這是一切的罪業、惡業所招感的，所以得到的果報就是這樣子。

又諸罪人。備受衆苦。千百夜叉及以惡鬼。口牙如劍。眼如電光。手復銅爪。拖拽罪人。復有夜叉執大鐵戟。中罪人身。或中口鼻。或中腹背。拋空翻接。或置床上。復有鐵鷹啗罪人目。復有鐵蛇繳罪人頸。百肢節內。悉下長釘。拔舌耕犁。抽腸剉斬。烱銅灌口。熱鐵纏身。萬死千生。業感如是。動經億劫。求出無期。

(下期特續)

You don't have to go there and look, just imagine it and you know it is totally devoid of ease. These iron snakes and iron dogs **race back and forth along the top of that hell's wall.**

In that hell, there is a bed that extends for ten thousand miles. One person undergoing punishment sees his or her own body covering the entire bed. When hundreds of thousands of people undergo punishment simultaneously, each still sees his or her own body covering the bed. That is how retributions are undergone by those with the same karma.

In that hell, there is a bed that is not for beings there to sleep, but to be tortured. The size of this bed **extends for ten thousand miles. One person undergoing punishment sees his or her own body covering the entire bed. When hundreds of thousands of people undergo punishment simultaneously, each still sees his or her own body covering the bed. That is how retributions are undergone by those with the same karma.** These are the retributions that correspond to the offense karma and evil karma committed by living beings.

What is more, these offenders undergo extreme suffering. Hundreds of thousands of *yakshas* and other evil ghosts display fangs like swords and eyes like lightning as they pull and drag the offenders with their copper-clawed hands.

Other *yakshas* wield huge iron halberds that they use to pierce the offenders' mouths and noses or stab their bellies and backs. They toss the offenders into the air and then catch them by skewering them with the halberds, or they let them drop onto the bed.

Iron eagles peck at the offenders' eyes and iron serpents wrap around their necks. Long nails are driven into all their limbs. Their tongues are pulled out, stretched, and then plowed through. Their internal organs are gouged out, sliced, and minced. Molten copper is poured into their mouths, and their bodies are bound with hot iron. Responses to their karma go on like that throughout hundreds of thousands of deaths and rebirths. They pass through hundreds of millions of eons seeking 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)

全世界都充滿天災人禍，黯淡無光，這表示人類的生命都有危險。這種殺人的戾氣，前所未有。我們知道有原子彈、氫氣彈、核子武器，現在還有雷射。這些殺人的利器，一旦使用起來，人類可能同歸於盡。

所以，時到今日，全世界充滿黑氣，黑業瀰漫，唯有依照佛法修行，才能消滅災禍於無形。哪個地方真有修行人，哪個地方的災難就少一點，若是遇到很多人聚在一起修行，共同的力量，便能消災化劫，無形中把暴戾之氣，改為祥和之氣。可是必先要腳踏實地，躬行實踐，依照佛法去修行。

大家拿出真心來念佛，念一句佛，虛空裏便有一度光明。若能懇切至誠地念佛，這光明便遍照三千大千世界，令三千大千世界的空氣化為吉祥，把染污、暴戾、災難的空氣改變過來。

萬佛聖城是世界上最光明的一個地方，因為萬佛放光，遍照寰宇。你在萬佛聖城，就算是打妄想，也比在世界上做最大的功德，還有功德。為什麼這樣說？因為萬佛聖城的人，人人向善，就是打妄想，多數打善的妄想，很少打惡的妄想。所以萬佛聖

(Continued from issue #308)

The whole world is full of natural disasters and man-made calamities. It has become a dark place without any light. The continued existence of humankind is seriously threatened. We are engulfed by a killing energy that has never existed before. We know about atomic bombs, hydrogen bombs, nuclear weapons, and even laser-cannons. If one of these lethal weapons were set off, the entire human race could easily be wiped out.

In the present time, a black miasma covers the entire world, and this karma of black deeds pervades everywhere. The only way we can avert calamity is to cultivate accordingly to the Buddhadharma. In any location where there are genuine cultivators, the disasters will be slightly lessened. If many, many cultivators could gather together and unite their efforts, they'd be able to eradicate disasters, invisibly transforming the violent energy into a positive, beneficial atmosphere. To make it happen, however, we must do real work, take firm strides, and honestly cultivate according to the Buddhadharma.

So let us bring forth our true minds and recite the Buddha's name! With a single recitation of the Buddha's name, a ray of bright light appears in the air. If we can recite the Buddha's name with utmost sincerity, the light can shine throughout the trichiliocosm. It can transform the atmosphere and the entire cosmos into auspicious energy, neutralizing the energy of violence, pollution, and disasters.

The City of Ten Thousand Buddhas is the brightest place on earth. When ten thousand Buddhas emit their effulgence, the radiance illuminates the entire universe. If you are within the City of Ten Thousand Buddhas, even when you indulge in idle thinking, your merit and virtue is still greater than any merit and virtue you could create elsewhere in the world. Why do I say this? Because everyone in the City of Ten Thousand Buddhas propense towards what is wholesome. Even if they entertain idle thoughts, those thoughts, by and large, are wholesome thoughts; rarely are they evil thoughts. So,

城，可以說是世界的太陽，世界的月亮，遍照大地，令一切眾生普獲清涼。所以住在萬佛聖城的人，皆是往昔種諸善根，發過願，願意改造這個世界，令世界的災難，化為烏有。所以，在萬佛聖城的人，一舉一動，一言一行，都要往正確的去，不要同流合污，不要像一般人一樣。萬佛聖城裏的住眾，都是很善良的人；若有劣性眾生，早晚他是不能存在的，他會自己遷單。

萬佛聖城在西方從地湧出，將來全世界所有的佛教徒，都聚會到一起，共同在此地修行，共同研究佛法，令佛教發揚光大。既然能在萬佛聖城出家修道，將來一定會成佛。為什麼？所謂「近水樓臺先得月」，你先到了萬佛聖城，會先得道；後來的，便會晚一點。

有些人來到萬佛聖城，覺得住不下來，因為他們覺得這個城市沒有很多活動，很呆板，沒有很多娛樂。但是你應該知道，只向外求娛樂，反而把你真正的快樂耽誤了。在這世界上，要找假的，會把真的丟了；要找真的，先要放下假的。不可以又想修出世法，又放不下世間法，腳踏兩條船，又要到江北，又要到江南，這是辦不到的。

現在打佛七，要一門深入，憑著真心、誠心、虔心，修念佛法門，不要空過一時一刻。要知道一寸光陰，是一寸命光，不用功，便增長罪業；真用功，便增長善根。要老老實實地念佛，才不致浪費光陰，生命才有點價值。

(全文完)

we can say that the City of Ten Thousand Buddhas is the sun and the moon of the world, shining all throughout the world, bringing clarity and coolness to all people. Residents of the City of Ten Thousand Buddhas have all planted roots of goodness in the past. They've all made vows to reform the world and to eliminate all disasters. Hence, every word spoken and every deed done by the people here must be proper. Do not follow the rabble and unite with defilements. Do not be like the regular masses. Residents of the City of Ten Thousand Buddhas are all wholesome and good people. Any evil-natured person, sooner or later, will voluntarily depart from the community. Such a person will not be able to remain here.

The City of Ten Thousand Buddhas welled up from the ground here in the West. In the future, Buddhists from around the world will assemble here to cultivate and investigate the Buddhadharma together. The Dharma will flourish and grow great. Those who can leave the home-life and cultivate at the City of Ten Thousand Buddhas will certainly become Buddhas in the future. Why? There's such a saying: "Pavilions close to the water will catch the moonlight first." Likewise, those who first came to the City of Ten Thousand Buddhas will attain the Way first. Those who come later will attain it later.

There are people who come to the City of Ten Thousand Buddhas and feel that they cannot live here. They feel that there's not many activities and entertainment to indulge in, and the rules are too rigid. But you should know that seeking external enjoyment, on the contrary, will delay your own true happiness. In this world, those who seek what's false will lose what's true. If one wants to find what's true, the first step is to let go of what is false. It won't work to cultivate world-transcending dharma on one hand and not putting down mundane dharma on the other hand. It is like a person setting his feet on two ferryboats – one foot onto the northbound boat, the other foot onto the southbound boat. That won't work.

Now that we are holding a Buddha Recitation Session, we should concentrate intensively on this one method. Cultivate this dharma method of reciting the Buddha's name with a true, sincere, earnest mind. Do not waste any minute of time. Bear in mind that an instant of time is an instant of life. If we do not work hard in our cultivation, then our karmic offenses will increase. If we truly work hard, then our good roots will increase. By genuinely reciting the Buddha's name, our time is not wasted and our lives become worthwhile.

(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

(接上期)

所以我覺得，末法時代，能夠遇到正法的道場，能夠遇到明眼的善知識，就如同我們已經遇到了。雖然上人肉身的已經不在，但是他的法還在。

剛才我聽到說，她們看到很多的新聞，感到可怕。其實，我好幾次，我記得我在金輪寺有講過，我在法界聖城，在香港也這麼講。其實這只是一個開始而已。假如我們珍惜生命，不善於珍惜結一個清淨的法緣，或者我們不蒙接引，下生回來，這個世界更不堪設想，所以因緣果很重要。

我們要在上人的道場，學上人的法，跟上人的法緣要一生比一生深。不能夠這麼聰明，到處打遊戲，看看哪一些善知識能夠幫助我這個，幫助我那個。當然最好就能知過去未來，這樣子就是一種貪心而已。貪心還不要緊，但是我們跟上人的法緣就變成非常複雜。

所以我們種因的時候，結緣的時候，要盡量單純，要盡量認真注意種這個因，結這個緣。好像上人以前跟我們講，到現在我還是這樣子。

(下期待續)

(Continued from issue #308)

In this Dharma-Ending Age, it is a blessing to encounter such a wayplace of proper dharma and to meet bright-eye good advisors, both of which we have encountered. Although the Venerable Master has entered nirvana, his teachings remain.

I've heard some people say they felt scared after reading news reports. In fact, I have said this on several occasions – at Gold Wheel Monastery, at City of Dharma Realm and in Hong Kong, that this is only the beginning. If we treasure our lives but are not skilled at forming pure dharma affinities, or if we fail to be reborn in the Pureland, and instead we come back here in our next life, this world will become even more unthinkable. Hence, causes, conditions and retributions are very important.

We should stay at the Venerable Master's wayplaces, study the Venerable Master's Dharma, and nurture our dharma affinity with the Venerable Master to grow deeper life after life. We shouldn't be clever in running around and seeking which good and wise advisor can help us with this or that. It would be great to know our past and our future. This is just a form of greed. However, greed is not what matters most in this situation. But rather, the main concern is that our dharma affinity with the Venerable Master would become extremely complicated.

Hence, when we plant causes and create affinities, we should keep it as simple and as pure as possible. We should be careful and sincere in doing so. The Venerable Master taught us this before and I still follow this practice today.

(To be continued ...)



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金輪聖寺

2026年9、10月每週法會時間表 Schedule of Weekly Events – September and October of 2026	
日期	法會
9/6 (星期日)	慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 8:00 am - 2:00 pm
9/13 (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
9/20 (星期日)	誦阿彌陀經，念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation 8:00 am - 2:00 pm
9/27 (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
10/4 (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
10/11 (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
10/18 (星期日)	誦阿彌陀經，念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation 8:00 am - 2:00 pm
10/25 (星期日)	慶祝觀音菩薩出家法會 Celebration of Guan Yin Bodhisattva's Leaving Home 8:00 am - 10:00 am 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.