



# 金輪通訊

## Gold Wheel Sagely Monastery Newsletter

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### 宣公上人—上堂說法

善來請善生說法 善生不知何為法 何為非法  
金剛經講空 須菩提解空第一  
彌陀經講有 大智舍利弗才能明白彌陀經的道理  
維摩詰居士說 非空非有 亦空亦有  
究竟空是法 還是有是法 知有為法 無為法  
各人自去迴光返照 找你本來的面目

### *Ascending the Hall to Speak Dharma*

Composed by Venerable Master Hsuan Hua

Once, Ven. Svagata invited the youth Sigala to speak about dharmas.  
Sigala, however, could not distinguish between dharmas and non-dharmas.

The Vajra Prajna Paramita Sutra speaks of emptiness, the principle that Ven. Subhuti explained most excellently.

The Amitabha Sutra speaks of existence, the principle of which only Ven. Sariputra,  
the One Foremost in Wisdom, understood.

Layman Vimalakirti spoke of the truth of neither emptiness nor existence, of both emptiness and existence.

So, in the ultimate sense, is emptiness the Dharma, or is existence the Dharma?

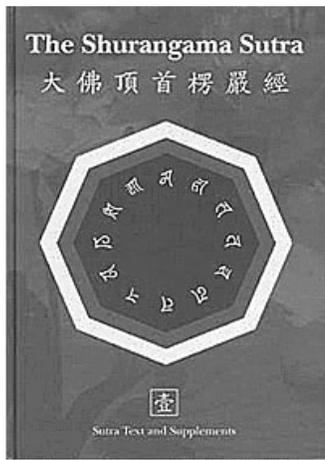
What Dharma do you understand – the conditioned dharmas or the unconditioned dharmas?

All of you can go back to reflect upon yourself, return your light inwards to shine within,  
and eventually you will find your own original face.

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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 #288)

(接上期)

阿難！汝今欲知奢摩他路，願出生死，今復問汝。  
即時如來舉金色臂，屈五輪指，語阿難言：汝今見不？  
阿難言：見！

阿難！汝今欲知奢摩他路，願出生死，今復問汝：阿難！你現在想要知道這個奢摩他路嗎？你真願意脫離生死嗎？如果你真想脫離生死的話，我現在再問問你！我現在給你個題目來考試考試你。什麼題目呢？

即時如來舉金色臂，屈五輪指：「即時」，就是在佛再問阿難的這個時候。這個時候，如來就舉起他黃金色的手臂，把「五輪指」拳起來。（上人以手握拳）這叫「屈」，（上人把手舒展）這叫「伸」。語阿難言：汝今見不：對阿難就說了，你現在看見了嗎？我舉金色臂，屈五輪指，你看見了沒看見？你看，佛拿這個阿難真當小孩子來這麼問他！阿難言：見：阿難說，我看見了！

“Ananda! since you now wish to know about the path of shamatha with the hope of getting out of birth and death, I will question you further.”

Then the Tathagata raised his golden arm and bent his five wheeled fingers as he asked Ananda, “Do you see?” Ananda said, “I see.”

Ananda! since you now wish to know about the path of shamatha with the hope of getting out of birth and death, I will question you further. Ananda! Do you want to know about the path of calming the mind (shamatha)? If you really want to liberate birth and death, I will ask you again! I'll give you a question to test you now. What was the question?

Then the Tathagata raised his golden arm. As he was about to question Ananda, the Tathagata stretched his gold-colored arm out in front of him and bent his five wheeled fingers. (The Venerable Master made a fist with his hand), this is called bent. (The Venerable Master unfolded his hand), this is called stretch. As he asked Ananda, “Do you see?” You can see how the Buddha is treating Ananda like a child by asking him such a simple question as whether he sees the Buddha raise his arm and bend his fingers. Ananda said, “I see.” Ananda said, I saw it!



這個地方，為什麼世尊舉金色臂，屈五輪指？這是想叫阿難在眼根上，知道這個常住真心性淨明體，就在「見性」上能表現出來。所以再往後，就單揀這個「見」講了很多道理。這是佛想要在見性上令阿難開悟。

在中國的禪宗大德，有的時候你向他請開示，他就那麼伸出一根手指頭，也就是叫你在這個見性上來開悟的。有的時候你向他請開示，他瞪著眼睛也不講話，叫你在這個地方來徹悟、來領略這個意思。所以禪宗「豎目揚眉」，或者這個善知識有一個什麼動作，那都是為座下的學人令他開悟的一個表現。你明白了，就開悟了；若不明白，就耽誤了，就錯過機會。耽誤，就是誤了時機，變成錯誤了。你若明白了，就是「開悟」的「悟」；不明白，就錯過機會，這叫「耽誤」，錯誤了。

所以中國的祖師有很多是這樣子，但是要那個祖師是個開悟的人，才可以這樣去教化人；不是說，喔，那個祖師這麼一伸指頭，那我見著一個人，也伸個指頭：「我叫你開悟啊！」你自己開悟了沒有？你自己沒有開悟，怎麼能叫人家開悟呢？你自己若沒開悟，就好像方才那 Chris 說，不管自己漏不漏的，不管自己成沒成道，要先去幫助人。我就給他舉一個比喻：「泥菩薩過河，自身難保。」這怎麼說呢？那尊菩薩是泥巴造的，一過河，被水一濕，就化了，菩薩也沒有了。要是不過河的時候，還可

Take a look at this point. Why did the Tathagata stretch out his golden arm and bend his five wheeled fingers? It was to let Ananda know that the pure nature and bright substance of the permanently dwelling mind can manifest in the eye, in the seeing-nature. And that is why he concentrates on discussing doctrines involving seeing in the following passages. He wanted to lead Ananda to become enlightened through the seeing nature.

So the Chinese Patriarchs, the great virtuous ones of the Ch'an School would often just point a finger when asked for instruction. That is another way of telling you to become enlightened through the seeing-nature. Sometimes when you request instruction from them they stared at you wide-eyed and speechless. They were indicating that you should break through at that point and comprehend the meaning in totality. So in the Ch'an school they use 'ferocious stares and raises eyebrows'. The Ch'an master may make some gesture in order to lead his disciples to become enlightened. If you understand, you become enlightened; if not, you miss the opportunity. If you miss the timing it will turn into a mistake. If you understand, it is an awakening to enlightenment. If you don't understand, you will miss the chance. This is called missing the opportunity which is a mistake.

A lot of Chinese Patriarchs were that way. But they were enlightened, and so it was appropriate for them to use such methods to teach people. But you cannot say, "I heard that Patriarchs merely point their finger, so when I meet up with someone I'll point my finger and bring about his enlightenment." Have you become enlightened yourself? If you yourself haven't become enlightened, how can you teach others to do so?

If you haven't become enlightened, just as Chris said before, you shouldn't decide to go help other people while disregarding the fact that you yourself have outflows. To try to rescue others while paying no attention to whether you yourself have accomplished the Way first is to be like a clay Bodhisattva crossing a river; he has a hard time protecting himself. How do you say this? That Bodhisattva image was made of clay, once it tries to cross the river and gets wet by the water, it will crumble and the Bodhisattva is gone. Until he tries to cross the river, the clay Bodhisattva

以支持一下；一過河，被水一沖，完了！

這就是你自己沒有得到無漏，就去幫助人，那也就會讓社會的世風把你化了；而你化不了人家，你隨著世俗轉了，不能把這個世俗扭轉過來。所以在沒有證果得到無漏的時候，這都很危險、很危險的！前面我不是講，你自己還沒有明白呢！怎麼能教化人呢？

好像這一部經典，如果這個道理我自己還沒有明白，那我就不能給你們講的。現在我給你們講，我不敢說完全明白，總而言之，比你們是明白多一點。這是不客氣地來講，因為我比你們明白多一點，所以我就要把我所知道的講出來給你們各位聽。不過講只講少少，我知道的若完全講出來，那這時間還不充足，只揀重要的講出來給大家聽一聽。

佛這個臂舉起來，屈五輪指。怎麼叫「五輪」呢？因為佛的手有千輻輪相，腳也有千輻輪相。手有千輻輪相，所以握起五個手指，叫「屈五輪指」。也可以說這千輻輪相的手，佛是一根、兩根、三根、四根、五根手指，這麼輪著來屈：一根、兩根、三根、四根、五根，這也叫「輪」。他屈五輪指，好像誰都可以看得見，怎麼如來做這麼簡單的問題來問阿難呢？

現在你看這個問題是簡單哪！其實，這個問題不簡單的。這個問題在後邊愈發明愈深，愈發明愈妙，所以就在日用倫常中你能看得見這個

stays intact, but as soon as he hits the water, he disintegrates and disappears.

If you haven't attained the state of no outflows, and nevertheless go out to help people, you will be influenced by the social environment you find yourself immersed in. You'll be transformed and won't be able to transform others. You'll be turned around by the affairs of the world instead of being able to turn them around. Hence before you have attained fruition and the state of no outflows, you are always in danger. This is very dangerous indeed! Haven't I said before, if you have not yet understood, how can you teach and transform others?

Take this sutra, for example. If I didn't understand the doctrines in it myself, I wouldn't be able to explain it for you. I dare not say that I thoroughly understand it, but to be frank about it, I am clearer about it than you. Because I know more than you, I am explaining what I know so that you can also know it. But even at that, I'm just explaining a little. If I were to explain to you everything I know, there wouldn't be enough time. I'm just bringing up the important points.

The Tathagata raised his golden arm and bent his five wheeled fingers. The fingers are said to be "five wheeled" because the Buddha has the mark of the thousand-spoked wheel on his hands and on his feet. You could also say that "wheeled" refers to his bending his fingers in sequence: one, two, three, four, five. Moreover, each of his one, two, three, four, five fingers could also be called "wheeled." It was something everyone could see. Why did the Buddha ask Ananda such a simple matter?

You may see it as simple now, but actually it is not. The more the Buddha's question is delved into as the text continues, the deeper and more wonderful it becomes. It is just in the course of ordinary everyday matters that you can totally comprehend your inherent Buddha-nature. It is

地方，這就是認識你自己本有的佛性，就在這個地方！不在旁的地方。所以在你每一天所接近的地方，都是佛性的表現，但是你不知道，這是「非失似失，非忘似忘，非遺似遺」，本來沒有丟，你好像丟了；本來沒有忘了，你也就想不起來了。這是你自己本有的家珍、本地的風光，不容易明白。爲什麼不容易明白？因爲無始來這個生死的根本——攀緣心太重了！若沒有攀緣心，即刻你就明白你本有的這種佛性了。

佛言：汝何所見？

阿難言：我見如來舉臂屈指，爲光明拳，耀我心目。

佛言：汝將誰見？

阿難言：我與大眾，同將眼見。

佛告阿難：汝今答我，如來屈指，爲光明拳，耀汝心目。汝目可見，以何爲心，當我拳耀？

佛言：汝何所見：佛又說了話了，說什麼呢？「你看見什麼了？」阿難言：我見如來舉臂屈指，爲光明拳，耀我心目：阿難說：「我看見世尊您把您的臂舉起來，您屈您這個五輪指。您的拳放光，那光照得我眼睛幾乎都睜不開了，心裏也照到了。」

佛言：汝將誰見：佛又問：「你用什麼看見的？」阿難言：我與大眾，同將眼見：阿難就說：「我和大眾用眼睛來看見的。」他不說他自己，他說「我與大眾」，他又把旁人都搬出來。這也就好像打官司拉證人似的，說：「你看，誰都給我作證，我沒偷東西啊！」把他朋友、親戚都拉出來了。現在阿難也恐怕說自己見

just right at this place and not at other places! The familiar places you come in contact with every day are the representations of the Buddha-nature. But when you don't know that through your own experience, then what is wrong seems right, and what is right seems wrong, and what is not lost seems lost. Basically you haven't lost it, but it seems lost to you. Basically you haven't forgotten it, but you can't quite recall it. So your own family jewels, the scenery of your homeland, are not easy to understand. Why? Because from beginningless time the fundamental root of birth and death – the mind that seizes upon conditions – has been too strong. If the mind that seizes upon conditions would disappear, you would understand your inherent Buddha-nature in an instant.

**The Buddha said, "What do you see?"**

**Ananda said, "I see the Tathagata raise his arm and bend his fingers into a fist of light which dazzles my mind and my eyes."**

**The Buddha said, "What do you see it with?"**

**Ananda said, "The members of the great assembly and I each see it with our eyes."**

**The Buddha said to Ananda, "You have answered me by saying that the Tathagata bends his fingers into a fist of light which dazzles your mind and eyes. Your eyes able to see, but what is the mind that is dazzled by my fist?"**

**The Buddha said, "What do you see?"** The Buddha was still talking. What did he say? "What do you see?"

**Ananda said, "I see the Tathagata raise his arm and bend his fingers into a fist of light which dazzles my mind and my eyes."** World Honored One, I see you stretch out your arm and bend your five wheeled fingers, and your fist emits light. That light shines so brightly that I can hardly even open my eyes. My mind is illuminated by it as well.

**The Buddha said, "What do you see it with?"**The Buddha asked again: "What is it that sees?"

**Ananda said, "The members of the great assembly and I each see it with our eyes."** Ananda didn't speak just for himself; he included everyone in the great assembly. He's got witnesses, the way the defense in court calls in witnesses to testify that the defendant is not a thief. He calls in friends and relatives to act as character witnesses. If Ananda were to speak for himself, his statement that he saw with his

著,或者有人沒有見著呢,所以他現在下了一個總評,說是我和現在法會大眾,一起都用眼睛看見的。現在他前後的辭句就自相矛盾了。

佛告阿難：汝今答我，如來屈指，為光明拳，耀汝心目。汝目可見，以何為心，當我拳耀：佛說：「好！你用眼睛來看見的。我再問你！你現在答覆我，如來我屈五輪指，做這麼一個光明拳，它照耀著你的心和眼睛。不錯！你的眼睛可以看得見，那以什麼做你的心，對著我這個拳，來照耀你的心呢？」這又追進了一步：「你以什麼為心？」你看阿難怎麼樣說？

(下期待續)

own eyes might still be subject to question. So, he made a concluding review. He drags in some support by including the great assembly. "Everyone in this assembly including myself maintains that we all use our eyes to see." Now his words spoken before and after contradicts themselves.

**The Buddha said to Ananda, "You have answered me by saying that the Tathagata bends his fingers into a fist of light which dazzles your mind and eyes. Your eyes may be able to see, but what is the mind that is dazzled by my fist?"**The Buddha said: "Good! Your eyes are capable of seeing. I'll ask you again! Answer me now. If I (the Tathagata) bend my five wheeled fingers into a fist of light, it will dazzle your mind and eyes. Not bad! Your eyes can see. But what do you conceive to be your mind which is being illuminated by my fist?" The Buddha is taking another step forward. "What do you take to be the mind?" What do you think Ananda would say?

(To be continued ...)

(上承自第14頁)

(Continuing from page 14)

第六天「他化自在天」。他化，就是他自己本來沒有快樂，他能把他其他天上的快樂，拿來做為他自己的快樂。為什麼他要把旁的、天上的快樂拿到他自己來？就因為他不講道理；好像人間的土匪，搶人的錢做為他自己的錢，把人家的東西搶來，做為他自己的東西，不顧他人之死活。這裏有許多天魔及其眷屬。

六欲梵天，前面講的是六欲天。梵天，就是大梵天、梵眾天、梵輔天。他們是修「五戒十善」，所以得這天上的福報，但這都是種有漏的善根，所以說「種有漏因，輪迴難斷」：種有漏的因，輪迴還是難斷，修出世因才可以超脫輪迴。

(下期待續)

The sixth is the Heaven of Comfort Gained Through Others' Transformations. Originally these gods had no happiness of their own, so they take the bliss of other heavens and transform it into their own. Why do they do this? It's because they're unprincipled. They're just like bandits in the human realm who seize the wealth and possessions of other people for themselves, not caring whether others live or die. Many celestial demons and their retinues can be found in this heaven.

*The Six Desire Heavens and Brahma Heavens.* What we have discussed above are the six Desire Heavens. The Brahma heavens refer to the Great Brahman Heaven, the Heaven of the Brahma Multitudes, and the Heaven of the Brahma Ministers. They cultivated the five precepts and ten good acts, thus earning the blessings of being born in the heavens. However, these good roots have outflows. Hence, "Planting seeds that have outflows, the turning wheel is hard to stop." Since they plant these seeds that have outflows, it is difficult for them to end birth and death. One must cultivate the causes for transcending the world if one wants to get out of the turning wheel of samsara.

(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)

那麼「諸」當多字講，究竟是多少呢？沒有數，沒有數就很麻煩，所以我當一字講。諸就是一，一也就是諸；多也就是一，一也就是多。我講經和人不同的地方就在這個地方。諸大鬼王，我說就是一個鬼王，哪個鬼王呢？我現在講那個鬼王就是那個鬼王，有瞋目鬼王、有攝毒鬼王、慈心鬼王、這一個一個的，我不把它混在一起。又者，這諸字可以當語助詞，諸大鬼王就是那一些個大鬼王，也就是那一個大鬼王。這個「諸」為什麼我又當一字講，這是我一個不講道理的講法，現在解釋給你聽。因為若我不解釋，你始終是心理不服的，認為我講經講錯了，所以現在給你解釋解釋。

這個「多」從什麼地方來的？你找一找它的根源，是從一個的那個地方來的，甚至於一個都沒有，所以多既然是從一那兒來的，你不妨就從第一那兒計起，你記著第一，就可以知道第二，又可以知道第三，以此類推，可以說，一就是無量，無量也就是一。「一本散為萬殊，萬殊仍歸一本」，所以我們

(Continued from issue #288)

How many is “all” if associated with many? It is innumerable, which is problematic, so I refer to it as “one.” All is one and one is all; many is one and one is many. This is how I differ from others in explaining the sutras. *All the great ghost kings*, in my explanation, comes down to one ghost king. Which one? The ghost king that I am talking about now. There is the Ghost King Evil Eyes, the Ghost King Gathering-in Poisons, the Ghost King Kindhearted, and so forth. I do not combine them all together. In Chinese, the character 諸 “all” can also be an auxiliary word to mean “all those” or “that one”. This is my unreasonable explanation of the Chinese character *zhu* ( 諸 ) as “one”. I am explaining this to you because if I do not, you remain in disagreement and think that I lectured the sutras wrong. So now I’ve explained it to you.

Where did “many” come from? Look for its source. ‘Many’ comes from one or even none. Since “many” comes from one, you might as well start counting from one. After you remember one, you will know about two, then three. Deducing along this fashion, you will end up with one as infinity and infinity as one. “One disperses into infinity; infinity returns to one”. In cultivation, we must return to one. What are we cultivating? We are



修行都要歸一。修行，修什麼？修這個心。心要怎麼樣子呢？心要專一，所謂「得一萬事畢」，你要是得到這個一了，什麼事情都沒有了。修行也就要修這個一，要修你的念專一，念要是專一了，才能開智慧；念要是不專一呢？那是向外馳求。你要是能一念不生，那更妙。

所謂「一念不生全體現，六根忽動被雲遮」，雖然經文說有這麼多鬼，你要是一念不生，一個鬼也沒有；不但鬼沒有，連一個神都沒有了；不但連一個神都沒有，連一個佛、一個菩薩也都沒有了。什麼都沒有了。什麼都沒有了，這才是什麼都現前了，在這個時候，佛也來了，菩薩也來了，聲聞、緣覺、辟支迦羅什麼都來了，為什麼他來？就因為你沒有了；你要是有，他就不來。妙就妙在這個地方，所以這真是不可思議的境界，就是在「諸」這個地方。

這個「諸」，你不要當「諸」，就是一個。一個也沒有來，這個諸大鬼王，一個鬼王都沒有，都跑了。鬼王沒有了，這個世界也沒有了。這個世界沒有了，那你還擔心什麼？無憂無愁，無罣無礙，那時候所謂「性盡聞寂參天地」，性就是盡人性、盡己性、盡物性，這時候你就是天地，天地就是你；你就是諸佛，諸佛就是你，無二無別，哪有一個你我他呢？哪有這麼多我相、人相、眾生相、壽者相呢？沒有的。一切都沒有了，那你還有什麼煩惱？什麼煩惱也都乾淨了，那

cultivating the mind. What should the mind be? The mind should be focused. As it is said, "Reach a singleness of focus and everything is achieved." When you arrived at the 'one', everything is done. Cultivation is about cultivating the 'one'. You need to cultivate single-mindedness. Once you reach single-mindedness, wisdom will manifest. If you are not single-minded, then you are chasing for answers outside. If you are able to not have a single thought arise, that is even more wonderful.

"Without a single thought arising, the entire substance manifests; with the six senses suddenly stirring, everything is shrouded by the clouds." Although the sutra text mentioned so many ghosts, if you do not have even one thought arising, then there is not even one ghost. Not only will there be no ghost, there will not even be one spirit, one Buddha or one Bodhisattva. There is nothing. Yet, it is when there is nothing that everything manifests. At this time, the Buddhas come, the Bodhisattvas come, Sound Hearers, Those Enlightened to Conditions, Pratyekabuddhas, etc. all show up. Why? Because you have reached 'nothing'; otherwise, they would not come. This is an inconceivable phenomenon, and it is here in the 諸 *zhu*.

Now, do not take *zhu* as merely 'one'. Not even one came. There is not even one ghost king, all these great ghost kings are gone. This world is gone. With this world gone, what is there to worry? With no worries and impediments, It is the so-called "Nature ends, hearing silent, one is the universe." Nature refers to the human nature, the self-nature, and the nature of objects. By this time, you are heaven-and-earth; heaven-and-earth is you. You are all Buddhas; all Buddhas are you. There is no difference; it's not two but one. There's no you, I or he. How could there be so many marks of the self, marks of people, marks of living beings, and marks of lifespan? None at all. Since everything is gone, what worries do you have? All worries are cleaned up; by

時候真是清淨至無餘「一念不生全體現，六根忽動被雲遮」，你看這種境界，真是妙不可言。

妙不可言，那麼就不要言了吧？不要講了吧？還是不行！因為我歡喜講，還要再講。不可言，不可言，誰知道啊？誰知道那個不可言呢？講什麼呢？講諸大鬼王。這諸大鬼王很兇，鬼嘛！都是兇的。我講這鬼，有一個講法，鬼的腿很長，有多長呢？喔！不知道有多長，我也數不過來，他是有幾丈長。總而言之，這個鬼字，即使是中國的一些個 Professor〈教授〉，對於這個鬼也都不認識，因為鬼的腿太長了，一般人看不見他究竟在什麼地方。

單講這個鬼字就是歸也——鬼者歸也。所以中國有一句話，人死就是回家似的，歸回去了，歸到什麼地方去？歸到犯罪的地方去。鬼者歸也，也就是歸到地獄裡去，以為地獄就是他的家，以為地獄就是他回去的地方，為什麼呢？因為迷了。我再講一個英文的講法，英文鬼字叫 ghost，這個字和英文去 go 字同音，就是去了，去幹什麼？他以為去那地方好好玩，是最好最好的。其實到什麼地方去？跑到刀山上去！劍樹上去！油鍋裡頭去！跑到這些地方去！一天到晚 go! go! go! 就是 go 到地獄去，go 到餓鬼裡頭去，go 到畜生裡頭去。所以中文講法應該是歸回來，英文講法就是 go，這是我的一個簡單解釋。那麼這一個大鬼到什麼地方去？什麼地方也沒有去，就只是在地獄裡。

that time, it is purity without residue. “Without a single thought arising, the entire substance manifests; with the six senses suddenly stirring, everything is shrouded by the clouds.” See, such states are really wonderful beyond words.

Since it is wonderful beyond words, does it mean let's not talk about it. No! I like to talk so I will keep talking. Unspeakable, unspeakable. Who knows what is unspeakable? What are we talking about? We are talking about all the great ghost kings. All these great ghost kings are very fierce. Ghosts are all fierce. Talking about ghosts, there is one saying. Ghosts have very long legs. How long? I don't know how long, they must be several yards. In general, even some professors in China do not recognize ghosts because their legs are so long that most people do not see where they are actually.

This word “ghost” in Chinese is a homonym for “returning”. The Chinese have a saying that dying is like coming home, returning to a place of offenses. Ghosts return to the hells, thinking that the hells are their home. Why do they believe so? It is because they are confused. Let me try an English homonym for ghosts: “go”. They go to the hells. Why? Because they think that place is fun, the best. They run to the mountain of knives, trees of swords, cauldrons of oil! From morning to night, they keep at ‘Go! Go! Go!’ They go to the hells, to the realm of hungry ghosts, to the realm of animals. So, according to Chinese explanation, it is *returning*; according to English explanation, it is *going*. This is my simple explanation. Now, where did this big ghost go? It did not go anywhere, it is in the hells.



「所謂惡目鬼王」：這個鬼，腿雖然長，但是眼睛很兇的。惡目是你一看到他的眼睛，就打顫顫，他的眼睛就有那麼兇惡。

「噉血鬼王」：他專門喝眾生的血，尤其哪個地方有血，他都要去喝。

「噉精氣鬼王」：印度話叫毗舍闍，<楞嚴咒>上那個毗舍闍，就是噉精氣鬼王。他歡喜吃人的精氣、五穀的精氣。好像我們人的精氣為什麼無形中就衰了？就因為有這種鬼，它來把你的精氣給吸去。

「噉胎卵鬼王」：噉胎卵鬼王是吃還沒有成形的胎。如有的胎兒不足月就生出來，當胎衣落下來，都由這種鬼吃去。卵是雞蛋之類的，他也吃。為什麼做這種鬼呢？這種鬼在生的時候好殺生，殺生所得的肉，不要說旁人，就是自己的太太也不給她吃，不但不給肉吃，連血也不給她喝，不給她飲。他自己殺的生，他自己吃，自己飲。那麼他連太太都不給吃，何況其他人呢？其他人他更捨不得了，這就表示他慳貪，所以死了就做噉胎卵鬼王，到處去吃這種邁邁東西，因為他在生慳貪。

「行病鬼王」：行病鬼王就到處去灑瘟疫的流行病、傳染病，這都因為有一個行病鬼王到處去散播疾病。

**There is the Ghost King Evil Eyes.** This ghost has real long legs and mean-looking eyes. When you see how ferocious his eyes are, you tremble. This is what's meant by *Evil Eyes*.

**The Ghost King Blood Drinker.** He specializes in drinking living beings' blood. Wherever there is blood, he will go drink.

**The Ghost King Essence and Energy Eater** is 'Pisaca' in Sanskrit. In the Shurangama Mantra, the line 'pi sa she' refers to this Ghost King Essence and Energy Eater. He enjoys consuming the essence and energy of people and the five grains. For instance, why do our essence and energy dissipate? It is because this ghost sucks our essence and energy.

**The Ghost King Fetus and Egg Eater** eats undeveloped fetuses. This type of ghost eats the placentas that fall off of premature newborns. He also eats eggs, such as the eggs of chickens. Why did he become this type of ghost? It is because when he was alive, he was fond of killing. Whatever flesh and blood he got from killing, he would not share with others, not even his own wife. He ate and drank the spoils of his killings by himself, absolutely not willing to share with anyone else. This shows his stinginess, and when he died, he became a ghost king fetus and egg eater who eats such nasty things.

**The Ghost King Spreader of Sickness** goes around spreading infectious diseases and epidemic. Diseases occur because some ghost king spreader of sickness is spreading them.



「攝毒鬼王」：這攝毒鬼王是個好鬼，不是個壞鬼，你有什麼毒氣，他都可以幫你吸去，因為他是救人的。這個鬼是菩薩化身的，是來救度眾生的，不是他給人家毒，而是不管誰有毒，他可以幫你將毒給吸出來，這是一個好心的鬼王。

「慈心鬼王」：他的心是慈悲的，雖然做鬼，但為的是要到鬼裡邊去度鬼的，令鬼都發菩提心。

「福利鬼王」：這也就是賜福的增福財神。

「大愛敬鬼王」：又有一個鬼王叫大愛敬鬼王。

「如是等鬼王皆來集會」：像前邊所說那麼多鬼王都一起來到忉利天中，聽釋迦牟尼佛說《地藏經》。

爾時釋迦牟尼佛。告文殊師利法王子菩薩摩訶薩。汝觀是一切諸佛菩薩。及天龍鬼神。此世界。他世界。此國土。他國土。如是今來集會。到忉利天者。汝知數不。

「爾時」：當爾之時。什麼時候？就是每一個鬼王到忉利天聽法的時候。什麼叫鬼王呢？他是鬼中的首領。這一些鬼王不論是善、是惡，都是菩薩所化現的，你不要認為凡是鬼王就是鬼了。鬼王更厲害，這一些鬼王都是在宿世發願用種種方法來教化眾生的。有的用慈悲來攝受一切眾生，有的就用兇惡去折伏眾生。折伏和攝受，這

**The Ghost King Gathering-in Poisons** is a good ghost, not a bad ghost. He will suck away any venom you contracted and save you. This type of ghost is a transformation of Bodhisattvas who come to save living beings. He does not give out poison. On the contrary, he will suck out your poisons, regardless of who you are. This is a good-intention ghost king.

**The Ghost King Kindhearted** is kind and compassionate. Although a ghost, his intention is to be with the ghosts in order to save them and to let them develop the Bodhi resolve.

**The Ghost King Blessings and Benefits** is the wealth and fortune spirit who bestows and increases blessings.

**The Ghost King Great Regard and Respect.** There is such a Ghost King Great Regard and Respect.

**And others.** All so many ghost kings as described earlier came to the Tryastrimsha Heaven to listen to Shakyamuni Buddha explain the *Earth Store Sutra*.

**At that time, Shakyamuni Buddha said to Dharma Prince Manjushri Bodhisattva Mahasattva, “As you regard these Buddhas, Bodhisattvas, gods, dragons, ghosts, and spirits from this land and other lands who are now gathered in the Trayastrimsha Heaven, do you know how many of them there are?”**

**At that time.** When was that? It was when every ghost king went to Tryastrimsha Heaven to listen to the Dharma. What are ghost kings? They are leaders among ghosts. Whether these ghosts are good or bad, they are transformations of Bodhisattvas. Do not simply regard ghost kings as ghosts. In their past lives, these ghost kings made vows to teach and transform living beings by various means. Some gather in living beings through kindness and compassion; some regulate living beings through ferociousness. These are

叫「折攝二門」。

因為有的眾生遇見慈悲鬼王而發菩提心，這是用攝受行門來教化眾生；有的眾生遇著鬼王這種兇惡的樣子而發菩提心，這叫折伏法，用折伏的法門來教化眾生。既然明白這一切的鬼王都是菩薩所化現的，那麼在這鬼王裡邊，根本就沒有一個善，也沒有一個惡。

(下期待續)

the two methods of teaching and transforming living beings, namely: gathering-in and regulating.

Some beings bring forth the resolve for Bodhi when they meet a kind and compassionate ghost king. This is teaching and transforming living beings by the method of gathering-in. Some beings bring forth the resolve for Bodhi upon encountering ferocious-looking ghost kings. This is the method of regulating. Since we understand that all ghost kings are transformations of Bodhisattvas, then among the ghost kings, basically there's neither good nor evil.

(To be continued ..)

(上承自第15頁)

(Continuing from page 15)

最後壓軸出場表演的是，培德中學五位男同學的太極功夫扇。他們身著傳統的黑白功夫裝，個個英姿颯爽，身手矯健，打拳揮扇，虎虎生風，頗具架勢，展現了中華健兒的本色，與平時文質彬彬，溫文儒雅，大相逕庭。同學們能文能武，令人刮目相看！最後在眾人熱烈的掌聲中，結束表演。

The last was the performance of Tai Chi Kungfu Fan by five male students from Developing Virtue Secondary School. Dressed in traditional black and white kung fu costumes, they all looked valiant, bright and brave. They threw punches and waved fans, fast and strong, vigorous and confident. They showcased Chinese athleticism, revealing a different side in contrast to their usual gentleness. It's very impressive how they can be skillful athletically and also proficient academically! The performance ended with warm applause.

歡樂的時光，總是流逝的很快。三個小時的慶祝活動，已近尾聲了。同學們精心制作的小禮物，一一分送給與會的嘉賓，表達他們誠摯的謝意。各位來賓皆離情依依，滿載而歸。滿的是內心的感動；載的是教育的重責。無疑的，這是一場有意義且令人難忘的教師節慶祝活動。

Happy moments always fly by quickly. As the three-hour event was coming to an end, small gifts carefully made by students were given to the guests one by one as a token of their sincere appreciation. It was hard for the guests to say goodbye but they all left fully loaded - fully loaded with this touching celebration and with the heavy responsibility of instilling education. Undoubtedly, this was a meaningful and memorable celebration of Teachers' Day.

(The End of the Article)

(全文完)



## 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

(接上期)

(Continued from issue #288)

#### (5) The Dharma Realm of Gods

#### (五) 天法界

六欲梵天，五戒十善；  
種有漏因，輪迴難斷。

*The Six Desire Heavens and  
Brahma Heavens,  
With five precepts and ten good acts,  
Planting seeds that have outflows,  
The turning wheel is hard to stop.*

「六欲梵天」：六欲天，就叫欲界天。有欲界天、色界天、無色界天，這叫三界。我們現在都在這個六欲天的四王天裏包括著。我們直接所看見的這個天，就叫四王天，有四大天王管著。這個天是在須彌山的半山腰上。

*The Six Desire Heavens and Brahma Heavens:* The six Desire Heavens are the heavens of the Desire Realm. The Desire Realm, the Form Realm, and the Formless Realm are called the Three Realms. Right now, we are underneath the Heaven of the Four Kings, which is one of the six Desire Heavens. The heaven that we see directly above is the Heaven of the Four Kings, ruled by the Four Great Heavenly Kings. This heaven is located halfway up Mount Sumeru.

古來中國的人，不知道有佛，就只知道有上帝。所以商湯王的時候，他祭天就用黑牛來祭天，他說：「曰。予小子履。敢用玄牡。敢昭告於皇皇后帝。……朕躬有罪。無以萬方。萬方有罪。罪在朕躬。」他說「曰，予小子履」：湯王他的名字叫履，他說小子，就是很客氣說我是一個很沒有用的小子，一個小孩的樣子。「敢用玄牡」：就是我敢用黑色的牛，「敢昭告於皇皇后地」：我很至誠懇切地，告訴大的上帝。說什麼呢？說「朕躬有罪，無以萬方」：朕我一個人若有罪，不要加到一般老百姓身上去。萬方，就是萬方的老百姓。「萬方有罪，罪在朕躬」：說一般老百姓如果有罪，不怪他們，

The people of ancient China knew that there's a supreme lord, but did not know about the Buddha. When Emperor Tang of the Shang dynasty was making offerings to the heavens, he used a black bull as an offering to the supreme lord. Emperor Tang's name was Lu. Out of respect for the supreme lord, he humbly said, "Small kid Lu dared to use this black bull as an offering to the Supreme Lord. I beseech thee that if I have committed offenses, let the offenses rest with me and not with the citizens. But, if the citizens committed offenses, let their offenses rest with me." He earnestly told the Supreme Lord that if he made mistakes, the citizens should not be blamed, and if the common folks of his country committed offenses, the responsibility



因為我沒有教化好他們，所以他們的罪都應該給我。

所以古來的聖人，他是這樣自己責罰自己，不像現在的人，明明自己有罪，還說：「喔！不關我事，那是他的。」「那是他的不對嘛！怎能怪我呢？」「你這個上帝，真是不公平，為什麼他那麼有錢？我這麼窮？為什麼他那麼樣出貴？我這麼樣賤？」總是怨天尤人，什麼事情不說自己的不對，就找人家的不是。古來的聖人，是認自己錯的。

第二天「帝釋天」。這個天在中間，東邊有八天，西邊有八天，南邊有八天，北邊有八天，四八三十二天，這是第二個欲天。

第三天「夜摩天」。這個天上的天人非常快樂，一天到晚都唱歌。唱什麼歌呢？就是我快樂得很呀！晝夜六時他都是快樂的，所以「夜摩」翻譯過來叫「時分」，每一個時分他都是快樂的。

第四天「兜率天」。「兜率」翻譯成中文叫「喜足」。時時都歡喜，時時都滿足，這就是知足常樂。因為知足，所以常常快樂；就是一天到晚都無憂無愁的，沒有煩惱。又叫「知足天」，因為他們能知足常樂，且無憂愁無煩惱。

第五天「化樂天」。這天的天人，他會變化他的快樂。思衣衣來，思食食至，變化自在，故非常快樂。

should rest with the Emperor for not having taught them well.

The ancient sages would always blame and chastise themselves. Nowadays, people point at others to blame. Even clearly knowing they are at fault, they'd still say, "Oh, I didn't have anything to do with it. It's all his doing." "It's his fault, so why are you blaming me?" "God, you're really unfair! Why is that person so rich, while I'm penniless? Why is he so honored, while I'm lowly?" They damn heaven and curse at people, but never admit of their own wrongdoing. They only look for the faults of others. The ancient sages always acknowledged their own faults.

The second heaven is the heaven of Lord Shakra. It is situated in the center, with eight heavens to its east, eight heavens to its west, eight heavens to its south, and eight heavens to its north, a total of thirty-two heavens surrounding it. That's the second heaven in the Desire Realm.

The third heaven is the Suyama Heaven. The beings in this heaven are extremely happy, singing from morning to night. What do they sing? They sing, "How happy I am!" They are happy in the six periods of the day and night. Suyama means "time period," because every time period is joyful.

The fourth is the Tushita Heaven. Tushita means "blissfully content." The gods are constantly happy and satisfied. Since they are always content, they are always happy. From morning to night, they have no cares or worries, and no afflictions. This heaven is also called the Heaven of Contentment, because the gods are constantly content and happy, with no worries or afflictions.

The fifth is Blissful Transformations Heaven. The gods can obtain happiness by transformation. When they think about clothing, clothing appears. When they think about food, food appears. Freely performing transformations, they are extremely blissful.

## 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

(接上期)

接下來便是音樂欣賞節目。由張文謙、李銀銜兩位同學鋼琴演奏，其曲調優美，悅耳動聽，大眾熱烈鼓掌，給予鼓勵。同學們平日忙於課業，但仍抽空練琴，展現才藝，以美好的音樂，感恩謝師，難能可貴！緊接著便是培德中學副校長賢伉儷，Dr. Lee 和 Dr. Wu 的小提琴、鋼琴合奏，演奏中國名曲，絲竹和合，琴聲悠揚，宛如天籟，令人沈醉！這是難得的一場音樂饗宴。在座者皆意猶未盡，欲罷不能！

音樂欣賞結束後，接著李銀竣和張文謙兩位同學輪流上台，以流利的中英文致詞，感謝多年來，道場的照顧、學校的栽培和師長的教誨，言詞懇切，感恩之情，溢於言表。其中張文謙同學較為年長，是應屆畢業生，在道場薰習多年，感受尤深。他以一位年輕學子，娓娓道來，成長茁壯到成熟自信的歷程，句句肺腑，真情流露，令人動容！試想當前社會風氣敗壞，世風日下，校園暴力頻傳，愈演愈烈，幾無寧日。倘若所有莘莘學子，皆能重師道、念師恩，則校園自然一片祥和。也惟有體現先聖先賢的智慧，紮根教育，挽救人心，才是社會之幸，國家之福！

(下轉至第12頁)

(To be continued ...)

The musical performances came next. Two students, Wenqian Zhang and Yinxian Li, played the piano. The melodious sounds were very appealing to the ears. The audience applauded enthusiastically in encouragement of their wonderful performance. It was noteworthy that despite their busy schoolwork, the students still managed to find time to practice on the piano, and share their talents, expressing their gratitude to their teachers through music. Shortly following was the duo performance by Dr. Wu, Vice Principal of Developing Virtue Secondary School, and her husband, Dr. Lee. They played a piano-and-violin duet of Chinese classical music. The dynamic blending of the musical sounds was like heavenly music filling the air, truly enthralling! This was indeed an unparalleled music feast. Everyone couldn't have enough of it!

After the musical performances, Yinjun Li and Wenqian Zhang took turns taking the stage and delivering speeches fluently in Chinese and English. They expressed their gratitude for how the temple has been taking care of them, how the school has been fostering their growth and development, how the teachers have been teaching and guiding them over the years. Their earnest sincerity and gratitude were beyond words. Wenqian Zhang is a senior student and is about to graduate. He has lived in the temple for many years and has deep connection with it. From the perspective of a young student, he recounted how he has grown from an adolescent to a mature and the confident person he is today. He spoke from the bottom of his heart and everyone in the audience was touched. In today's society, morale is corrupted and school violence is becoming more rampant without peaceful days in sight. If all students can respect their teachers and bethink their teachers' kindness, schools will naturally be peaceful. Only by reflecting on the wisdom of ancient sages and instilling them in education can we turn around the current tide and bring peace and blessings to societies and countries!

(Continuation in Page 12)



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金輪聖寺

2023年5、6月每週法會時間表 Schedule of Weekly Events – May and June of 2023	
日期	法會
5/7 (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
5/14 (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
5/21 (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
5/28 (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
6/4 (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
6/11 (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
6/18 (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
6/25 (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

～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.*