



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—上堂說法

若以色見我 以音聲求我
是人行邪道 不能見如來

法尚應捨 何況非法
若見諸相非相 即見如來

Ascending the Hall to Speak Dharma

Composed by Venerable Master Hsuan Hua

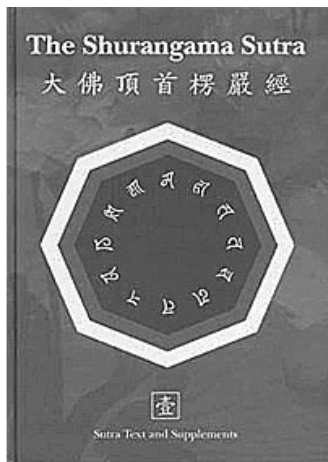
*If one sees me in forms,
If one seeks me in sounds,
One practices the deviant way
and cannot see the Tathagata.*

*Even Dharmas should be renounced;
How much the more so the non-dharmas.
If one sees all appearances as non-appearances,
One sees the Thus Come One.*

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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 #287)

(接上期)

能生諸緣，緣所遺者：在這個常住真心性淨明體上，又可以生出來一切諸緣。反而能生出種種緣的本體，你就好像跑路跑遠了，而丟失了似的。「諸緣」，就是所有一切的因緣。前邊我不是講阿難和佛的問答越答越遠？那麼現在這個「諸緣」，是由識精元明裏頭化現出來的。可是這個能生諸緣的本體，久而久之，你就好像把它丟了似的。丟了什麼呢？什麼也沒有丟。好像丟了而沒有丟的這個，是什麼？就是「識精元明」。所以說，「緣所遺者」，也就是指這個「識精元明」、「菩提涅槃，元清淨體」。

這個東西是你自己家裏的珍寶，本來在你自己這兒，可是你不曉得利用它，你不會用它，所以就好像丟了似的。也就好像我們本來有一種最寶貴的東西，可是藏起來了，這個地方藏得太秘密了，時間久了，自己也忘了，所以也就沒有用它；雖然窮困，也不曉得把它拿出來利用。這就好像丟了似的，實際上是沒有丟，似失非失，似遺非遺。那麼在這個期間，你不曉得用它，所以也就等於沒有一樣。那你曉得用的是什麼

The pure nature and bright substance of the permanently dwelling true mind **can bring forth all conditions. Because of conditions, you consider it to be lost.** As these causal conditions arise, you keep getting farther and farther away from where you want to be, like someone running farther and farther down the road. Didn't I say before that the more Ananda answered the Buddha's questions the further off the track he got? All conditions are transformed and appear from within the primal bright essential consciousness, but after a long time of clutching at these conditions, it seems that something has been lost. What is lost? Nothing, really. The primal bright essential consciousness seems to be lost, but it isn't. Hence, it is said that **because of conditions, you consider it to be lost.** This signifies the primal bright essential consciousness, the primal pure substance of Bodhi Nirvana.

This is the true jewel in your household. Basically, it is right there with you but you don't know how to use it to your advantage. Since you can't use it, it seems to be lost. It is as if you had a valuable gem which you have hidden away so well that after a long time you can no longer remember where you put it. Once you forget where it is, you can no longer make use of it. Although you may be destitute, you don't know how to get at it and derive benefit from it. It's the same as if it weren't there. It seems lost but is not. You seem to have lost track of it but you haven't. What do you use

呢？就是這個妄想、攀緣心。因為你盡用這個攀緣心，就把真心也就忘了；忘了，就好像丟了一樣。我們所以不成佛，就因為沒有找著自己的真心；若找著自己的真心，就不受生死的束縛了。

由諸眾生，遺此本明，雖終日行，而不自覺，枉入諸趣。

由諸眾生，遺此本明：因為眾生失落本來這種識精元明；實際上沒有失，但在眾生的份上，它好像失了似的。雖終日行，而不自覺，枉入諸趣：我們眾生雖一天到晚都用這個常住真心性淨明體，而自己不知道，不覺悟到。因為你不知道這個真心的本體，只用攀緣心，結果就不明不白，好冤枉地墮落到六道輪迴裏頭去了。

雖然這經文說是「遺失」，可是我們這個真心沒有丟，眾生就以爲丟了，根本就知道了。所以雖然一天到晚都是這個真心來幫助你，一切時、一切處都是這個真心的表現，而你不知道，就知道用這個妄想心、攀緣心。就是這個妄想心、攀緣心，它的根本也是由真心這兒生出來的。

什麼是真心呢？「見、聞、嗅、嚐、覺、知」這種的知、這種的性，這就是你真心的表現。有人問：「什麼叫佛性啊？」釋迦牟尼佛就答覆說：「在眼曰見」，在眼睛就叫見性；「在耳曰聞」，在耳朵就叫聞性；「在鼻嗅香」，在鼻子就是嗅香這個知；「在舌嚐味」，在

instead? You use your false thinking, your mind that exploits upon conditions. By way of process you forget the true mind, and once it is forgotten, it is as good as lost. And this is why you have not become Buddhas and are bound up by birth and death instead: you have not found your true mind. If you have found your true mind, then you will not be constrained by birth and death.

Living beings lose sight of the original brightness; therefore, though they use it to the end of their days, they are unaware of it, and without intending to they enter the various destinies.

Living beings lose sight of the original brightness. Living beings seem to lose their pure basic nature, the bright substance of the permanently dwelling true mind. In actual fact it is not lost. **Therefore, though they use it to the end of their days, they are unaware of it.** Living beings use the pure nature and bright substance of the permanently dwelling true mind every day, but they themselves do not know and fail to realize it. Because they cling to the mind that exploits upon conditions, living beings mistakenly fall into the turning wheel of the six paths and yet are unaware of what they are doing.

Although the text says 'lost', our true mind is not lost. Living beings basically do not know and think they have lost it. Since it is primarily from the true mind that the false-thinking mind which exploits upon conditions springs forth in the first place. Absolutely everything is a manifestation of the true mind, and it helps you from morning till night, but you don't realize it. All you know how to use is your false-thinking mind. However, this very false-thinking mind exploits upon conditions are basically created from the true mind.

What is the true mind? The true mind is a manifestation in seeing, hearing, smelling, tasting, awareness, and knowing. This cognition and nature are just an expression from your true mind. "What is the Buddha-nature?" someone once asked. Shakyamuni Buddha replied,

In the eyes it is called seeing, the seeing nature;

In the ears it is called hearing, the hearing nature;

In the nose it smells scents, the cognition of smelling the odors;

In the tongue it tastes, the cognition of tasting flavors;

舌頭就是嚐味的這個知；「在手指捉」，我們這個手怎麼能拿東西呢？怎麼它自自然然就能拿東西呢？「在足運奔」，在足，它就走路，好像你想要走路，這足就往前邁步了。這無形中都是真心的這種表現，不過我們人不知道這個地方就是真心。所以阿難還不明白，現在佛又用種種的比喻來告訴他。

「諸趣」，就是所有的六道輪迴裏頭；諸趣有善趣、惡趣。善趣，就是「三善道」；惡趣，就是「四惡趣」。怎麼叫「趣」呢？趣，就是「趨向」，就是向那兒走去。走到什麼地方去？走到天上去，走到阿修羅裏邊去，走到地獄裏邊去，走到餓鬼裏邊去，走到畜生裏邊去，又走到人道裏邊來。這「枉入諸趣」，就是你造什麼業，就受什麼果報。這個「枉」字，就是冤枉，好冤枉的！心裏還有點不甘願，就是心裏不明不白，就走到那個道裏去了；不一定是自己願意的，可是就墮落到那裏邊去了。

惡趣有四種，地獄、餓鬼、畜生，還有阿修羅；今天把「阿修羅」講一講。這個阿修羅最歡喜就是打架，最歡喜和人鬥爭，他鬥爭堅固。阿修羅是梵語，翻到中文叫「無酒」，又有一個名字叫「無端正」。無酒，因為在天上的修羅很好喝酒的，但是他沒有酒飲，所以叫「無酒」。又叫「無端正」，因為阿修羅的男人生得相貌非常醜陋，喔，豬嘴獠牙，那個樣子是最難看了！

可是修羅女就生得最美貌，玉帝看見修羅王這個女兒生得很美貌，於

In the hands it is dexterity, how can we hold things with our hand? How can our hands naturally pick up things?

In the feet it is agility, the feet can take it's step and walk at your will.

All of these are imperceptible manifestations of the true mind; and people are unaware of it. Now Ananda is still confused and so the Buddha uses all manner of analogies to explain to him.

And without intending to they enter the various destinies. The various destinies; that is, on the turning wheel of the six paths. There are the three good destinies, and the four evil destinies. Your destiny is the place you tend toward. You walk right into it. Where do you end up? You may ascend to the heavens, or you may enter the realms of the asuras, the hells, the hungry ghosts, or the human realm. Whatever karma you create, you undergo a retribution for it. This **'without intending to'** means mistakenly, wrongfully! Without realizing it, you end up by entering one of the six paths. It is not that you particularly want to, but fall you do, just the same.

The four evil destinies of the animals, the hungry ghosts, the hell-beings, and the destiny of the asuras is sometimes listed as an evil destiny. Today we'll talk about Asura. Asuras are said to be "strong in fighting," since fighting is what they like to do best. They are always ready to pick a quarrel with people. Asura is a Sanskrit word which is interpreted to mean "without wine" and also as "deformed." Asuras who live in the heavens like to drink wine, but when they are in the heavens, they don't get any wine to drink. "Deformed" refers to the male asuras, whose bodies and faces are misshapen and ugly. Oh, with a pig's mouth and fangs, they do have the ugliest look!

But the asuras women are gorgeous. The Jade Emperor encountered one such particularly beautiful female asura who was the daughter of the Asura king and chose

是就娶她做太太。玉帝，就是帝釋。這個帝釋有的時候歡喜聽經，到這世界上來，他也變化一個人去聽經。可是他歡喜聽經，他這個修羅女的太太就喝醋了。什麼叫「喝醋」呢？就是「妒忌」。這修羅女生出一種妒忌心，她說：「喔，你天天都到世間上去，不知又是有什麼妖精、狐狸精把你迷住了，你去找這個狐狸精去！」就是另外找其他的女人。不光我們人間的女人專門妒忌丈夫去找其他的女人，連天上玉帝的太太都這樣子！

她生出一種妒忌，於是就要跟著玉帝去，查一查他。好像現在找一個私家偵探去跟著，她大約沒有私家偵探，就自己去探這個玉帝去做什麼，也跟到這個法會上了。玉帝到這個法會，向法師叩頭頂禮，恭敬這個法師，然後就和聽眾坐到一起了。偏偏這天他旁邊就左邊、右邊都是女人，於是這個修羅女受不了，就現身了，說：「喔，難怪你天天都跑這兒來，這個地方這麼多女人來陪著你啊！」她這麼樣一說，玉帝也就發火了，說：「我到這兒來聽經，妳來攪鬧道場，妳這真是罪過！」於是就打她一個耳光。這修羅女就哭起來了，跑回去見她父親去囉！就和玉帝鬧離婚，不回去了。

於是她爸爸就來給她做靠山，說：「好，我打玉帝去！我把玉帝的寶座爭過來，我做玉皇大帝。不要緊的！」於是，修羅王就和玉帝天天作戰，去鬥爭這玉皇大帝。玉皇大帝有天兵、天將，可是修羅王也有他修羅的兵將；一作戰，這個玉帝就屢戰屢敗，節節不利。

her for his wife. Now the Jade Emperor, Shakra, that is, liked to go hear sutras. He would transform himself into a man and come to this world to listen to sutras. But his asura wife “drank vinegar,” that is, she got jealous. “You go off to the world every single day. I wonder what weird essence or fox spirit has got you in her clutches. You’re chasing after a fox spirit, aren’t you?” She was accusing him of playing around with another woman. Worldly women are not the only ones who get jealous about their husbands. Even the wife of the Jade Emperor in the heaven is like this!

She got jealous. Eventually Shakra’s wife decided to follow along to find out what he was up to. (In this day and age there are private detectives to handle such matters, but probably they didn’t exist then so she had to run her own investigation and spy on him for herself.) So, when the Jade Emperor arrived at the Dharma assembly, he bowed to the Dharma Master, paid his respects, and then took a seat in the assembly. It just so happened that on that particular day there were women sitting on either side of him. When the asura woman saw that, she was beside herself, and she made herself visible right there in the assembly to confront the emperor. “It’s no wonder you come here every day with so many women to keep you company,” she began. The Jade Emperor was outraged. “I come here to listen to sutras and you’ve barged in and disturbed the Bodhimanda. You’re really creating heavy offenses.” He boxed her ears and she burst into tears and ran off to find her father. She demanded a divorce and refused to go back to her husband.

Her father came to her defense and promised to wage war on the Jade Emperor. “I’ll defeat him and take the throne,” he consoled her. “Don’t fret.” The fight was on. Every day the asura king did battle with the Jade Emperor. The Emperor called out his full regalia, but the asura king’s ferocious battalions were in their element, and little by little the Jade Emperor was beaten back. He was losing ground fast.

這玉帝是信佛的，於是就到佛的面前請佛給他想辦法。佛就把袈裟給他，說是你把我這件袈裟拿回去，把它撕成一條一條的，你每一個天兵、天將就帶著一條，念「摩訶般若波羅蜜多」。玉帝回去就這樣做，每一個天兵、天將就都念「摩訶般若波羅蜜多」。這「摩訶般若波羅蜜多」一念，這回一作戰，也不知道天兵、天將怎麼就來了這麼大的力量，就把阿修羅給打敗了。這是玉皇大帝和修羅這個關係。

那麼修羅叫無端正，他是有天福，沒有天德的——有天人的福報，而沒有天人的德行。這修羅，是天上也有阿修羅，人間也有阿修羅。人間的阿修羅什麼樣的呢？就是那些當兵的，或者當土匪的，這些都是阿修羅。

不過現在又當別論，現在的國家徵兵，是強迫你去當兵的，這有的就不是阿修羅。為什麼？你看徵兵徵去的這一些個，就是小孩子，十八歲就去當兵，他思想還一點定力也沒有，都是一聽說打仗，就慌上來了。那麼這作戰的兵，應該訓練他五年，譬如十八歲當兵，訓練五年之後，這才二十三歲，再去作戰。或者有點經驗，也就是有點定力了，他膽量也夠了；年紀太輕，膽量也不夠，勇氣也不足。現在這當兵的，不是自己願意的，我相信這其中也不完全是阿修羅了。以前那自己願意當兵的，自己願意去當土匪的，這都是阿修羅。

那麼沒有當兵的，有沒有阿修羅呢？也有。好像有的人，天天脾氣很大的，總願和人來鬥爭，總發脾氣，

As a faithful follower of the Buddha, he went to the Buddha and asked him to devise some strategy. The Buddha gave him *kashaya* – his robe – saying, “Take this back with you, tear it into strips and have each of your soldiers carry a piece of it. Then tell them all to recite “Mahaprajnaparamita” (Great Wisdom which has Reached the Other Shore). The Jade Emperor did as he was instructed. The entire army began reciting “Mahaprajnaparamita” and when the next attack came, the asuras fell. They were totally unprepared for the unprecedented force of the heavenly troops’ blows and admitted defeat once and for all.

Asuras are said to be “deformed.” They have the blessings of the gods, but not the virtue. There are asuras not only in the heavens but also among people. Soldiers and thieves are examples of human asuras.

But a distinction has to be made here. In this country, military service is mandatory and people are drafted. Some of them are not asuras. Some of those that go into battle are just kids. At eighteen they’re drafted and at that age they haven’t the least bit of samadhi-power. They get jittery at the mere mention of war. Front line troops should be trained for five years. For instance, they’ll be twenty-three if they enter the service at eighteen and train for five years, and by that time they have a little samadhi-power and some experience, so that if they are sent into battle, they have sufficient courage to cope with it. If they’re too young, their samadhi isn’t strong, they lack experience, and they haven’t got any guts. Nowadays, there are people who get drafted into military service against their will. I believe that in the present circumstances, not every soldier is an asura. In former times, people who actually wanted to be soldiers or robbers could be classified as asuras.

There are other asuras besides soldiers. For instance, someone who has a big temper and is always picking fights with

這都是有修羅性。總而言之，這個修羅就是脾氣最壞。人間有阿修羅，畜生裏面也有阿修羅，好像那個「害群之馬」，這都是阿修羅。那麼餓鬼裏面也有阿修羅。這阿修羅有的時候是算三善道，就是天、人、阿修羅，這叫三善道；有的時候，也把他歸到四惡趣裏頭去，就是地獄、餓鬼、畜生和阿修羅，這叫四惡趣。「枉入諸趣」中，這多數就入四惡趣裏邊去。那麼有的不走錯路，或者到人道，到天道上去，這不叫枉入惡趣。換一句話說，枉入惡趣也就是把這個路線沒有認清楚，把路走錯了！

(下期待續)

others has the nature of an asura. In general, asuras have violent tempers. In the human realm, there are asuras. In the animal realm, there are also asuras. Wild stallions are an example of asuras. There are also asuras among the hungry ghosts. Sometimes asuras are also counted in the three good paths of the heavens, human, and asuras. Other times, they can also be counted in the four evil destinies of the hells, hungry ghosts, animals, and asuras. **And without intending to they enter the various destinies.** For the most part, living beings enter the four evil destinies. Some living beings don't lose their way and are born in the path of people or in the heavens. In this case, we don't call them without intending to enter the evil destinies. In other words, people without intending to enter into the evil destinies is because they fail to clearly recognize this route and take the wrong path instead!

(To be continued ...)

(上承自第13頁)

(Continuing from page 13)

聲聞眾僧，「不論女男」：女人也可以證果，男人也可以證果，證果就是聲聞，就是阿羅漢。好像鳩摩羅什法師的母親，就是證三果的聖人。

「四諦觀行」：觀行，就是觀察來修行。觀察修行什麼呢？四諦法：苦、集、滅、道。知苦、斷集、慕滅、修道，要修這四諦的法門。

「隱實示權」：本來這些個聲聞，有的是大權教的菩薩，來示現權教的聲聞，所以這叫「隱實」，把實在的功德都隱起來了。「示權」，示，就是指示；權，就是權巧方便。你不要認為他是聲聞，是小乘，你就輕看他，不要這樣子。他不是完全都是大菩薩，但其中一定有大乘菩薩，他又現一個小乘的身，來接引這個小乘，迴小向大，所以叫「隱實示權」。

(下期待續)

The Shravaka Sangha, *both men and women*: Women can realize fruition, and so can men. Once they realize fruition, they are called Hearers, or Arhats. Dharma Master Kumarajiva's mother, for instance, realized the third fruition of sagehood.

Contemplate and practice the four holy truths: Hearers contemplate and cultivate the four holy truths of suffering, accumulation, cessation, and the Way. They recognize suffering, cut off accumulation, yearn for cessation, and cultivate the Way, thus cultivating the Dharma-door of the Four Holy Truths.

Concealing the real and displaying the provisional: Some of the Hearers were actually great Bodhisattvas of the provisional teaching. They manifested as Hearers who practiced the provisional teaching; thus, they are said to be "concealing the real." They hid away their true merit and virtue. "Displaying the provisional" means instructing through clever and skillful expedients. Don't look down on them thinking they are just Hearers and followers of the Small Vehicle. Not all of them are great Bodhisattvas, but some of them certainly are. Those Bodhisattvas of the Great Vehicle manifest as followers of the Small Vehicle in order to gather in those of the Small Vehicle, and guide them to turn from the small toward the great. This is called "concealing the real and displaying the provisional."

(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)

「飲食神」：飲食也有神，人每天即使喝一口水、吃一個水果、吃一樣東西，都有神管的。你若信，它有的；你不信也一樣有，只是你不知道。不是說我不信就沒有，那是愚癡的說法。你信這個神，也有這個神；你不信這個神，也有這個神。

以前北京有位段正元，一般人叫他段師尊。他就曾遇著這麼一個人，專管世間人一天誰吃多少東西，喝多少水，喝多少酒，吃多少糖，都有一定的。他如何管呢？他天天睡覺，而他父親是位連長、營長這類的官員，手下有四、五百人。他這兒子二、三十歲了，不做事，只會成天睡覺。他很生氣，心想我都五、六十歲了，還要做工賺錢來養你，而你二、三十歲了，卻不設法自己做工維持生活，你一點工都不做，這在世間有什麼用呢？不禁罵他這兒子，兒子卻說：「你做人間的官，我做陰間的官。」「你做陰間的什麼官？」「每天所有的人吃多少，喝多少東西，都是由我分配，由我來給他們的。」他爸爸說：「你胡說八道什麼？人吃東西還

(Continued from issue #287)

Food and drink spirits. They govern people's daily allowance of food and drink, be it just one mouthful of water, one piece of fruit or one kind of food. If you believe it, they do exist; if you do not believe it, they still exist but you just don't know about it. It is a stupid idea to say that it does not exist because you don't believe it. Whether or not you believe there is such a spirit, it exists.

There was a person named Duan Zheng Yuan in Beijing. People called him Master Duan. He met such a person - one who governed the daily food and drink allowance of people, e.g. the amount of food, water, alcohol, sugar for consumption. But, how did he govern it? He slept every day. His father was a commander or some sort of officer of that rank, with 400 or 500 people under him. This son of his, around 20-30 years old, did no work but slept all day. The father was furious, thinking, "I am already 50-60 years old and I have to work to provide for you. You're in your twenties-thirties but you do not bother to do any work for sustenance. What use are you to the world?" He could not help but scold his son.

His son said, "You are an officer in the human realm; I am an officer in the underworld." "What kind of an officer are you in the underworld?" "I allot the amount food and drinks each person takes every day."

His father said, "What nonsense are you saying? People's food intake has to be

要別人分配,沒有這個道理嘛!那麼你知道我明天吃什麼東西,你分配給我看看。」

「請等等,等我睡一覺才告訴你,現在我還不知道。」他父親氣得不得了,真是胡說八道,我吃东西還要你來分配?等到他兒子睡醒了,兒子告訴他:「明天你沒飯吃的。」他大笑道:「我做這麼大的官,會沒有飯吃?那我吃什麼?」他兒子說:「你明天只吃一個臭了的雞蛋,和半碗餬了的小米粥。這是你明天的飲食。」「我那麼有錢有勢,怎麼可能吃這麼點,還是又臭又餬的東西?」

到了第二天一大早,他趕緊殺雞、宰鴨,又預備魚肉的,弄了一堆好吃的東西,正準備吃時,他的上司來了一個命令,要他即刻出發到某某地方去剿土匪,刻不容緩的,連一秒鐘都不可停留。這下煮好的東西,連碰也不能碰的要趕去打土匪。這一仗打得昏天昏地,他打土匪,土匪也打他,打得落花流水,非常熱鬧。折騰了半天,把土匪打跑了。

他們也沒飯吃,好不容易看到一戶人家,想找東西吃,那卻是個最窮的人家。這家人說我什麼東西也沒有,找了半天,米也沒,麵也沒有,菜也沒,只有一個臭蛋和半碗餬了的小米粥,這還是準備要給生小孩的產婦吃,現在你要吃,可以,我們寧可不吃。做官的餓得不得了,拿過這些東西就吃了,而他手下並沒有想要吃豐富的東西,所

allotted? That does not make sense! Tell me what I am going to eat tomorrow. Let's see what you'll allot to me.”

“Please wait a bit. I will tell you after my sleep. Right now, I do not know yet.” His father was so angry, “Ridiculous! You allot my food?!” When his son woke up, his son told him, “Tomorrow, you will not have any rice to eat.” The father howled with laughter, “A high-ranking officer like me has no rice to eat?! Tell me what will I be eating?” His son said, “Tomorrow, you will only have one rotten egg and half a bowl of spoiled congee. That is your food for tomorrow.” “As rich and powerful as I am, how can I possibly end up eating only rotten and spoiled food?”

Early the next morning, he hurriedly butchered chickens and ducks, prepared fish and meat, making a lot of delicious food. When he was about to eat, he received an order from his superior, commanding him to immediately go suppress some bandits somewhere. There's not a second to spare. Leaving all the cooked food untouched, he rushed off to beat the bandits. It was an intense combat. Both sides fought fiercely. After half a day of battle, the bandits were beaten and chased away.

They did not have food to eat. Finally, they found a family to ask for food. It happened to be the poorest family who had nothing to eat. After searching for a long while, they found neither rice, noodles nor vegetables. They only found one rotten egg and half a bowl of spoiled congee, which were intended for the mother who had just delivered her baby. Nonetheless, the family was willing to give up the food for the commander.

The commander was so hungry and immediately ate what he got. Since his subordinates were not waiting for sumptuous dishes to eat that morning,



以出兵前個個很早就吃飽，就他沒有吃。在他吃了一個臭雞蛋及半碗小米粥之後，才想到兒子昨天說他只吃這些東西的話，今天果然就吃這些東西。由此之後，知道他兒子的確在陰間當官，所以也就由他去了。這就是飲食神。

「草木神」：草有草神，木有木神，樹有樹神。樹，豎也，豎立，豎起來。在南瞻部洲（南閻浮提）有棵樹王，是最大的一棵樹。樹木大的時候，叫鬼神村，是鬼神所住的地方，鬼神就依著大樹來住，如果沒有這種樹，鬼神就要受苦；有這種樹，鬼神住在樹的地方就覺得很快樂。所以大的樹木就叫鬼神村。

在三國曹操那個時候，有棵大樹，大家稱它神樹。曹操不信，還叫人將樹砍了，以後他便得了頭風，一天到晚頭痛，後來請華陀給他治病，就是因他得罪了鬼神（樹神）。在《四分律》上說，不准比丘砍一切的大樹，大樹都有鬼神住著。例如在南華寺有棵樟樹，向虛雲老和尚求受戒；在南嶽津山老人有一棵白果樹，結白果的樹也去受戒。樹神受戒的例子很多，是不可思議的境界。

我方才說你信這神，這神也存在；你不信有這神，這神也不是沒有。一般人都會說信就有，不信就沒有，但在這裏是：你信也有，你不信也有。就好像地裏頭有金礦，不管你知道有金礦或沒金礦，信或不信，這金礦在地裏頭都有的。你

they had eaten their fill before the battle. The commander was the only one who had not eaten anything. After eating the rotten egg and half a bowl of congee, he remembered what his son told him the day before. What he ate today was exactly what his son said. From then on, he knew that his son was indeed an officer in the underworld, so he let his son be. This is about a food and drink spirit.

Grass and wood spirits. Grass has grass spirits. Woods has wood spirits. Trees have tree spirits. Trees stand erect. In Southern Jambudvīpa, there is a king of trees. It is the most gigantic tree. When trees are big, they become villages for ghosts and spirits; they become the dwelling places of ghosts and spirits. Ghosts and spirits rely on these trees as their abode. Without these trees, they will suffer. They enjoy themselves living in these trees. Hence, big trees are called villages for ghosts and spirits.

During the period of the Three Kingdoms, there was a big tree that people called the mystical tree. However, Cao Cao did not believe in tree spirits. He went to the extent of having the tree chopped down. Thereafter he experienced constant headaches. Later on, he requested the renowned physician, Huatuo, to cure him. The reason for his malady was that he had offended the tree spirit. It is stated in the Four Divisions Vinaya that bhikshus are prohibited from chopping down any large tree because there are ghosts and spirits dwelling there. For instance, in Nan Hua Monastery, there was a camphor tree that requested to receive the precepts from Elder Master Hsu Yun. A ginkgo tree likewise requested precepts from Elder Jin Shan of Nan Yu. There have been many occurrences in which tree spirits requested to receive the precepts. It is an inconceivable phenomenon.

Earlier, I told you that spirits exist whether or not you believe. Common people say that if you believe in their existence, then they exist; otherwise, they don't. However, here is the case in which they exist whether or not you believe. To illustrate, let's take gold mines. Regardless of whether you know it or not, believe it or not, gold mines exist underneath the ground. When you believe that there

信，就是知道有這個神；你不信，是你不知道有這個神，並不是這個神就沒有，而是你根本就沒有知識，沒有這種智慧。所以我們不能跟著一般人的錯誤見解走。

「如是等神」：這許許多多的神，不僅僅是所提出來的這些，其他還有很多神。「皆來集會」：都來忉利天聽佛說法。

現在三藩市發生很多天災人禍，最近有個颶風，在災區死了九十多個人，這種災難是由於眾生惡業的成熟，所以就發生了。有人說去年五月間，依據科學預測應該會發生地震，結果我開了一張保單，保證只要我在三藩市一天，就不會有地震；我如不在三藩市，到旁的地方去，那就不管了。因為我不喜歡發生地震，而掉到海裡去，也不願我身邊的人掉到海裡。為什麼？因我不願見龍王，不願與八個頭、八條腿、十八條尾巴的海神做朋友。這頭是四個男四個女的，一個身體生出八個頭，四對夫妻頭很奇怪，牠做的事也是奇奇怪怪，很特別的。所以我不想和牠打交道，也不想讓和我一起住的人去見牠。這並不是我自私，因為見到牠，也做不出什麼好事情。

今年有人告訴我三月、四月又有地震來，對這次地震，我是不是可以再開保險公司，讓人來買保險呢？還是一樣的。總而言之，我去年說的話，你不要忘了，我在三藩市一天，就保證不會有大的地震，但小小的問題我可不擔保。因在這

are spirits, you know they exist. When you do not believe that there are spirits, it means you do not know of their existence; it does not mean that they do not exist. It means that you basically do not have the knowledge and wisdom of knowing their existence. Hence, we should not simply follow people's mistaken perception.

And other such spirits. There are many spirits in addition to the aforementioned ones. **From the Saha and other worlds came and gathered together** at the Trayastrimsha Heaven to listen to the Buddha speak the Dharma.

There have been many natural and manmade disasters occurring in San Francisco now. Most recently, a typhoon killed more than 90 people in the disaster area. This kind of disaster occurs because living beings' evil karma ripened. Someone said that in May of last year, seismologists predicted earthquakes. Thence, I issued a guarantee that as long as I am in San Francisco, there will be no earthquakes. But if I am elsewhere outside of San Francisco, I will not bother. I do not want to fall into the ocean because of earthquakes; nor do I want people around me to fall over into the ocean. Why? I do not want to see the dragon king. I do not want to be friends with the sea spirit with eight heads, eight legs and 18 tails. Out of the eight heads, four are of male features and four are of female features. One body with eight heads of four couples is very strange. It does things strangely too; it is very special. I do not want to deal with it. I do not want to let people who stay with me see it. I am not being selfish, but nothing good will result from seeing it.

This year, someone told me that there will be earthquakes in March or April. With this prediction, will I be issuing another guarantee for this year? Well, what I said stays the same. Do not forget what I said last year – any day that I am in San Francisco, I guarantee there will be no major earthquakes, though minor problems are

末法的時代，天災、人禍會很多，所以希望大家多念觀世音菩薩，多念地藏王菩薩，這樣三藩市會穩如泰山，不會有大的問題。

復有他方國土。及娑婆世界。諸大鬼王。所謂惡目鬼王。噉血鬼王。噉精氣鬼王。噉胎卵鬼王。行病鬼王。攝毒鬼王。慈心鬼王。福利鬼王。大愛敬鬼王。如是等鬼王。皆來集會。

「復有他方國土」：為什麼叫復有呢？因為不僅僅前面那麼多的菩薩，和天龍八部來到這忉利天，還有從他方國土來的。土在佛經上讀勿ㄨ、，仍當土字講。他方國土，就不是這個娑婆世界，而是其他世界，其他諸佛的國土。「及娑婆世界」：還有我們這個娑婆世界。娑婆是梵語，譯成中文叫堪忍，言其眾生堪能忍受這種的痛苦，所以叫娑婆世界。

「諸大鬼王」：一般人講這個諸字，是當多字講，我和其他人不同，怎麼不同呢？我講它不是多，是少字，就只是一個。有人說你講錯了，中文這個諸字都是當多字講，為什麼你當少字講，說它是一個？我就歡喜當一個講，為什麼歡喜當一個講呢？因為我很愚癡的，數目多了就記不住，一個容易記，兩個就要費腦筋想一想才能知道。

not included in the guarantee. During this Age when Dharma is on the decline, there are many natural and manmade disasters. I hope everyone will recite more the holy names of Guanshiyin Bodhisattva and Earth Treasury King Bodhisattva. This way, San Francisco will be firmly secured as Mt. Tai and will not have major problems.

In addition, all the great ghost kings from the Saha and other worlds came and gathered together. They were the Ghost King Evil Eyes, the Ghost King Blood Drinker, the Ghost King Essence and Energy Eater, the Ghost King Fetus and Egg Eater, the Ghost King Spreader of Sickness, the Ghost King Collector of Poisons, the Ghost King Kindhearted, the Ghost King Blessings and Benefits, the Ghost King Great Regard and Respect, and others.

In addition. Why “in addition”? It is because not only have so many Bodhisattvas, dragons and spirits of the eightfold division come to the Trayastrimsha Heaven, but there are also those from other lands. **All the great ghost kings from the Saha and other worlds came and gathered together.** Saha is Sanskrit for enduring with patience, meaning that living beings are able to bear such suffering. That is why it is called the Saha World. Other worlds refer to the lands of other Buddhas. We are not limiting ourselves to the Saha World.

All the great ghost kings. Most people associate **all** as many. I am different. How? I refer **all** not as “many” but as “few”, in fact, one. Some say I am wrong because **all** means many, not few, nor one. Yet, I like to regard it as one. Why? It is because I am really ignorant. I cannot remember when there are too many numbers. One is easy to remember, but two requires some thinking.

(To be continued ...)

(下期待續)

十法界不離一念心

The Ten Dharma Realms Are Not Beyond a Single Thought

宣公上人開示

Instructional talk by the Venerable Master Hsuan Hua

(Continued from issue #287)

(接上期)

那麼佛到了鹿野苑，爲五比丘
三轉四諦法輪。

When the Buddha arrived at the Deer Park, he
turned the Dharma Wheel of the Four Holy Truths three
times for the five Bhikshus.

初轉四諦法：

此是苦，逼迫性。
此是集，招感性。
此是滅，可證性。
此是道，可修性。

The first turning:

*This is suffering, it's nature is oppression;
This is accumulation, it's nature is enticement;
This is cessation, it's nature is that it can be realized.
This is the Way, it's nature is that it can be cultivated;*

二轉四諦法：

此是苦，汝應知。
此是集，汝應斷。
此是滅，汝應證。
此是道，汝應修。

The second turning:

*This is suffering, you should know it;
This is accumulation, you should cut it off;
This is cessation, you should realize it;
This is the Way, you should cultivate it.*

三轉四諦法：

此是苦，我已知，不復更知。
此是集，我已斷，不復更斷。
此是滅，我已滅，不復更滅。
此是道，我已修，不復更修。

The third turning:

*This is suffering, I already know it
and need not know it again;
This is accumulation, I have already cut it off
and need not cut it off again;
This is cessation, I have already realized it,
and need not realize it anymore;
This is the Way, I have already cultivated it
and need not cultivate it any more.*

佛說完了這三轉四諦法輪，就
說：「憍陳如，你現在在這兒被客塵
來麻煩，你不得到解脫。」憍陳如一
聽這「客塵」兩個字，他就開悟了。
什麼叫做「客」呢？客就不是主人。
什麼叫做「塵」呢？塵，就是不乾淨
的東西。我自性就是主人，自性是清
淨的。所以他當時就開悟，叫「解本
際」，就是明白本來的道理了。

After speaking the Four Holy Truths, the Buddha
said, "Ajnatakaundinya, you are troubled by the guest-
dust and have not obtained liberation." When Ajnata-
kaundinya heard the words "guest-dust" he became
enlightened. What is meant by "guest"? Guest is not the
host. What is meant by "dust"? Dust is something im-
pure. The self-nature is the host, and it is pure. So
Ajnatakaundinya became enlightened. He was called
"one who understands the original limit," meaning to
say he understood the basic principle.

(下轉至第7頁)

(Continuation in Page 7)

法界聖城教師節慶祝活動報導

A Report on Teacher's Day Celebration At City of Dharma Realm

謝惠英撰稿

written by Sunny Hsieh

九月二十八日，是孔子誕辰紀念日，也是中國傳統的教師節。法界聖城育良小學、培德中學，本著尊師重道的精神，每年此時都會舉辦教師節慶祝活動。今年則提早於25日（週日）舉行，以方便來自各地的居士及義務老師們，得以參與活動，共襄盛舉。

爲了籌辦此次活動，道場及學校，皆動員起來，「巧把塵勞爲佛事」，著手整理環境、美化庭園、佈置五觀堂，以迎接嘉賓。遠從聖荷西金聖寺來的榮法師及近威師，亦帶領了香積組，準備豐盛的素筵，美味且養生，以款待餐大眾。學生們也安排了精彩的節目及講稿，以答謝師恩。個個雖忙碌，卻也法喜充滿。

九月二十五日，教師節活動當天，法界聖城風和日麗，陽光燦爛。廣場上，高掛在棕櫚樹稍上的橫幅布條—【慶祝教師節】，五個紅色大字，耀眼醒目。它隨風飄揚擺動，似乎在揮手致意，向陸續到來的嘉賓們，表示誠摯的歡迎，親切又溫馨。

中午十一點三十分，慶祝活動正式開始。法界聖城當家貴法師，

September 28th is the commemoration of the birth of Confucius and also the traditional Chinese Teachers' Day. Around this time each year, CDR's Instilling Goodness Elementary School and Developing Virtue Secondary School, in the spirit of respecting the teachers, would host a Teachers' Day celebration. This year, it was held on the 25th (Sunday) to facilitate lay people and volunteer teachers from all places to participate in this grand event.

In preparing for this event, CDR and its schools mobilized everyone to 'skillfully turn the mundane task into Buddha's work'. It all started with working on tidying up the environment, beautifying the gardens, and decorating the Five Contemplation dining hall. Dharma Master Rong and Jin Wei Shr together with their kitchen staff, came all the way from San Jose's Gold Sage Monastery to cook up a sumptuous vegetarian feast that was delicious and healthy for the guests. The students arranged wonderful programs and speeches to thank their teachers. Although everyone was busy, all were filled with dharma joy.

It was a beautiful sunny day on September 25th when the event took place. In the outdoor area near the entrance, a banner hung high between the palm trees proclaiming "Teachers' Day Celebration" in five big red Chinese characters. Dazzling and eye-catching, it swayed gently in the wind and seemed to be waving in sincere greeting at the oncoming guests with a cordial welcome.

At 11:30am, the event officially began. The Managing Director of CDR, Dharma Master Heng Gwei, led the Sangha to their

帶領僧眾入席就座，大眾亦隨之入座，井然有序。素食佳餚、糕點水果，色味兼具，以饗大眾，氣氛輕鬆但不失莊嚴。

節目開始，培德中學校長是法師即上台致詞，歡迎來自各地的嘉賓蒞臨法界聖城，慶祝教師節。當天受邀前來的，有來自聖荷西、洛杉磯及南北加州各地的居士，所謂『近者悅，遠者來』，大家共聚一堂，歡度佳節。是法師並暢談教師節的意義，及上人一生重視教育，提倡義務教育的良苦用心。

會中，是法師將親手繪製的五幅水彩風景畫，代表學校，贈予在座的五位資深義務老師，感謝他（她）們多年來在教育崗位上的堅持不懈、奉獻努力。此畫作是以廢棄不用的磁磚，作為畫板，彩繪其上，渾然天成，別具心裁。其色彩繽紛，田園山水，躍然板上，美不勝收。畫上並題了「功在教育」四字，以表揚師恩，彌足珍貴！這是一份最有意義的教師節禮物。而諸位義務老師，亦一一上台致詞，表達由衷的謝忱！場面十分溫馨感人。

(下期待續)

seats. The guests followed and took their seats in an orderly manner. People were served with delicious vegetarian dishes, pastries and fruits. The atmosphere was relaxed yet solemn.

The program began with the principal of Developing Virtue Secondary School, Dharma Master Shr, giving an opening speech at the podium. First, she welcomed everyone from all places for their coming to CDR to celebrate Teachers' Day. As an old saying goes: "If those who are near are pleased, those who are distant will come." Those invited for this event included lay people from Northern and Southern California regions such as San Jose and Los Angeles. Dharma Master Shr expounded on the essence of Teacher's Day. She also talked about Venerable Master Hsuan Hua's lifelong emphasis on the importance of education and his advocacy for free education.

During the program, Dharma Master Shr on behalf of the school, presented her five hand-painted watercolor landscape paintings as tokens of appreciation to the five attending volunteer teachers. She thanked them for their dedication and contribution to education over the years. Dharma Master Shr used cast off ceramic tiles as drawing boards and painted landscapes in a creative and natural way. The colorful painting renders liveliness to the landscape. Exquisitely beautiful! Inscribed on the paintings were four Chinese characters - "Merit lies in Education", to acknowledge the teachers' kindness and their contributions on this special occasion. These paintings were indeed the most meaningful Teacher's Day gifts. The volunteer teachers also gave speeches on the stage to express their sincere gratitude and heartfelt thanks! The ambience was very warm and touching.

(To be continued ...)





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金輪聖寺

2023年3、4月每週法會時間表 Schedule of Weekly Events – March and April of 2023	
日期	法會
3/5 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
3/12 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
3/19 (星期日)	大悲懺 Great Compassion Repentance 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
3/26 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
4/2 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
4/9 (星期日)	大悲懺 Great Compassion Repentance 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
4/16 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
4/23 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
4/30 (星期日)	大悲懺 Great Compassion Repentance 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am

~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.*