



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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大勢至菩薩開光

菩薩勢力大無邊 天搖地動震坤乾
今與加國眾生見 家家戶戶喜開顏

Verse in Praise of the Buddhas and Bodhisattvas

Composed by Venerable Master Hsuan Hua

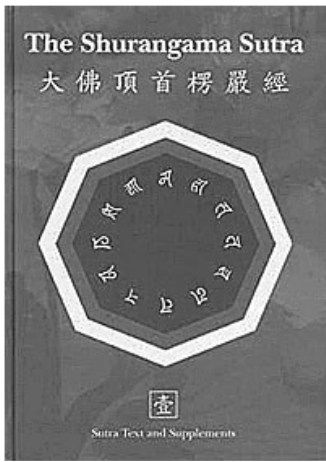
Consecration of Great Strength Bodhisattva

*This Bodhisattva's power is boundless,
Shaking the heaven and moving the earth.
Now meeting with the living beings in Canada,
Each and every household exults in joy.*

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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)

如是思惟，澄寂名空，搖動名塵；以搖動者，名為塵義。佛言：如是！

如是思惟：憍陳如尊者說，像上邊我所說這個道理——用智慧光照破了無明煩惱的黑暗孔隙，而顯現出來這種的無明煩惱；我像這樣想，澄寂名空，搖動名塵；以搖動者，名為塵義：澄然而寂靜，它是不動的，這就叫一個「空」。在孔隙裏頭動來動去的，總這麼搖動著——你看，在太陽光那個地方的塵埃，總是飛來飛去的，它不停的，這就叫一個「塵」義。所以說，以搖動的東西，叫做塵。這個「塵」就是什麼呢？它所表示的就是煩惱無明，煩惱障、所知障，這種的就叫「塵」。

這阿若多——就是憍陳如，他說完了這話，佛就給他印證，說這個是對的。佛言：如是：佛說：「你說得對，是這樣子！這個搖動的，就是塵；不動的，就是空。你講這個道理是沒有錯！」

即時如來，於大眾中，屈五輪指，屈已復開，開已又屈。

(Continued from issue #298)

“Considering it this way, what is clear and still is called space, and what moves is called dust. The word ‘dust,’ then, means ‘that which moves.’” The Buddha said, “So it is!”

“Considering it this way, what is clear and still is called space. The light of wisdom shines on the dust-particles of affliction, as in Ajnatakaundinya’s analogy of the sun shining through the crack. The dark caverns of ignorance are illuminated, and when you see the dust of affliction you understand. Clear and still, it does not move, and that is called space. **And what moves is called dust. The word ‘dust,’ then, means ‘that which moves.’**” You see the bits of dust in the patch of sunshine dancing and flying about ceaselessly. What is this dust? It represents affliction, ignorance, the affliction of obstacle, and the obstacle of what is known. Attachment to those things is called “dust.”

After Ajnatakaundinya finished speaking, the Buddha gave him positive certification. He said, “What you have said is correct.” **The Buddha said, “So it is!”** What moves is dust, what does not move is space. Your theory is not mistaken!

Then in the midst of the great assembly the Thus Come One bent his five-wheeled fingers. After bending them, he opened them again. After he opened them, he bent them again, and he asked Ananda, “What do you see now?”



謂阿難言：汝今何見？

阿難言：我見如來百寶輪掌，眾中開合。

佛告阿難：汝見我手眾中開合，為是我手，有開有合？為復汝見，有開有合？

阿難言：世尊寶手，眾中開合。我見如來，手自開合，非我見性，有開有合。

佛言：誰動誰靜？

阿難言：佛手不住，而我見性，尚無有靜，誰為無住？

佛言：如是！

佛因為恐怕這一班在會的大眾還沒有了解真正的見性，即時如來，於大眾中，屈五輪指：當時世尊在這個會場大眾裏邊，就把五輪指屈回來——這叫屈（上人以手表示）。屈已復開，開已又屈：屈完了之後，又伸開。伸開，然後又拳回來。這麼來回好多次，伸開，拳；拳，伸開，這麼樣子。謂阿難言：汝今何見：佛屈伸手指頭完了之後，就問阿難說：「你現在看見什麼了？」

阿難言：我見如來百寶輪掌，眾中開合：阿難回答佛說：「我看見世尊您這個百寶輪掌，在這大眾裏邊開了又合，合了又開，這麼樣子。」佛的手是千輻輪相，所以阿難叫它「百寶輪掌」。

佛告阿難：汝見我手眾中開合，為是我手，有開有合？為復汝見，有開有合：佛又告訴阿難說：「你看見我這個手在大眾裏邊有開、有合。這是我這個手有開開，又合起

Ananda said, "I see the Thus Come One's hundred-jeweled wheeled palms opening and closing in the midst of the assembly."

The Buddha said to Ananda, "You see my hand open and close in the assembly. Is it my hand that opens and closes, or is it your seeing that opens and closes?"

Ananda said, "The World Honored One's jeweled hand opened and closed in the assembly. I saw the Thus Come One's hand itself open and close; it was not my seeing-nature that opened and closed."

The Buddha said, "What moves and what is still?"

Ananda said, "The Buddha's hand does not remain at rest. And since my seeing-nature is beyond even stillness, how could it not be at rest?"

The Buddha said, "So it is!"

The Buddha was concerned that most people in the great assembly still had not understood the genuine seeing-nature. Then in the midst of the great assembly the Thus Come One bent his five-wheeled fingers. After bending them, he opened them again. After he opened them, he bent them again. At that time the World Honored One bent his fingers, then stretched them out again, and clenched and unclenched his fist several times, and he asked Ananda, "What do you see now?" What do you see right now?

Ananda said, "I see the Thus Come One's hundred-jeweled wheeled palms. On the Buddha's hand is the hallmark of a thousand-spoked wheel. Ananda refers to it as the hundred-jeweled wheeled palm, opening and closing in the midst of the assembly."

The Buddha said to Ananda, "You see my hand open and close in the assembly. Is it my hand that opens and closes, or is it your seeing that



來呢？還是你看見的這個「見」開
開了，再合起來啊？」

阿難言：世尊寶手，眾中開合：
阿難答覆世尊說，世尊您這個百
寶輪掌，在大眾中開、合「寶手」，
就是這個「千輻輪相」。我見如來，
手自開合；非我見性，有開有
合：我看見如來您自己把手伸開
又合上，合上了又伸開；不是我
能見的這個見性有開、合。是您有
開、合的動作，令我看見您這個手
開、合；我這個見，沒有開，也沒
有合。

佛聽他這樣講，恐怕他還沒
有了解，不是真正明白，所以還要
再問一個問題。

佛言：誰動誰靜：佛對阿難說：
「是誰動啊？是誰靜啊？」阿難
言：**佛手不住，而我見性，尚無有
靜，誰為無住：**阿難對佛就說：
「佛這個手不停止，這叫不住，這
是一個『動』。而我自己這個見性，
連個『靜相』都沒有，這個見性又
怎麼會有個搖動呢？」「無住」，
就是動。

阿難尊者為什麼說沒有靜相
呢？靜是由動中來的，若沒有動，
根本就沒有靜。所以說這個楞嚴
大定它「無出、無入」，也就是這
個道理。你若「那伽常在定，無有
不定時」；楞嚴這個定，什麼時候
它都是常常在定中的，沒有不定
的時候，無出、無入的。阿難說：
「我能『看見你』的這個見性，連
個靜相都沒有。」阿難不說沒有動

opens and closes?” When you see my
fist opening and closing, is it my fist
that opens and closes, or is it your see-
ing of my fist that does the opening and
closing?”

**Ananda said, “The World Honored
One’s jeweled hand opened and
closed in the assembly. I saw the
Thus Come One’s hand itself open
and close.”** He said, “World Honored
One, it is your hundred-jeweled
wheeled palm that opens and closes. **It
was not my seeing-nature that
opened and closed.** My seeing-nature,
which does the seeing, does not open
and close. It is you that made the
movement which caused me to see
your hand open and close. There is no
open or close in my seeing.”

Buddha was still concerned that
Ananda had not genuinely understood.
So, he asked another question.

**The Buddha said, “What moves and
what is still?”** Ananda said, “**The
Buddha’s hand does not remain at
rest. And since my seeing-nature is
beyond even stillness, how could it
not be at rest?**” Then how could it not
be at rest? In other words, it moved.
Ananda says. Since the seeing-nature
doesn’t even have the characteristic of
stillness, how could it possibly have
movement. It does not move.

Why does he say it doesn’t even
have the characteristic of stillness? Be-
cause stillness comes from movement.
If there isn’t any movement, then basi-
cally there isn’t any stillness. So, it is
said that there is no coming out of the
Great Shurangama Samadhi and no en-
tering it. That’s the principle here.
“Nagas are always in samadhi. There is
never a time when they are not in sa-
madhi.” With the Shurangama Samadhi,
Nagas are always in samadhi. Since
they are never not in samadhi, they
never enter it and never leave it.

Thus Ananda said, “My seeing-
nature, by which I see you, is devoid
even of stillness. It is beyond the char-
acteristic of movement or its opposite,



相，他說沒有靜相；見性從無始以來，根本沒有動，沒有動相，所以也就沒有靜相了！所以這個動、靜二相，是了不可得，沒有的，找不著的。它是不搖動的。

佛言：如是：佛也給他印證，說：「你說得對！是這樣子，這個你說得沒錯！」

如來於是從輪掌中，飛一寶光，在阿難右，即時阿難回首右盼。又放一光，在阿難左，阿難又則迴首左盼。

佛告阿難：汝頭今日，何因搖動？
阿難言：我見如來出妙寶光，來我左右，故左右觀，頭自搖動。

阿難！汝盼佛光，左右動頭，為汝頭動？為復見動？

世尊！我頭自動，而我見性，尚無有止，誰為搖動？

佛言：如是！

如來於是從輪掌中，飛一寶光，在阿難右：於是，佛在這個時候，又從他這個百寶輪掌裏頭，飛出去一道寶光，像鳥飛那麼快，也就像閃電似的。這也可以有一個比喻，就好像我們用手電筒；手電筒這麼一開開，這個電射出去，很遠就可以看得見。佛的手上可以放寶光，比手電筒那光照得更清楚了。這道寶光在阿難右邊飛過去，**即時阿難回首右盼**：即時阿難就回頭向右，看佛這個寶光到底飛到什麼地方去了？飛出多遠？阿難這麼樣子，（上人作回頭狀）就回頭望。

又放一光，在阿難左；阿難又則迴

stillness.” Without movement, there is no stillness; both characteristics are gone. They are fundamentally unobtainable, non-existent, and they cannot be found.

Once again the Buddha agrees. **The Buddha said, “So it is!”** What you say is right. That’s the way it is!”

Then from his wheeled palm the Thus Come One sent a precious ray of light flying to Ananda’s right. Ananda immediately turned his head and glanced to the right. He then sent another ray of light to Ananda’s left. Ananda again turned his head and glanced to the left. The Buddha said to Ananda, “Why did your head move just now?”

Ananda said, “I saw the Thus Come One emit a wonderful precious light which came by my left and right, and so I looked to the left and right. My head moved of itself.”

“Ananda, when you glanced at the Buddha’s light and moved your head to the left and right, was it your head that moved or your seeing that moved?”

“World Honored One, my head moved of itself. Since my seeing-nature is beyond even cessation, how could it move?”

The Buddha said, “So it is!”

Then from his wheeled palm the Thus Come One sent a precious ray of light flying to Ananda’s right. From the Buddha’s hundred-jeweled wheeled palm, the ray of light flew swift as a bird or like a lightning. That’s more or less what it was like. It could also be likened to a flashlight, in that as soon as you turn it on, the light shoots out. The precious light which the Buddha can emit from his hand is clearer than the light of a flashlight. As soon as the precious light went flying by Ananda on his right side, Ananda immediately turned his head and glanced to the right. He turned his head to watch where the light flew, and how far. Ananda look like this: (Venerable Master turn his head) and look back.

He then sent another ray of light to Ananda’s left. From the Buddha’s

首左盼：在正望著的時候，佛在輪掌裏頭，又放出來一道光，在阿難的左邊；阿難又回頭向左來盼。好像現在的探照燈，從空中這麼一射，射多遠都看得見東西，大約就是這樣子。「盼」，就是看的樣子。

佛告阿難：汝頭今日，何因搖動：佛又問阿難：「你現在頭爲什麼左顧右盼的這麼搖動呢？」

阿難言：我見如來出妙寶光，來我左右，故左右觀，頭自搖動：阿難就說：「我看見如來放這種妙寶光明，來到我左邊，又到我的右邊。所以我往左看一看，又往右觀看觀看。我因爲看這個光，頭就搖動了。」

阿難！汝盼佛光，左右動頭，爲汝頭動？爲復見動：佛又問阿難：「阿難哪！你看這個佛光，就向左右這麼動頭。你頭這麼動，這是你這個頭來回這麼搖動呢？還是你這個見性來回這麼搖動呢？」

世尊！我頭自動。而我見性，尚無有止，誰爲搖動：阿難回答佛說：「我的頭自己這麼搖動的。而我這個能見的見性，連一個靜的相貌都沒有，又怎麼會搖動呢？所以我知道是頭自搖動，而這個見性沒有搖動，見性是如如不動的。」「止」，就是不動，也就是頭先那個「靜」字的意思。這是阿難答覆佛這樣子說。

佛言：如是：佛說：「你這個說得也對了！這個道理你也沒有說錯。

wheeled palm came forth another ray of light. Where did it go? It went to Ananda's left. **Ananda again turned his head and glanced to the left.** He took a look to his left. It's like a searchlight which shoots light out into space so that things can be seen for great distances.

The Buddha said to Ananda, "Why did your head move just now?" The Buddha questioned Ananda further. "Why did your head move as you glanced left and right?"

Ananda said, "I saw the Thus Come One emit a wonderful precious light which came by my left and right, and so I looked to the left and right. **My head moved of itself.** It came by my right side and then by my left side. My head moved because I was watching the light."

The Buddha asked Ananda again, "**Ananda, when you glanced at the Buddha's light and moved your head to the left and right, was it your head that moved or your seeing that moved?** Which moved back and forth, your head or your seeing-nature?"

"**World Honored One, my head moved of itself.**" Ananda answered that his head moved by itself. **Since my seeing-nature, which is capable of seeing, is beyond even cessation, how could it move?** It doesn't even have the characteristic of ceasing. The meaning is the same as in the previous passage. If the seeing-nature has no characteristic of cessation – which is to say, if it has no characteristic of stillness – then it can't have the characteristic of movement, either. This is how Ananda answered the Buddha. The seeing-nature is in a state of unmoving suchness.

The Buddha said, "What you've just said is right!" **The Buddha said, "So it is!"** You understand the principle correctly. Earlier, you



不像以前你認賊作子，那麼樣盡認妄想當你的真心了！現在你明白這個見性是不動的了，你現在是有點辦法了！」這是佛很歡喜的一個讚歎的詞。佛說「如是」，就是說：「對的，你說這個很對的！」

於是如來普告大眾：若復眾生，以搖動者，名之為塵；以不住者，名之為客。

於是如來普告大眾：當到這個時候，佛就對大眾說了，你們現在聽到我講這個道理，一定都很明白了，一定對這個道理都很清楚了，我不必再講了。可是若復眾生，以搖動者，名之為塵：假設有其他的眾生，他以搖動的這種東西，就叫「塵」。以不住者，名之為客：以不在這兒住的，就叫「客」。為什麼這樣呢？

(下期待續)

(上承自第12頁)

不過這個阿羅漢，他證果了，不准顯神通，不准各處去管閒事，好像印度到中國的摩騰、竺法蘭法師，都是有神通的。還有達摩祖師，他是在佛滅度後幾千年出世的；另外虛雲老和尚，是中國近代的高僧，這都是阿羅漢，都是菩薩；不但是阿羅漢，而且是菩薩境界。還有近代的弘一律師、印光老法師也是。印光老法師一般人公認他是大勢至菩薩到中國來的，在佛入涅槃之後，中國有很多的大德。就是佛入涅槃後五百年、一千年、一萬年，哪一個人依照佛法真正的去修行，一樣可以證果，一樣可以開悟的。

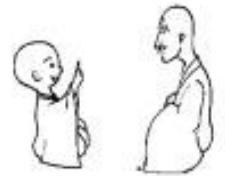
(下期待續)

mistook a thief for your son when you insisted on taking false thinking to be your true mind. But now you understand that your seeing-nature does not move. Now there is a little hope for you.” Thus the Buddha replies in a pleased way with a word of praise.

Then the Thus Come One told everyone in the great assembly, “Suppose other living beings called what moves ‘the dust’ and what does not dwell ‘the guest’?”

Then the Thus Come One told everyone in the great assembly, at that point the Buddha told the great assembly, “Now that you’ve heard me explain this doctrine, it’s certain that you all understand it very clearly. There is no need for me to say more. But suppose other living beings called what moves ‘the dust’ and what does not dwell ‘the guest’? Perhaps there are other living beings who call “dust” the things which move and name “guest” what does not reside at a place. Why is it that way?

(To be continued ...)



(Continuing from page 12)

However, an enlightened arhat is prohibited from displaying spiritual powers or interfering with others' business. For example, Indian Dharma Masters Muo Teng (Matanga) and Zhu Fa Lan (Gobharana) are the two Indian dharma masters who traveled from India to China. They had spiritual powers, so did Patriarch Bodhidharma, who was born thousands of years after the Buddha's Nirvana. In addition, there is Elder Master Hsu Yun (Empty Cloud), who is a contemporary and preeminent Chinese monk. They are all arhats and Bodhisattvas. Not only are they arhats; they are at the state of Bodhisattvas. The same goes with Vinaya Master Hong Yi and Elder Dharma Master Ying Guang of contemporary times. Elder Dharma Master Ying Guang is widely hailed as a manifestation of Great Strength Bodhisattva in China. After the Buddha's nirvana, China has had many greatly virtuous ones. Even five hundred years, a thousand years, or ten thousand years after the Buddha's nirvana, anyone who truly cultivates according to the Buddha's teachings can likewise attain enlightenment and certify to fruition.

(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

(Continued from issue #298)

(接上期)

分身集會品第二

Chapter 2: The Division Bodies Gather

爾時百千萬億不可思。不可議。不可量。不可說。無量阿僧祇世界。所有地獄處。分身地藏菩薩。俱來集在忉利天宮。以如來神力故。各以方面。與諸得解脫。從業道出者。亦各有千萬億那由他數。共持香華來供養佛。彼諸同來等輩。皆因地藏菩薩教化。永不退轉於阿耨多羅三藐三菩提。是諸眾等。久遠劫來。流浪生死。六道受苦。暫無休息。以地藏菩薩廣大慈悲。深誓願故。各獲果證。既至忉利。心懷踴躍。瞻仰如來。目不暫捨。

分身集會品第二，這是《地藏經》全部上中下卷共十三品中的第二品。

「分身」怎麼分的身呢？分身可以說是分靈，也可以說是分性，或是分心。為什麼叫分靈呢？因為菩薩有一種靈，就是靈感。可謂「有感自通，無求不應。」這種靈感像「千潭有水千潭月，萬里無雲萬里天。」有一千個水池，就有一千個月光照到那些水池中，這些水池裡

At that time, the division bodies of Earth Store Bodhisattva began gathering in the palace of the Trayastrimsha Heaven, coming from billions of inconceivable, inexpressible, immeasurable, ineffable, limitless *asamkhyeyas* of worlds. They came from wherever hells are found.

Due to the spiritual powers of the Thus Come One, each came from his own direction and was joined by thousands of billions of *nayutas* of those who had obtained liberation from the path of karma. All brought incense and flowers as offerings to the Buddha.

Those who came were irreversible from *AnuttarasamyaksamBodhi* because they had been taught and transformed by Earth Store Bodhisattva.

For long eons, all these living beings had wandered about in birth-and-death, undergoing suffering in the six paths without even a temporary respite. Through Earth Store Bodhisattva's great kindness and compassion and profound vows, each of them had now reached various levels of sagehood.

They have arrived at the Trayastrimsha Heaven. They felt joyful, gazing at the Thus Come One, their eyes not leaving him for a moment.

The *Earth Store Sutra* consists of three rolls and a total of thirteen chapters, this is the second chapter.

Division Bodies. How does a body divide up? Division Bodies can be said to be Divided Spirits, it can also be said to be Divided Natures or Divided Minds. Why are they called Divided Spirits? It is because Bodhisattvas have a kind of spiritual efficaciousness. When they connected with that spiritual efficacy, all prayers are answered. This spiritual efficacy is like the adage "A thousand reflections of the moon in a thousand ponds of water; ten thousand miles of clear sky across ten thousand cloudless miles." With a thousand pools, there are a

的月光就是那個靈，也就是那個性，也可以說是那個身，也可以說是那個心。因為有水池子，所以就有月光現出；若沒有水池子，那麼月的本體根本沒有分開的。有水池就有月光，是不是由那個月光分出來的呢？不是的。雖然不是，但是水池裡可有月光現出來，所以說千潭有水千潭月，萬里無雲萬里天——萬里地沒有雲彩，萬里地都是萬里晴空。

這個地藏菩薩的分身，本來沒有分身，為什麼這裡說有分身呢？因為眾生機緣的緣故，所以有分身。這個分身好像什麼呢？再舉出一個很淺近的比喻，分身好像照相似的，本來一個人，照相後，又有一張相片出來，那麼這張相片的像是沒有作用、沒有靈感、沒有生氣的。可是地藏菩薩這個分身，是他所分開的這個身，和他本來的那個身是一樣的，所謂千百萬億化身。這個地藏菩薩的分身，也就是他看見某一個地方有地獄，他就分出一個身到那個地獄去教化眾生。因此所有三千大千世界，任何地方、任何角落裡有地獄，他都分身到那些地方去教化眾生。這是因為地藏菩薩他發願教化地獄裡的眾生，所以任何地方有地獄，他就有分身到那個地獄去，這叫分身。

「集會」，是又回來了，是所分開的身，又都回來了，回來集會在一起，聚集在一起。

「爾時」：當爾之時。「百千萬億不可思」：不可以心思。「不可議」：不可以言議。不可思，是你心裡沒有法子想得到他這種境界；不可議，不

thousand reflections of the moon in these bodies of water. The reflection of the moon on these pools is the Spirit, as well as the Nature; it can also be the Body or the Mind.

Because there are bodies of water, there are reflections of the moon; without bodies of water, the fundamental substance of the moon remains essentially undivided. Where there is a body of water, there is moonlight; does that mean a portion of the moon is there in the water? No. Nevertheless, we can see the moonlight in the water. Therefore, it is said, “a thousand reflections of the moon in a thousand ponds of water; ten thousand miles of clear sky across ten thousand cloudless miles.” – If ten thousand miles of land have no clouds overhead, that ten thousand miles of land is bright and sunny.

Earth Store Bodhisattva's Division Bodies originally do not exist. Then, why do we say there are Division Bodies? It is due to living beings' conditions that the Division Bodies manifest. What are these Division Bodies like? Let me give you another simple analogy. Division Bodies resemble photographs. It starts with one person; after taking a picture, a photo comes out. The image in the photo has no functionality, no spirituality, and no life force. On the other hand, the Division Bodies of Earth Store Bodhisattva are divisions of his Body and are the same as his original Body. It is said that Earth Store Bodhisattva has billions of billions of Division Bodies. Whenever Earth Store Bodhisattva sees a place with hells, he sends a division body to that hell to teach and transform the living beings there. Throughout the three thousand great thousand worlds, to every place and every corner that has hells, he sends Division Bodies there to teach and transform living beings. This is because Earth Store Bodhisattva has made the vow to teach and transform living beings in the hells. Hence, wherever there are hells, there are Division Bodies of Earth Store Bodhisattva. This is what it means by Division Bodies.

Gathering is returning, which means the division bodies have all come back, all coming together.

At that time, from billions of inconceivable, meaning it is impossible for the mind to fathom the state of Earth Store Bodhisattva, **inexpressible**, meaning it is impossible to be expressed in words, **immeasurable**, meaning it is impossible

可以言語來議論他的數目。「不可量」：也不可以有個數量。「不可說」：連說都不可說。「無量阿僧祇世界」：無量，即沒有數量那麼多的，無量數的世界。「所有地獄處」：所有在有地獄的地方。「分身地藏菩薩」：因為有地獄的地方，就有地藏菩薩的分身在那兒。有無量這麼多的地藏菩薩，「俱來集在忉利天宮」：所以這麼多的地藏菩薩俱來，都一起來到三十三天。

「以如來神力故」：以釋迦牟尼佛這種大威神力的緣故。「各以方面」：分身地藏菩薩從各方來的。「與諸得解脫從業道出者」：與他所度脫從業道、罪業道出來的眾生。「亦各有千萬億」：每一尊地藏菩薩又帶著百千萬億「那由他」那麼多數的人，共持香華。這些人和分身地藏王菩薩各「共持香華，來供養佛」：每一個人拿著他所帶的香和花來供養釋迦牟尼佛。「彼諸同來等輩」：和地藏菩薩同來的這些眾生。「皆因地藏菩薩教化」：他們都是藉著地藏菩薩的教化。「永不退轉於阿耨多羅三藐三菩提」：他們也都永遠得到不退轉於無上正等正覺這種的境界。

「是諸眾等」：這一切的眾生，「久遠劫來」：在很久遠以前，「流浪生死」：他們在六道輪迴裡流浪生死。在生死的流裡，頭出頭沒，就好像水的波浪一樣，生了又死，死了又生，生生死死，好像水浪一樣。「六道受苦」：在六道裡受著無量諸苦。「暫無休息」：連短暫時間的休息也沒有。「以地藏菩薩廣大慈悲」：以地藏菩薩這種廣大的慈悲。「深誓願

to measure the vastness, **ineffable**, meaning it is unspeakable, **limitless *asamkhyeyas* of worlds, coming from wherever hells are found, the Division Bodies of Earth Store Bodhisattva began gathering in the palace of the Trayastrimsha Heaven.** Wherever there are hells, there are division bodies of Earth Store Bodhisattva. There are countless number of Earth Store Bodhisattva, all converging at the Heaven of Thirty-Three.

Due to the spiritual powers of the Thus Come One, because of Shakyamuni Buddha's awesome spiritual power, **each** division body of Earth Store Bodhisattva **came from his own direction and was joined by thousands of billions of *nayutas* of those who had obtained liberation from the path of karma.** The Division bodies of Earth Store Bodhisattva and these living beings **all brought incense and flowers as offerings to the Buddha.**

Those who came with Earth Store Bodhisattva were irreversible from *Anuttarasam-yaksam Bodhi* because they had been taught and transformed by Earth Store Bodhisattva. Having been taught and transformed by Earth Store Bodhisattva, they forever attained irreversibility from the state of Unsurpassed, Proper, Equal, Right Enlightenment.

For long eons, meaning from long, long ago, **all these living beings had wandered about in birth-and-death.** They have roamed through the six paths of transmigration. Drifting in the current of birth-and-death, they bopped up and down, resembling waves of the sea. After being born, they died; after dying, they were born. They go through cycles of birth-and-death like the rising and falling of the ocean tides. They **underwent** immeasurable **suffering in the six paths without even a temporary respite.** Through Earth Store Bodhisattva's great kindness and compassion and profound vow -- "I vow not to become a Buddha until the hells are emptied; I will only certify



故」：地藏菩薩發願「地獄不空，誓不成佛；眾生度盡，方證菩提。」所以他以這種廣大誓願的緣故，「各獲果證」：令每個人都證得果位——初果、二果、三果、四果，或者證其他的果位。「既至忉利」：現在到了忉利天。「心懷踴躍」：心裡生了大踴躍，生大歡喜。「瞻仰如來，目不暫捨」：都一心一意睜著眼睛望著釋迦牟尼世尊，眼睛閉都不閉，這就表示一心瞻仰如來，也是一種至誠恭敬的表現。

爾時世尊舒金色臂。摩百千萬億不可思。不可議。不可量。不可說無量阿僧祇世界。諸分身地藏菩薩摩訶薩頂。而作是言。吾於五濁惡世。教化如是剛強眾生。令心調伏。捨邪歸正。十有一二。尚惡習在。吾亦分身千百億。廣設方便。或有利根。聞即信受。或有善果。勤勸成就。或有暗鈍。久化方歸。或有業重。不生敬仰。如是等輩眾生。各各差別。分身度脫。

「爾時」：當爾之時。「世尊」：釋迦牟尼世尊。「舒金色臂」：伸開佛金色的臂。「摩百千萬億不可思，不可議，不可量，不可說無量阿僧祇世界，諸分身地藏菩薩摩訶薩頂」：佛以一個臂，而摩百千萬億不可思、不可議、不可量、不可說，這麼多無量阿僧祇世界諸分身地藏菩薩摩訶薩的頂。這是佛以如意身——如意的神通，雖然是一個臂也可以變成百千個臂，同時以這一個臂摩百千萬億這多地藏菩薩摩訶薩的頂。

to Bodhi after all beings have been saved.”, **each of them had now reached various levels of sagehood**, e.g. first stage, second stage, third stage, fourth stage Arhat or other stages of sagehood. **They have now arrived at the Trayastrimsha Heaven.**

They felt great joy, gazing at the Thus Come One, their eyes not leaving him for a moment. They fixed their eyes upon Shakyamuni Buddha with one heart and one mind, without even a blink. This is a manifestation of their utmost admiration and respect.

At that time, the World Honored One stretched forth his golden-colored arm and rubbed the crowns of all the division bodies of Earth Store Bodhisattva Mahasattva gathered from billions of inexpressible, inconceivable, immeasurable, ineffable, limitless asamkhyeyas of worlds, and said, “I teach and transform obstinate beings such as these within the evil worlds of the Five Turbidities, causing their minds to be regulated and subdued so that they renounce the deviant and return to the proper. But one or two out of ten still cling to their bad habits. For them I again divide into thousands of billions of bodies and use numerous additional expedient means.

Those with keen roots will listen and immediately believe. Those with good retributions will respond to assiduous exhortation and strive to succeed. Those who are dim and dull will return to the proper after lengthy periods of teaching and transformation. Those whose karma is heavy will not show any respect. My division bodies take across and liberate all those different kinds of beings.”

At that time, Shakyamuni the World Honored One stretched forth his golden-colored arm and rubbed the crowns of all the division bodies of Earth Store Bodhisattva Mahasattva gathered from billions of inexpressible, inconceivable, immeasurable, ineffable, limitless asamkhyeyas of worlds. Using one arm to rub the crowns of all these division bodies of Earth Store Bodhisattva Mahasattva is the Buddha using the “as-you-wish” body — a spiritual penetration that makes wishes come true. Although there is only one arm, it can transform into hundreds and thousands of arms. The Buddha used it to rub the crowns of hundreds of thousands of millions of billions of Earth Store Bodhisattvas at the same time.

「而作是言」：而作這樣的說話。
「吾於五濁惡世」：我在這個五濁惡世。「五濁」是劫濁、見濁、煩惱濁、眾生濁、命濁。「惡世」：在這一個濁惡的世界。「教化如是」：我來教化像這樣子的「剛強眾生」：我們聽一聽這個名稱，誰是剛強眾生呢？或者是你，或者是他。誰剛強，這就是說誰。誰不聽教，就是誰。誰盡調皮，不守規矩，就是說誰。這剛強眾生就是說不守規矩的這一些眾生，他們都願意沒有規矩。例如某人的小孩問我：「為什麼要有規矩？」可見這小孩子都不要有規矩。這也就是大人從來就不願意守規矩所致。那麼這不願意守規矩的就是剛強眾生，太剛強了，他願意怎麼樣就怎麼樣。

「令心調伏」：這個剛強眾生，你叫他心悅誠服，這是更不容易了。怎麼叫調？就是像美國人做菜不講調味，不講什麼味道；但中國人做菜專門講調味，用酸、甜、苦、辣，把味道調得很好吃，這就叫調。例如在列國時候，有個易牙就是專門調味的，所以孟子說：「易牙先得我口之所思也。」易牙先得到口裡歡喜吃的味道，所以他就善於調味。這是古來中國一個名廚，他做的菜最好吃，所以那時候皇帝就選他做御廚。伏，是降伏、心悅誠服，不反對了。你無論講什麼法他都聽，都接受什麼佛法，一點都不懷疑，也不反對，這就叫調伏了。

不是說佛入涅槃後五百年就沒有新阿羅漢，沒有人開悟了。其實隨時隨地都可以有人開悟，隨時隨地都有阿羅漢出世的。

(下轉至第7頁)

And said, "I teach and transform obstinate beings such as these within the evil worlds of the Five Turbidities... The five turbidities are the turbidity of kalpa, the turbidity of views, the turbidity of afflictions, the turbidity of beings and the turbidity of lifespan. Who are the obstinate beings? Perhaps it is you, perhaps him or her. It is anyone who is obstinate, anyone who does not listen to the teachings, anyone who is naughty and does not follow the rules. Obstinate beings are those who do not observe the rules; in fact, they prefer no rules. For example, someone's child once asked me, "Why are there rules?" You can tell that even this child would rather be free of any rules, which is a result of adults' rejections of rules. Thus the ones not willing to follow rules are the obstinate beings. They are so obstinate that they do as they please.

It is not easy to get these obstinate beings to readily obey, **Causing their minds to be regulated and subdued...** What does it mean by **regulated**? For example, American cooking does not emphasize on seasoning and flavors. Whereas Chinese cooking especially focus on the conscientious blending of the different flavors - sourness, sweetness, bitterness, spiciness, to render the food delicious. This is the meaning of **regulated**. For instance, during the period of City States in ancient China, Yi-ya was an expert at creating delicious dishes by regulating the different flavors. Therefore, Mencius said, "Yi-ya understands what the mouth wants." So, he was good at regulating the flavors. Yi-ya was a famous chef in ancient China. He made the best dishes. Hence, the emperor made him the imperial chef. **Subdued** means submission, voluntary obedience without objections. No matter what dharma and Buddhist teachings you speak for them, they listen and accept them all without any doubt or objection. This is being subdued.

Isn't it said that during the five hundred years after the Buddha's nirvana, there will be no new arhats and no one will attain enlightenment? Actually, anywhere and anytime, someone can become enlightened and arhats can appear in this world.

(Continuation in Page 7)

出家乃是大丈夫事

Leaving the Home-life Is Truly a Heroic Act

宣公上人一九八三年十一月十八日開示
A Instructional talk given on November 18, 1983 by Venerable Master Hua

**要有堅忍不拔的精神，克服一切
苦，才是大丈夫。**

「出家」是世界上最稀有的事情，也是令人最不明白的事情。爲什麼出家一定要受苦呢？既沒有男女的娛樂，不能跳舞，也不能狂歡。因爲想成爲出乎其類、拔乎其萃的人，必定要忍人所不能忍的事，要受人所不能受的苦；這樣的鍛鍊，才能成就金剛不壞身，所謂：

不經一番寒徹骨，
怎得梅花撲鼻香？

出家要有心理準備：出家是爲著了生脫死，永不受輪迴之苦，所以面對什麼樣的苦也不怕，越苦越好，不要向苦投降，改變初衷，向後退轉；要有堅忍不拔的精神，克服一切苦，才是大丈夫，所以出家不是一般人所能做得到，就是將相也辦不到，所以說「出家乃是神聖的工作」，並不是被一般人所譏嫌的蛀米蟲，所謂：

吃苦是了苦，
享福是消福。

你們看古代高僧大德，都是從苦行中得到悟境，沒有一位祖師從

**A great hero must have the spirit of firm,
unshakable perseverance to
conquer every kind of suffering.**

Leaving the home-life is the rarest event in the world. It is also something most people find hard to understand. Why does leaving the home-life entails endurance of suffering? One cannot enjoy the pleasures between men and women, dancing, or have wild revelries. It's because if you want to become a prominent eminence, one who stands out from the crowd, you must bear the things that others cannot bear and take on the suffering that others cannot take. Only through this kind of discipline can you achieve a Vajra-indestructible body. As the saying goes,

*Without enduring extreme cold
that chills to the bone,
How could the plum blossoms
exude such exquisite fragrance?*

When you leave the home-life, you must be psychologically prepared. You leave the home-life in order to be eternally liberated from birth and death and be free from the suffering of transmigration forever. Therefore, you should not be afraid to face any kind of hardship. The more you suffer, the better. Don't give in to suffering and lose your initial resolve and retreat. A great hero must have the spirit of firm, unshakable perseverance to conquer every kind of suffering. So, leaving the home-life is not something ordinary people are able to do. Even generals and prime ministers are unable to do it. That's why leaving the home-life is said to be the work of sages; it is not at all what most people ridicule as "being parasites of society." As it is said,

*To endure suffering puts an end to suffering.
To enjoy blessings uses up blessings.*

Look at the noble Sanghans and great worthies of old: it was through bitter cultivation that they reached the state of enlightenment. None of the patriarchs became enlightened through relaxation and

享受中得到開悟，把《大藏經》找遍了，也找不到一位。

我們要有忍耐心，才能得到法喜充滿的利益；要有刻苦心，才能得到開悟的智慧。不可與佛道相違背，要攝心專意地用功，把心念收攝回來，不要打妄想，也就是將心猿意馬管住，不要教它向外奔馳。

出家修道，首先要除貪、破瞋、滅癡。將這三毒清理乾淨，智慧自然就會現前。要如何才能打掃乾淨呢？就是用戒、定、慧三學作為工具；戒能治貪，定能治瞋，慧能治癡，所以出家人稱為「沙門」。沙門翻譯為「勤息」，就是「勤修戒定慧，息滅貪瞋癡」，人人沒有貪瞋癡，世界就會和平了。

(全文完)

enjoyment. You can read through the whole Tripitaka (Buddhist Canon) but you won't find a single one.

We must have endurance before we can gain the benefit of being filled with Dharma bliss. We must suffer hardship before we can obtain the wisdom of enlightenment. Don't work in opposition to the Buddha Way. Apply effort with a concentrated and focused mind. Gather in the mind, and don't indulge in idle thoughts. Restrain the capricious monkey-mind, and don't let it run loose.

In leaving home to cultivate the Way, we must first get rid of greed, eliminate anger, and extinguish delusion. When these three poisons are cleaned out, wisdom will naturally come forth. How can we sweep them clean? Use the three studies of precepts, samadhi, and wisdom as tools. Precepts can counteract greed; samadhi can counteract anger; and wisdom can counteract delusion. That's why left-home people are called Shramanas. "Shramana" means "diligently putting to rest," that is, they diligently cultivate precepts, samadhi, and wisdom, and put greed, anger and delusion to rest. When all people are free of greed, anger and delusion, the world will be at peace.

(The End of the Article)

(上承自第 15 頁)

毀謗三寶，破壞出家人的修行等等，所以她年紀輕輕就往生了。往生也不要說了，但是她墮落了，成為一條大蟒蛇。蟒蛇是忿恚的眾生。因為她的心很毒，所以會墮落成這種眾生。她受了很多的苦，所以她就求她的丈夫梁武帝，想方設法來救她。

梁武帝就求救他的師父誌公禪師。因為誌公禪師是一個開悟的聖人，所以知道郗氏皇后現在受極大的痛苦。就召集當時很多德高望重的高僧，遍尋大藏經的經文，作了這個梁皇寶懺十卷，來幫郗氏皇后求懺悔。這就是我們這個法門的來由。

(下期待續)

(Continuing from page 15)

She deliberately undermined and impaired the monastics in their cultivation. Because she did so many evil deeds to such an extreme extent and was so ruthlessly cruel, she passed away at a very young age. Besides dying young, she fell into the animal realm and became a python. Pythons are living beings full of fury and anger. Because she was very malicious, she became this type of being after passing. She suffered gravely, so she implored her husband, Emperor Liang, to save her.

Emperor Liang then pleaded with his teacher Chan Master Zhi-Gong for help. Because Chan Master Zhi-Gong was an enlightened sage, he knew that Empress Chi was indeed suffering greatly. He then gathered many contemporary highly virtuous high Sangha of the time, went through the sutra texts of the entire Tripitaka, and together compiled the ten rolls of the Jeweled Repentance of Emperor Liang, to help Empress Chi seek for repentance and reformation. This is the origin of this dharma door.

(To be continued ...)

人生一場夢，人死夢一場

Life is But A Dream; Death, A Dream As Well

恒貴法師開示於二〇一八年十一月十八日金輪聖寺梁皇寶懺午齋期間
Lunchtime Instructional Talk by Dharma Master Heng Gwei on November 18, 2018,
at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

各位同參，各位善知識，阿彌陀佛。時間過得真的很快，又是梁皇寶懺的時間。每年我們在金輪寺這個法會是非常隆重的。

剛才我們聽到上人講誌公和尚、梁武帝。就是因為有這兩位人物，所以我們才有這個法可以修。這個法就是梁皇寶懺。梁皇就是梁武帝。寶是非常珍貴的東西。這個寶是什麼呢？珍貴是指什麼呢？就是懺。這個懺悔的法門是非常寶貴的。讓我們有希望，讓我們看到光明。因為人不是聖賢，孰能無過？但是知錯能改，善莫大焉？我們不是聖人，所以沒有辦法可以無過。在我們糊塗的時候，做了一些違背自己本性，違背自己良心的事情。做錯事了，在我們心裡面留下一個陰影，一個黑暗。所造的業力雖然沒有形象，但是它是存在的，它是待機而行的。遇到因緣符合了，我們所做的，做錯的，就要我們自己來償還。但是因為佛慈悲，講出這個懺法，讓我們眾生無知當中，在迷惘當中做錯事了，還有一個補救的機會，看到光明，看到希望。

梁武帝的太太，就是皇后，因為她破壞三寶，毀謗三寶，極度障礙，所以做了很多的錯事。因為她做得太多了，也太狠了，破壞三寶，

All fellow cultivators, all good-knowing advisors, Amitabha! Time really flies; it is already time for the Jeweled Repentance of Emperor Liang. This annual dharma assembly is always grand and ceremonious here at Gold Wheel Monastery.

Earlier we heard Venerable Master talk about Master Zhi-Gong and Emperor Liang. It is because of these two individuals that we have this dharma door to cultivate. This dharma door is the Jeweled Repentance of Emperor Liang. Emperor Liang is Emperor Wu of the Liang Dynasty. "Jewel" is something very precious. What is this "Jewel"? What makes it so precious? It is the repentance. This dharma door of repentance is extremely precious; it allows us to have hope, to see the light. People are not sages. How can we not make mistakes? But if we recognize our mistakes and are able to rectify them, then there is no greater goodness than doing so. We are not sages, so there is no way to not have faults. When we are confused, we do things that are against our self-nature and against our conscience. These mistakes then leave a shadow in our minds that is filled with darkness. Even though the resultant karmic forces are without marks, they exist and are just waiting for the right time to manifest. When the causes and conditions are ripe, the wrong deeds we have done in the past will come to fruition and we must face the consequences. But because of the Buddha's compassion, he spoke of this dharma door of repentance, giving us living beings an opportunity for remediation, allowing us to see the light and have hope even after we have done wrong deeds due to our ignorance and in our state of confusion.

Emperor Liang's wife - Empress Chi, did many evil deeds. She ravaged the Triple Jewel, slandered the Triple Jewel, and brought on extreme impediments and hindrances to the Triple Jewel.



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金輪聖寺

2025年1、2月每週法會時間表 Schedule of Weekly Events – January and February of 2025	
日期	法會
1/5 (星期日)	誦楞嚴咒 Recitation of Shurangama Mantra 8:00 am - 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 2:30 pm
1/12 (星期日)	誦楞嚴咒 Recitation of Shurangama Mantra 8:00 am - 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 2:30 pm
1/19 (星期日)	誦楞嚴咒 Recitation of Shurangama Mantra 8:00 am - 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 2:30 pm
1/26 (星期日)	誦阿彌陀經，念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation 8:00 am - 2:30 pm
1/29 (星期三) 正月初一	消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am - 3:00 pm
2/2 (星期日)	誦楞嚴咒 Recitation of Shurangama Mantra 8:00 am - 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 2:30 pm
2/9 (星期日)	本日無法會 法界聖城新春午宴 Gold Wheel Temple is close today Spring Banquet Luncheon at CDR
2/16 (星期日)	誦地藏經 Recitation of Earth Store Sutra 8:00 am - 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 2:30 pm
2/23 (星期日)	新春藥師寶懺法會 The Jeweled Repentance of Medicine Master Buddha 8:00 am - 4:00 pm

~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.*