



金輪通訊

Gold Wheel Sagely Monastery Newsletter

235 North Avenue 58, Los Angeles, CA 90042 Tel: (323) 258-6668
www.goldwheel.org

宣公上人—上堂說法

法王智水利萬物 醫生藥石解眾毒
諸佛本源光明藏 勤加拂拭莫染污

Entering the Hall to Speak Dharma

Composed by Venerable Master Hsuan Hua

The Dharma King's wisdom water benefits a myriad of living beings.

The doctor's medicines eradicate a variety of toxins.

Within the bright and clear treasury lies the original source of all the buddhas.

Diligently maintain cleanliness and keep defilements from accumulating.

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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)

佛告阿難：是諸比丘，適來從我室羅筏城，循乞搏食，歸祇陀林，我已宿齋。汝觀比丘，一人食時，諸人飽不？

阿難以爲他的心跑到外邊去，用燈光來做比喻，佛一定是印可的了，一定說他這一次是對了！殊不知佛也不講他這個。

佛告阿難：佛告訴阿難，是諸比丘，適來從我室羅筏城，循乞搏食：現在在這講堂裏的一切大比丘，方才跟著我在室羅筏城，「循乞搏食」，「循」，當順字講；順著一家一家的次第，這就叫循。「乞」，去乞食。「搏食」，是左手托著鉢，然後用右手抓著飯吃。在印度吃飯，搏東西吃，是用手抓著吃。現在緬甸出家人吃飯，還是托著鉢，用手抓著吃；也不用調羹（湯匙），也不用筷子，就用手抓著飯這麼轉一轉，然後再吃。他們說這樣吃較香，有飯味；究竟是不是有飯味，我是沒有試過，因爲沒有這種習慣。佛當初乞食回來，菜飯也都是用手抓著吃，沒有筷子、調羹的。

(Continued from issue #272)

The Buddha said to Ananda, “All these bhikshus who just followed me to the city of Shravasti to beg in sequence for food have returned to the Jeta Grove and are rolling their food into balls as they eat. I have already finished eating, but consider the bhikshus: when one person eats, does everyone get full?”

Ananda thought that his mind was located outside so he used the light of a lamp as an analogy. The Buddha will surely recognize his achievement. He felt certain that the Buddha would agree that the mind is outside! Who would have suspected that the Buddha wouldn't even consider the proposal?

The Buddha said to Ananda, “All these bhikshus who just followed me to the city of Shravasti to beg in sequence for food have returned to the Jeta Grove and are rolling their food into balls as they eat.” They begged from house to house and then returned to the grove of trees donated by Prince Jeta. In India they ate by picking up pieces of food in their hands and rolling them into balls, and this is how the Buddha and his disciples ate. In present-day Myanmar, bowls are used, but those who have left the home-life still eat their vegetables and rice with their right hand, without using a spoon or chopsticks. They take a piece of food in their hand and roll it over and over. Then they eat it. Eating this way is very appetizing to them, though whether it is ultimately very appetizing I don't know, since I've never tried it. When the Buddha returned from his round of begging for food, he also used his hand to pick up the food and eat without using chopsticks or spoons.

歸祇陀林：去化緣回來，回到了祇陀林——就是祇陀太子布施的這個樹林子。我已宿齋：「宿齋」，就是停止不吃，已經吃飽了。現在我已經吃飽了，汝觀比丘，一人食時，諸人飽不（音否）：你看一看這一切的比丘，一個人吃飯的時候，大家是不是會飽呢？佛這麼問阿難。你們若不明白這個道理，明天可以我一個人吃飯，你們都看著我，試試你們飽不飽，那就證明經典這個意思了！

阿難答言：不也世尊！何以故？是諸比丘，雖阿羅漢，軀命不同，云何一人，能令眾飽？

阿難答言：不也世尊：阿難聽佛這樣問他，就說：「世尊！不會飽的。」這個「不」字讀「弗」，也當「不」字講。何以故：阿難恐怕佛不明白，又給佛下了一個註解，就說：世尊！什麼緣故我說他們不會飽呢？是諸比丘，雖阿羅漢，軀命不同：這一切的大比丘，雖然都是證果成阿羅漢，都有了神通，但是他們的身體面貌都不一樣的，各人有各人的身體和性命，不是一個的。云何一人，能令眾飽：有什麼理由可以說，一個人吃飯，能令大家都飽了呢？如果大家是一個，那麼一個人吃飯，這一切的人就都飽了；但是他們不是一個，是各有分別的。所以說沒有這個道理的。

佛告阿難：若汝覺了知見之心，實在身外，身心相外，自不相干。則心所知，身不能覺；覺在身際，心不能知。

“I have already finished eating, but consider the bhikshus: when one person eats, does everyone get full?” I have eaten my fill, but take a look at the assembly: some bhikshus have not finished eating. Now if just one person eats, can the rest get full? If there is any doubt about this principle, we can try it out ourselves tomorrow. Just serve me food, and all of you can look on while I eat, and you can see if you get full. That will prove the principle found in the Sutra!

Ananda answered, **“No, World Honored One. Why? These bhikshus are Arhats, but their individual lives differ. How could one person’s eating cause everyone to be full?”**

Ananda answered, **“No, World Honored One. Why?”** Having answered in the negative, Ananda was afraid the Buddha might not understand, so he proceeded to give the Buddha additional commentary. **“Why do I say they can’t get full? These bhikshus are Arhats, but their individual lives differ.** Although they have become enlightened and they all have spiritual penetrations, their bodies are still not the same. Their appearances, their faces, are all different. If they were all one, then when one ate, all would get full, but they are not one; each has his own individual life. So **how could one person’s eating cause everyone to be full?** Therefore, I say there is no such principle.”

The Buddha told Ananda, **“If your mind which understands, knows, sees and is aware were actually outside your body, your body and mind would be mutually exclusive and would have no relationship to one another. The body would be unaware of what the mind perceives, and the mind would not perceive the awareness within the body.**



佛告阿難：釋迦牟尼佛聽見阿難這樣回答：一人吃飯，眾人不能飽。又告訴阿難說：若汝覺了知見之心，實在身外：假如你覺察、分別、知見這個心，實實在在是在身外。身心相外，自不相干：那麼身是身，心是心，它們互相沒有一種連帶關係。你身，是你的身；你心，在身的外邊，互不相干的；你也不管我的事，我也不關你的事，已經分家了，身和心不在一起了。

則心所知，身不能覺：那麼你心所知道的，你的身就不能有所感覺，不能覺察到。「覺」，是感覺。覺在身際，心不能知：為什麼這樣說呢？因為覺在你身上，你心也不知道；這就是身和心分家了。

我今示汝兜羅綿手，汝眼見時，心分別不？

阿難答言：如是世尊！

佛告阿難：若相知者，云何在外？

我今示汝兜羅綿手：我現在指示你我這個兜羅綿手。佛的手非常細軟，又滑又軟，像棉花似的。汝眼見時，心分別不：你眼睛看見我這兜羅綿手時，心裏分不分別我的手是兜羅綿手呢？阿難答言：如是世尊：阿難答覆說：「是的，我眼睛看見，心裏就分別。您所說的這個道理是對的，世尊！」「如是」，是這樣子，也就是對了。

佛告阿難：佛又告訴阿難了，若相知者，云何在外：如果你眼見時，心便會知道，怎麼說你的心是在外邊呢？但是佛也沒有說他的心在

The Buddha told Ananda: Shakyamuni Buddha, having heard Ananda's reply that when one eats, it cannot cause everyone to be full, then told him, **"If your mind which understands, knows, sees and is aware were actually outside your body, your body and mind would be mutually exclusive and would have no relationship to one another."** If the mind which has awareness, which can calculate, which can discriminate, and which has knowledge and views were outside the body, then there would be no connection between the two. They'd have parted ways; they wouldn't reside together. Your body would be your body; your mind would be your mind, and your mind would be apart from your body. "You pay no attention to my business," they'd say, "and I won't pay attention to yours."

The body would be unaware of what the mind perceives, and the mind would not perceive the awareness within the body. The body would not be aware of the mind or influenced by it, and if your awareness was within the body, the mind wouldn't know about it. Your body and mind are being apart and separated.

"Now as I show you my tula-cotton hand, does your mind distinguish it when your eyes see it?"

Ananda answered, **"So it is, World Honored One."**

The Buddha told Ananda, "If the mind and eyes create a common perception, how then can the mind be outside?"

The Buddha told Ananda, **"Now as I show you my tula-cotton hand, does your mind distinguish it when your eyes see it?"** The Buddha's hands are extremely soft and supple, like cotton. When your eyes see it, does your mind make a distinction that my hand is a tula-cotton hand?" Ananda answered, **"So it is, World Honored One.** Yes. My eyes see it and my mind distinguishes it. Your principle is correct, World Honored One! 'So it is' means it's correct.

The Buddha told Ananda, "If the mind and eyes create a common perception, how then can the mind be outside?" If your mind knows what your eyes see, how can you say that your mind is outside your body? Note that the Buddha does not say that the mind is inside. It has already

裏邊，前面已經說他的心在裏邊是不對的。那麼現在阿難的心又跑到外邊去了，佛說在外邊也是不對的。因為你若心在外邊，你眼所見的，心裏就不應該知道；它在外邊，你怎麼會知道呢？

是故應知，汝言覺了能知之心，住在身外，無有是處。

前面既然阿難說「心在身裏邊」這個理論立不住了，於是就又轉計，說「心在身的外邊」。那麼世尊就再用種種的比喻，來開導他。可惜阿難只知道用生滅的這個識心，來推測佛法，而不知道常住真心，性淨明體。所以佛說：「我示你兜羅綿手，你眼睛看見，心裏生不生分別？」阿難說：「我生分別，對的！我眼睛看見這兜羅綿手，心裏就想：啊，佛這個兜羅綿手是最好！這也是三十二相之一。這是我心裏生出一種分別心，生這一種愛樂的心，是這樣的，世尊！」佛就告訴阿難：「假設你眼睛看到，心裏就知道，身心相知，這個心就不應該在外邊。你怎麼說心在身外邊呢？你有什麼理由，說心在外邊？快講！」有這麼個語氣。所以佛接著又給他批了：這是錯誤的！

是故應知，汝言覺了能知之心，住在身外，無有是處：因為這個，你就應該知道，你所說的「能覺察而明白的這種能知之心，在你的身外邊」，是不對的！你明白嗎？

談到兜羅綿手，我現在告訴你們一個相人的法，無論誰，你摸他的手好像棉花那麼軟，這個人是有貴相，將來會出貴的，所謂「手軟如綿，富

been made clear that saying the mind is inside is also a mistake. Now Ananda claims that the mind is located outside, however the Buddha said that too is incorrect. If it were outside, how could it perceive what the eyes see?

“Therefore you should know you state the impossible when you say that the mind which knows, understands, and is aware is outside the body.”

Since Ananda's argument that the mind is inside the body did not hold up, he changed his revelation to say that the mind is outside the body. The World Honored One has used all kinds of analogies to instruct him, but unfortunately Ananda only knows how to analyze the Buddhadharma by means of his conscious mind, which is subject to production and extinction. He does not perceive the pure nature and bright substance of the everlasting true mind. The Buddha told Ananda, “Now as I show you my tula-cotton hand, does your mind distinguish it when your eyes see it? Ananda answered, “Yes. My eyes see it and think ‘Ah,’ it says, ‘the Buddha’s tula-cotton hand is the very finest. This is one of the thirty-two hallmarks of the Tathagata.’ My mind distinguishes it. So it is, World Honored One. My mind makes a discrimination of fondness.” The Buddha told Ananda, “If your mind knows what your eyes see, if the mind and eyes create a common perception, then the mind cannot be outside. How can you say that your mind is outside your body? What reason do you have to say that? Speak up quickly! So the Buddha once again gives Ananda his critique: this is wrong!

“Therefore you should know you state the impossible when you say that the mind which knows, understands and is aware, is outside the body. You were wrong,” the Buddha says. The mind which calculates and understands is not outside your body. Do you understand? You have made a mistake.

With regard to tula-cotton hand, now I will relate a point of physiognomy. If you rub someone's hand and find it to be as soft as cotton, that person has a promising future and will eventually be honorable. As the saying goes,

貴已攀」。普通的人手都很硬的，我知道我的手像木頭那麼硬，不像棉花那麼軟。誰的手像棉花那麼軟，這個人將來會有點辦法。不過，不單是手軟，若單因為手軟，你說他將來會做轟轟烈烈的大事，這也不一定。你還要看看他的相，是不是一個英雄？是不是一個豪傑？是不是一個大丈夫相？我以前遇著兩個人，他們手都非常軟的，但是這兩個人在我知道的時候，都沒有什麼大的發達。為什麼？就因為他們相貌不配，其貌不揚。總而言之，人手軟，也是一個貴相。

【編按】以下節自一九八八年七月四日「主觀智能推動力」講座

「七處徵心」破阿難的執著；那麼這不是單單破阿難的執著，也破我們所有人的執著。我們現在看見這一段經文，也自己應該迴光返照，想一想：我們每一個人這個「能知覺了的心」在什麼地方？你若能認識這個心，就明白佛法了；若沒認識這個心，那還是沒有明白佛法。

——「主觀智能推動力」講座至此

(下期待續)



‘hands soft as cotton, wealth and honor prevail’. Ordinary people’s hands are very stiff. I know my hands, for example, are as stiff as a board, not soft like cotton. However, soft hands do not necessarily indicate a great future. The countenance is equally important in this matter. Are the features heroic? Is the person’s appearance powerful? As for men, I have met only two whose hands were extremely soft. However, during the time I knew them neither one of them displayed signs of greatness. Their appearances didn’t match up. Generally speaking, when one has soft hands, this is still a noble characteristic.

Editor’s Note: The following is an excerpt of the ‘Driving Force of Subjective Wisdom’ seminar on July 4, 1998.

‘The Seven Locations of Inquiring the Mind’ broke Ananda’s attachment. Not only did it break Ananda’s attachment, it also broke everyone else’s attachment. When we look at this section of the sutra text, we should also reflect our light to look within ourselves; think about this: Where is the mind that each one of us can understand, know of and be aware? Where is it located? If you can recognize this mind, then you can understand the Buddhadharmā; if you don’t understand this mind, then you still have not understand the Buddhadharmā.

End of the ‘Driving Force of Subjective Wisdom’ seminar

(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

美國葛佛聖城 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 #272)

在美國，本來許多制度都非常好，尤其在教育方面。美國的教育這樣普及，這樣鼎盛，比其他國家的教育都辦得好，所以能做世界的一種榜樣。如果每一個人再知道孝順父母，能以所謂：

君子務本，本立而道生，
孝弟也者，其爲仁之本與？

君子你要找到這根本，根本若能立得住，道就生出來了。

什麼叫「根本」呢？孝順父母，悌敬兄長。對兄長要和氣、不能打架，這叫弟（悌）。孝悌這兩個字，是每一個人的根本。若人人能找到根本，人人都知道孝順父母，那麼，美國這個國家就一定更好。因爲孝順父母的人，就不會去做種種非法的事。而你若能守法，就是國家一個良好的公民；整個國家的人，都變成良好的公民，這也可以說是做整個世界的好公民；因此可以說，你引導整個世界的人類都向好的路上走。所以首先人人就都要知道孝順父母。如果人不孝順父母，那父母生兒女有什麼用？父母生了

In America, there are many very good systems in place, especially in the field of education. The proliferation of education in America is well-done, much better than other nations. Education is widespread and flourishing in America, making it an example for the world. In addition to education, it would be even better if each person can learn to be filial to his/her parents, as stated here:

*A superior person tends to the fundamentals.
When the fundamentals are established,
the Way comes forth.
Aren't filial piety and fraternity
the basis to being humane?*

A superior person needs to look for the fundamentals. Then, being able to stand firm on the fundamentals, *the Way* will *come forth*.

What are the fundamentals? *Filial piety and fraternity* are the fundamentals. Everyone should be filial toward one's parents. Everyone should regard siblings with fraternity and courtesy, i.e. no fighting. If everyone in America can ascertain his fundamentals and practice filial piety, this country will definitely be even better. Why is that the case? People who are filial to their parents do not do anything contrary to the law; they abide by the law. Being law-abiding, they are good citizens of the country. As good citizens of the country, they also serve as good citizens of the whole world, leading all of humanity onto the right track.

Hence, the first order of business for everyone is to be filial to his/her parents. Otherwise, what is the point of parents to have children? After giving

兒女，要養兒女，養到十八歲以後，兒女自己就飛了，不管父親、母親。等父親、母親老了，到養老院去，雖然說是國家養他們的，但是一點親情都沒有，在那兒孤伶伶的，很無依無靠的。要是自己的子女能孝順父母，照顧父母，這樣是最好的，令老年人有所安慰。不然的話，養小孩子養大了，他就飛了，好像雀鳥似的，不知道飛到什麼地方去了。

中國有一句話，說「羔羊跪乳，烏鴉反哺」。烏鴉養大的時候，小烏鴉就找食物給老烏鴉吃，養到老烏鴉又恢復了牠飛的能力，這才算終了，所以中國稱烏鴉為孝鳥。羊羔子在吃奶的時候，兩條前腿要跪下。人如果不孝順父母，那連烏鴉和羊羔子都不如；這並不是罵人，這是人人都應該知道的道理。尤其人孝順父母是最有感應的。怎麼樣有感應呢？

在中國有個「郭巨埋兒」的故事。怎麼說郭巨埋兒呢？郭巨是一個最窮的人，太太生了一個小孩，他又有個老母親。在平時母親因年紀老了，沒有牙齒，無法吃飯，就吃她兒媳婦的乳汁。後來兒媳婦生了一個小孩子，以前沒有生小孩子的時候，老母親可以吃奶，維持她的生命。現在又有個小孩子，兩人吃奶，就不夠了。小孩子也吃不飽，老太太也吃不飽。

郭巨就想辦法，這怎麼辦呢？如果只給老太太吃奶，小孩子要餓死，如果單給小孩子吃奶，

birth to them, parents have to take care of them. When the children turn 18 years old, they take off, leaving their aging parents behind without any regard. Sure, the parents can move into retirement homes and the government will support them, but there is no kindred affection, so to speak. Left on their own, they feel very lonely and with no one to rely on. It would be best if children can practice filial devotion and take care of their aged parents, providing them support and peace of mind. When grown children abandon their parents, they are just like birds who leave their nest, taking off to who-knows-where.

A Chinese saying goes:

*The lamb kneels to nurse;
the crow returns to feed its parents.*

When a young crow grows up, it finds food for its parents, and nourishes them until the old crows are strong enough to fly again—only then will the young crow's duties end. For this reason, the Chinese people call the crow "the filial bird." When a suckling lamb takes milk from its mom, it kneels down on its forelegs. Humans who fail to be filial to their parents do not even measure up to lambs or crows—that is not intended as a put-down, but rather a principle that everyone should be aware of. It is especially efficacious when people are filial to their parents. How is that so?

In China, there is a parable of 'Guoju Burying His Baby'. Guoju was a very poor man—the poorest of the poor. He had an old mother. Then, his wife delivered a baby. Due to old age, his mother had lost all her teeth and could not eat any solid food. So she would take the milk of her daughter-in-law—that is, until the baby came along. Now with two mouths to feed, there was not enough milk, and both grandma and baby were still hungry.

Guoju started thinking on how to resolve this dilemma. If the milk were to go to grandma, the baby would starve to death; if the milk were to go to baby, grandma would

老太太也要餓死。因為郭巨是最孝順不過了，就和太太商量說：「好了，因為我們還年輕，將來還可以再生很多孩子。我們現在不要這個孩子了，而養我們的老母親。母親年紀這麼大，不會活太久了，我們先養母親要緊。」他太太雖然捨不得這小孩子，但是為了盡孝，也就忍痛說：「好，可以。」於是夫婦倆開了這個會議之後，就預備把小孩子埋到郊外的地裡頭，雖然他們拿這個小孩子當活寶貝，現在卻要把他埋到地裡去了。夫婦兩人帶著這小孩子去挖坑，一挖坑，怎麼樣呢？哦！就在那個地方挖出很多金子、銀子、銀子，上面都寫著說：「天賜孝子郭巨」。本來埋兒的原因就是因為窮，現在金子、銀子多得很，所以也不需要埋兒了，這是在中國人人都知道的一個公案。所以中國很多人雖然不是貪著發財，但是都知道盡孝道是非常重要的，因此人人都願意盡孝道。

第五譯人（傳譯者），解釋翻譯的人。這部經的譯人，有的經上說：這部「地藏經」是三藏法師法燈譯。法燈法師是中國人，大約在後陳的時候。又有的經上說是唐于闐國三藏沙門實叉難陀譯。在唐朝的時候有于闐國，差不多在現在雲南的邊境上，以前有這麼一個國家。這國家的名字說起來是很神話的，有什麼樣的神話呢？因為這個國家以前的名字是不可考的，在不可考的時候，有一個國王，這國王沒有兒子，就向一尊廟神去求兒子，結果在廟神的額頭上，就生出個小孩子來。你說有這個事情沒

starve to death. Since Guoju was most filial, he had a discussion with his wife, "Mother is very old and her days are numbered. Since we are still young, we can have many more children in the future. Can we dispose of the baby now in order to keep mom alive?" Although it was tough for his wife to give up the baby – in order to fulfill their filial duties, she bore the pain and agreed, "Ok. We can do that."

After their discussion, the couple prepared to bury their baby on the outskirts of town. What had been their living treasure, they were now going to bury. No sooner had they started digging when they hit the pot of gold and silver – a huge trove of gold and silver ingots, all inscribed with the words 'Heaven's Gift to Filial Son Guoju'! The reason they were going to bury the baby was because of extreme poverty. Now with lots of gold and silver, they did not have to bury the baby. Everyone in China knows of this parable. Hence, many people in China willingly practice filial piety, not out of greed for riches but rather because they recognize the importance of filial piety.

V. Its Transmission and Translators

Fifth, the Translators. According to some editions, a Chinese Tripitaka Master, Dharma Master Fa Deng (Dharma Lamp), of the late Chen Dynasty in China, translated the Earth Store Sutra. Some other editions list the translator as follows: ***Translated by Tripitaka Master Shramana Shikshananda of Udyana during the Tang Dynasty.***

During the Tang Dynasty, there was a kingdom named Udyana, which is currently along the borders of China's Yunnan Province. The name 'Udyana' had a mythical origin. Legend has it that the kingdom's former name was 'Beyond Recall'. Its emperor was heirless and prayed to a deity of a local temple for a son. Out came a baby boy from the forehead of the deity's image. Isn't that incredible? However, this baby boy refused to drink either human milk or cow's

有？可是這個小孩子不吃奶，餵他吃人的奶，他不吃；給他牛的奶，他也不吃。以後就在地上生出這麼一個好像乳房似的東西，這東西有乳汁出來，小孩子就吃這地上的奶，於是乎這個國家就叫于闐國。「于闐」是梵文，翻譯中文就叫地乳——地上有奶出，在地上生出的奶，你說神話不神話？所以這個國家的名字就叫地乳國。

地乳國有個三藏沙門，講到「沙門」，不會講經的法師就說：「這沙就是河裡的沙子，用河裡的沙子造的門，和尚從這門走出、走入，這就叫沙門。」這是錯誤的，梵語「沙門」，翻譯成中文就叫「勤修戒定慧，息滅貪瞋癡。」和沙門是一樣的意思。勤修戒定慧，就是不要懶惰。不要以為睡多一些時候就對於自己有好處，你睡多一些時候，對你的肉身，覺得是自然，但是對於你的法身，可就不自然。所以要勤修戒定慧，息滅貪瞋癡。「實叉難陀」也是梵語，翻成中文叫「喜學」。這個沙門，他就是不懶惰，最歡喜學習佛法，學習〈楞嚴咒〉，學習〈大悲咒〉，學習種種的佛法，他都歡喜，所以就叫實叉難陀。

譯，是翻譯，把梵文翻譯成中文。譯也就是把他換了，換了什麼呢？把梵文照它的原樣換成中文。在中國周朝時，有管四方語言的官，在北方這個官就叫「譯」，是管翻譯的官，所以在以後，凡是翻譯的都叫「譯」。第六別解文義。

milk. Then, from the earth sprung an udder-like form, and the baby boy would nurse on the milk produced from it. That was how the country got the name Udyana, a Sanskrit term for 'Earth Milk'— hence, the name "Earth Milk Kingdom."

A Tripitaka Shramana hailed from Earth Milk Kingdom. 'Shramana' is a Sanskrit term. It is transliterated into Chinese as sha(沙)men(門). Literally in the Chinese language, sha(沙)is sand, and men(門)is door. Some Dharma Masters poorly versed in the lecturing of Sutras would explain it like this, "Sand, river sand; sand door, a door made of river sand, and this monk goes in and out of that door, thus *shamen*, 'sand door' ". That is wrong. "Shramana," means:

***Diligently cultivating precepts,
samadhi and wisdom;
Putting an end to greed,
hatred and ignorance.***

The phrase holds the same meaning for "shamen". ***Diligently cultivating precepts, samadhi and wisdom*** means not being lazy. Do not think getting more sleep does you good. It might feel natural for your physical body to sleep more, but it is unnatural for your Dharma-body. So, diligently cultivate precepts, Samadhi and wisdom, and put an end to greed, hatred and ignorance. "Shikshananda," also Sanskrit, translated into Chinese means "Study with Delight." This Shramana was never lazy and was most delighted in learning the Buddhadharma — learning the Shurangama Mantra, the Great Compassion Mantra, and all the areas of Buddhist studies. It gave him great joy – hence, his name Shikshananda.

Translated: To translate is to render the Sanskrit texts into Chinese. It refers to an exchange—exchanging the identical texts in Sanskrit for Chinese. The Chinese character for "to translate" is *yi* (譯). During the Zhou Dynasty in China, an official was assigned to oversee languages used in the four directions

別，是分別；解，是解釋；文，是經文；義，是經文的意思。

忉利天宮神通品第一

開經偈

無上甚深微妙法
百千萬劫難遭遇
我今見聞得受持
願解如來真實義

這是經文的開始，「忉利天」是梵語，翻成中文就叫三十三天。這三十三天不是由第一層、第二層、第三層合起來，到三十三層。忉利天位居第三十三？不是的，不是由底向上來數的，是怎麼呢？是在中間，它東邊有八天，西邊有八天，南邊有八天，北邊有八天。這四八共三十二，分布在三十三天的四邊，而它在中間，這叫三十三天。三十三天的天主，叫帝釋，這帝釋在天上，他是一個天主；在佛教裡頭，他只是一個護法。

《彌陀經》上所說：「釋提桓因等」，就是這個帝釋天。在〈楞嚴咒〉裡邊所說：「南無因陀囉耶」，這個「因陀囉耶」就是帝釋天。他在天上做天主，在佛教裡他是一個護法。他不單不能做主，而且連坐的位置都沒有，只是在門口站著。這位天主，就是一般人所謂萬能的上帝。不錯，他是萬能的，天上的事情，他也管；人間的事情，他也管。但他和我們人間的人沒有什麼分別，爲什麼呢？他也有淫欲，也有飲食，也有睡眠這三種。只不過

of the land. The official assigned in the north was called "yi,"(譯), and this word has since been used to mean "to translate."

VI. Discerning and Explaining the Meaning of the Text

Sixth, Discerning and Explaining the Meaning of the Text. To discern is to distinguish, and to explain is to elucidate. "Meaning of the Text" refers to meaning of the Sutra text proper.

Spiritual Penetrations in the Palace of the Trayastrimsha Heaven

This is the start of the sutra text. "Trayastrimsha Heaven" is Sanskrit for Heaven of Thirty-Three. Heaven of Thirty-Three is not counted from the bottom, 1st level, going upwards in succession, i.e. 2nd level, 3rd level, etc. This is not the 33rd level of heaven from the bottom up. It is in the center, surrounded by eight heavens in the east, eight heavens in the west, eight heavens in the south, and eight heavens in the north. Four times of eight makes 32. Thirty-two heavens dispersed along the four sides of the centrally located 33rd heaven, resulting in this heaven called the Heaven of Thirty-Three. The Lord of the Heaven of Thirty-Three is Shakra. Shakra is a god. In Buddhism, he is a Dharma protector.

'Lord Indra' in the *Amitabha Sutra* refers to Shakra the god. "Na mo yin tuo la ye" in the Shurangama Mantra also refers to Shakra the god. Though a heavenly lord, he is merely a Dharma protector in Buddhism. He cannot preside over. He does not even have a seat; he stands by the door. People know this heavenly lord as the omnipotent God.

Right, he is omnipotent; he can govern matters in the heavens and in the human realm. However, he is not too different from human beings because he still has desires for sex, food and sleep. His desires

他輕一點，沒有我們人間的人這麼重。我們人間的人，在飲食方面，幾天不吃飯，就餓得受不了；幾天沒有淫欲，不行淫欲，也就覺得很不自在；幾天不睡覺，那更覺得精神不夠。可是帝釋天！就是一百天不吃飯，也可以，兩百天也可以，三百天、一年不吃飯，都可以的；一年不睡覺，也可以的；一年沒有淫欲，也可以。不過，他還是沒有斷欲。

忉利天人的壽命是一千歲。以我們人間的一百年做爲忉利天的一晝夜。你想想：他的壽命雖然一千歲，但是比我們人間多多少年？忉利天有八萬由旬這麼大，城池的牆壁是七寶做成的，光是城池就有六萬由旬大。忉利天主的城叫善見城，所住的宮殿，都是用最名貴的寶貝造成的。所以他生到那個地方，就不願意走了，而願意在那兒做天主，也就是這個道理。他的左右前後、四維上下，都是珠寶，房子也都是珠寶造成的。這麼美麗的地方，這麼美麗的宮殿，所以，他的欲心，也就不會停止了，以爲滿足了，可以在那個地方安然享受天福，認爲這是最快樂的地方。還叫一切眾生都生到他這天國，這世界來。他認爲我的世界是這麼快樂的一個世界，你，或者誰歡喜來，我都歡迎的。他認爲他很慷慨，因爲他很歡迎一切人到他這裡來住。但他不知道他自己生死不能了，也就因爲貪著這種快樂。

(下期待續)

are lighter, though, unlike the heavy desires of humans. Going without food for a few days, humans are extremely hungry; without sex for a few days, very uncomfortable; without sleep for a few days, very lethargic. Lord Shakra, however, can go without food for 100 days, 200 days, 300 days, or even a year without any problem; he can go without sleep or sex for a year without any problem. Nevertheless, he has not severed his desires.

Beings in the Trayastrimsha Heaven live for 1000 years, of which one day and one night is equivalent to 100 human years. Think about it, how much longer is his 1000 years in human years? The Trayastrimsha Heaven is 80,000 yojanas in expanse; just the city mote alone spans 60,000 yojanas. The city walls are constructed with the seven gems. The city of the Trayastrimsha god is called the 'City of Fine Views'. His palace is built with the most valuable gems. This is why he refuses to leave after being reborn there as the heavenly lord. All the structures around are constructed with gems. No wonder he cannot sever his desires.

Dwelling in such a beautiful place, in a beautiful palace, he thinks he is contented and he can peacefully enjoy his heavenly blessings there. Considering the place as most delightful, he tells all beings to come to his heavenly kingdom. He welcomes anyone who wants to come to his world, a joyous world. He thinks he is being generous that way. Nevertheless, he does not realize that he cannot end his own birth-and-death because of his greed for such happiness.

(To be continued ...)

參禪要有擇法眼

Chan Investigation Requires the Dharma-selecting Eye

宣公上人一九八二年十二月四日晚間開示於萬佛聖城

Instructional talk given by Venerable Master Hua on the evening of December 4, 1982 at the City of Ten Thousand Buddhas

若不認識正法，就會跟邪法跑。

學佛法的人必須要有擇法眼，認識是法、非法，黑法、白法，善法、惡法。切記不要以是為非，以非為是，或將黑作白，拿白當黑，或以善為惡，以惡為善，這都是顛倒。想認識這些法，一定要有擇法眼。

首先要無我相，若有我相，就生種種障礙，而無智慧。有了我相，就生出自私心，跟著就陸續生出自利心、有所求心、貪心。若又求不到，也貪不到，就生鬥爭心，與人爭強論勝。如果能沒有「我相」，則什麼叫「我」？誰是我？我又是誰？想一想，參一參「念佛是誰？」這「念佛是誰？」不是念的，你念來念去是沒有用的，而是要參，參如同用錐子錐一個東西，錐出窟窿了才算透，才能徹悟明白。

一時不明白，一時都要參；
時時不明白，時時都要參。

參也不是猜測的，你若猜「我念佛？你念佛？他念佛？誰念佛呢？」猜來猜去是猜不著的，而是要找這個「誰…？」這個誰字就是金剛王寶劍，就是智慧劍。若用智慧劍把其他妄想全斬斷了，智慧自然現前。

**If you don't recognize proper Dharma,
then you'll follow deviant dharma.**

People who are learning Buddhadharma must have the Dharma-selecting Eye so they can recognize the different types of dharma such as: right dharmas and wrong dharmas, black dharmas and white dharmas, good dharmas and bad dharmas. Be sure not to take what is right as wrong and what is wrong as right; or, black as white, and white as black; or, good as bad, and bad as good--that's all upside-down. If you want to recognize these dharmas, you must certainly have the Dharma-selecting Eye.

First, you must not have the mark of self. If you have the mark of self, all kinds of obstacles will arise, and you will have no wisdom. Once there is a mark of self, selfish thoughts arise, followed by thoughts of benefiting the self and thoughts of seeking and greed. Then, when you cannot get what you seek and crave, contentious thoughts arise, and you will fight with others to vie for superiority. If you can be without the mark of self, then what is the 'self'? Who am I? Ponder and investigate upon the motif "Who is mindful of the Buddha?" This motif "Who...?" is not meant to be recited. Simply reciting it is of no use. You must investigate upon it. Investigating is like drilling a hole. When you drill all the way through, then you will obtain thorough understanding.

*If for one moment you don't understand,
For one moment you must investigate.
If for every moment you don't understand,
For every moment you must investigate.*

Investigating is not guessing. You may guess, "Well, I'm mindful of the Buddha, you're mindful of the Buddha, and he's mindful of the Buddha. So, who's mindful of the Buddha?" You can keep guessing, but you won't get the answer. Instead, you must search for the "who." The word "who" is the Vajra King Jeweled Sword, the sword of wisdom. You must use the wisdom sword to cut through all idle thoughts, then wisdom will spontaneously appear.

參禪這法門你若不認識、不明白,而像念佛號似的,以為念得越多越好,這是錯誤的。不需要念得多,最好能拉長長的聲,念幾個鐘頭也念不完,甚至參八萬大劫也不間斷,這才是真正參禪。為什麼要參「念佛是誰?」這「誰」字本來也是多餘,但因為我們人就像猴子,總要找事做,找東找西。若有個「誰」字擋著,那些妄想也就沒有了,這是以毒攻毒的法門,參禪就是勤拂拭,沒有妄想才是「時時勤拂拭」。為什麼要勤拂拭?因為「勿使惹塵埃」,這是「掃一切法,離一切相」的法門。若是沒有擇法眼,不認識真法,就不會參;不會參就是白費功夫。若不認識正法,就會跟邪法跑,所以擇法眼是最重要的。(全文完)

If you don't understand the Dharma-door of investigating Chan and you think the more you recite the better, just like reciting the Buddha's name, that's a mistake. You don't need to recite many times, but ideally you should stretch out the sound and keep it going for a few hours, or even for eighty-four thousand eons, without a break. Then you're really investigating Chan. Why do we need to investigate upon "Who is mindful of the Buddha?" The word "who" is basically superfluous, but we are like monkeys, always looking around for something to do. The word "who" can function as a shield to make those idle thoughts disappear. This Dharma-door uses poison to fight poison. To investigate Chan simply means to wipe clean diligently (the mirror of the mind). Only when we are free of all random thoughts are we "diligently wiping it clean at all times." Why do we need to wipe clean diligently? So that there will not be any dust at all. This is the Dharma-door of "sweeping away all dharmas, and separating from all marks." If you don't have the Dharma-selecting Eye and you don't recognize true Dharma, then you won't know how to investigate. Not knowing how to investigate, then you are wasting your effort. If you don't recognize proper Dharma, then you'll follow deviant dharma. That is why the Dharma-selecting Eye is most important.

(The End of the Article)

(上承自第15頁)

大家有這樣子的一個發心,更要令我們的心,發得相續不斷。上人對弟子們,無論是出家、在家,都是一樣地看重,一樣地教化,一樣地訓誨,一樣地期待。因為我們的師父是最平等的,最慈悲的。所以我們做上人的弟子,做上人的徒孫,都不要給師父上人洩氣。我們要很有骨氣,要努力用功。菩提心,不要讓它還沒有發,就讓它中斷了。發起來後,還要不斷的栽培。善根的栽培永遠都是最重要的。如果把自己的善根斷了,那就是沒有命了,我們的法身慧命也沒有了。一期一期的生命相續不斷。每一期的生命在生死的大海裡面,就好像是一個泡沫而已。那我們怎麼樣能夠反迷歸覺,能夠背塵合覺呢?就要看大家有沒有這種骨氣,有沒有這種抱負了。(下期特續)

(Continuing from page 15)

Since everybody has such a Bodhi resolve, we have to ensure that our bodhi resolve continues without interruption. Whether left-home disciples or lay disciples, the Venerable Master treated all with impartiality. He regarded them all with equal value. He taught and transformed them all the same. He admonished all the same. He held high expectations from everyone just the same. Our teacher was most impartial and the most kind and compassionate. Therefore, as disciples of the Venerable Master or descendants through his dharma lineage, we have to uphold the Venerable Master's spirit and energy. We should not let him down. We should have an unyielding moral character and apply diligence and vigor in our cultivation. Do not let the bodhi resolve perish even before it germinates. Once the bodhi resolve has sprouted, we need to keep nourishing it and foster its growth. Fostering and cultivating our good roots will always be the most important task in life. If we disrupt our good roots, then we lose our lives. We also lose our dharma body and wisdom life. Periodic life continues incessantly. Each periodic life is just like a tiny bubble in the vast sea of birth-and-death. How can we turn back from confusion and return to enlightenment, disunite with the dust of defilements and unite with enlightenment? That will depend on the strength of our unyielding moral character, and our aspiration and determination.

(To be continued ...)

作在心 殃在身

Misdeeds done by the mind brings calamitous retributions in the body

恒是法師開示於二〇一六年十一月二十六日金輪聖寺梁皇寶懺午齋期間
Instructional Talk by Dharma Master Heng Shr on November 26, 2016,
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

(接上期)

本來我今天想跟大家好好講講鼓勵的話。沒想到我這語氣也是夠重的了。一上來就拿著大鐵錘。一錘下去，大家就很安靜。

貴法師說：「你難得回來。要關心一下大家，跟大家多談一談。」我記得我剛剛來金輪寺的時候，我們這裡的佛友跟我講，他們覺得非常地光榮。怎麼光榮呢？「法師啊！我們金輪寺是很守規矩的哦。」他跟我講。我們心裡面有數，大家是很守規矩的。我又記得 1991 年，我第一次來洛杉磯拜梁皇寶懺。那時不是在金輪寺。在長堤聖寺。是嗎？在場有人跟我點頭。我還記得師父住在樓上。師父也叫我在樓上安單，在那邊住。

那個時候，我們金輪寺的佛友，煮齋菜供佛。包括果賢、果斯、果慶他們這一幫人，都是大廚。我替他們高興。到現在二十多年了，還是在幫忙煮齋菜。在梁皇寶懺法會時幫忙，也在敬老節煮。要一直把它煮下去。現在果賢非常的揚眉吐氣了。因為他是老當益壯。他的組裡全部都是壯丁，更有年輕的義工在幫忙。他們在廚房裡面虎虎生風。所以我們今天吃得非常地意猶未盡。

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(Continued from issue #272)

Originally, I plan to give all of you some words of encouragement. I did not expect my tone to turn solemn and admonishing. I came up the podium with a big hammer and delivered a blow, and everyone became very quiet.

Dharma Master Gwei told me, "It's rare that you come back to Gold Wheel Monastery. You should talk to everyone and keep up with how people are doing." I remember when I first came to Gold Wheel Monastery, I was told by the dharma friends here that they felt very honored. I asked why. They said, "Dharma Master, the assembly of cultivators here at Gold Wheel Monastery strictly follows rules and regulations." We all know deep down in our hearts to follows rules and regulations. I also remember back in 1991, I came to Los Angeles for the first time to bow the Jeweled Repentance of Emperor Liang. At that time, it was not here at Gold Wheel Monastery, but at Long Beach Monastery. Is that correct? Someone in the audience just nodded in agreement. I remember the Venerable Master had his living quarters upstairs. The Venerable Master asked me to set up my living quarters upstairs and stay there as well.

At that time, the dharma friends from Gold Wheel Monastery would cook and prepare vegetarian meals as an offering to the Buddha. The chefs at that time included Guo Xian, Guo Si, and Guo Qing; they are all big chefs. I am happy for them. It has been some twenty odd years since then. At this time, they are still very hands-on helping to prepare vegetarian meals, notably during the Jeweled Repentance of Emperor Liang Dharma Session and our annual Honoring Elders Day. You all have to keep on cooking. After all these years, Guo Xian can now take a little break. Although age is catching up with him, he is still vigorous. His kitchen team consists of hardy men and some young volunteers. When working in the kitchen, they exude their tiger-like prowess. Therefore, we are savoring our delicious meal today with lingering flavors.

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Dharma Realm Buddhist Association
Gold Wheel Sagely Monastery
235 North Avenue 58, Los Angeles, CA 90042
Telephone: (323) 258-6668 (www.goldwheel.org)

金輪聖寺

2020年9、10月每週法會時間表 Schedule of Weekly Events – September and October of 2020	
日期	法會
9/6 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
9/13 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
9/20 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
9/27 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/4 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/11 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/18 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/25 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today

～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.*