



# 金輪通訊

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Newsletter

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宣公上人—佛菩薩偈讚

彌勒菩薩開光

慈心三昧忍辱仙 化身千百度女男  
可惜對面人不識 山僧介紹結法緣

*Verse in Praise of the Buddhas and Bodhisattvas*

Composed by Venerable Master Hsuan Hua

*Consecration of Maitreya Bodhisattva*

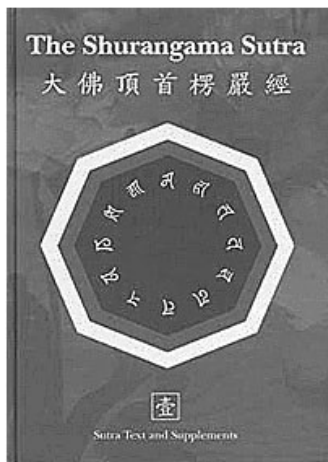
*The patient immortal, practicing the samadhi of kindness,  
Manifest in myriads of bodies, rescuing men and women.*

*Alas, no one recognizes him even when face-to-face,  
Let me introduce him to you and create dharma affinity.*

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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 #299)

(接上期)

汝觀阿難，頭自動搖，見無所動。  
又汝觀我，手自開合，見無舒卷。

汝觀阿難，頭自動搖，見無所動：  
你們大眾現在看見阿難這頭來回  
晃，來回搖動。可是阿難方才沒有  
講嗎？這個見性是沒有所動的。又  
汝觀我，手自開合，見無舒卷：你  
們現在所有的大眾，都看見我這手  
伸開又合上，合上又伸開；可是這  
個見性沒有伸開，也沒有再捲起  
來。這個「卷」（音：眷）字，在  
這兒應該讀「捲」，就是「把它捲  
起來」。

云何汝今，以動爲身？以動爲境？  
從始洎終，念念生滅，遺失真性，  
顛倒行事，性心失真，認物爲己，  
輪迴是中，自取流轉。

這是佛反問大眾說，你們現在  
看得清清楚楚的，阿難的頭自動，  
這個見沒有搖動，也沒有捲起來，  
也沒有把它伸開。既然是這樣，云  
何汝今，以動爲身？以動爲境：爲  
什麼你們大眾現在，還以這個動的  
東西，就當你們自己的身體？你不  
能見著你自己真正的那個見性，而

**You noticed that it was Ananda's head that moved; the seeing did not move. You also noticed that it was my hand which opened and closed; the seeing did not stretch or bend.**

**You noticed that it was Ananda's head that moved; the seeing did not move. You in the great assembly watched Ananda's head turn back and forth, and Ananda just said the seeing-nature is unmoving. You also noticed that it was my hand which opened and closed; the seeing did not stretch or bend. It wasn't the seeing nature that stretched out or flexed.**

**Why do you continue to take something moving like your body and its environment to be in substantial existence, so that from the beginning to the end, your every thought is subject to production and extinction? You have lost your true nature and conduct yourselves in upside-down ways. Having lost your true nature and mind, you recognize objects as yourself, and it is you who cling to the flowing and turning of the revolving wheel.**

Here the Buddha raises a rhetorical question to the great assembly. He says: Now you have seen very clearly that it was Ananda's head that moved and the seeing-nature does not move, it didn't roll up or stretch out either. Since that's the case, then **why do you continue to take something moving like your body and its environment to be in substantial existence?** You in the great assembly are unable to see your own genuine seeing-nature. You take your physical body and the environment in

拿這個身體就當你真實的一個東西了，所以「以動為境」。但本來這個動，它是個境，不是你自性所有的。

從始洎終，念念生滅：這個「洎」，就是當「到」字講。從開始到最後，「念念生滅」，在你這個念裏頭，用你的識來用事，前念生後念滅，前念生後念滅，這生滅生滅；你盡在這個生滅裏頭做功夫，做活計了，所以沒有真正明白這個見性。

佛現在就又呵斥大家，說大眾都錯了！遺失真性，顛倒行事：你們從無始以來到現在，都把你們那個真性給丟了。其實這個丟，不是真丟了，就是好像丟了似的。為什麼好像丟了？眾生不知道自性這種不動不搖的境界，沒有明白這個道理，所以好像失掉了似的。因為遺失真性，就「顛倒行事」，做事情本來應該往好的做，他偏偏往壞的做；本來應該做善事，他偏偏去做惡事去，這叫「顛倒」。

再給你們講一個比喻，人倒起來，腳衝上，頭衝下，這就叫「顛倒」。或者你腳衝下，頭衝上；你拿鞋往頭上戴，拿帽子往腳上穿，這也叫「顛倒」。或者你小時候，父、母親叫你去讀書，你不願意讀書，這也叫「顛倒」。還有，人家都睡覺，你就要在這兒大吵大鬧，擾亂人家睡不著覺，這都叫「顛倒」。總而言之，顛倒的事情，就是不順乎情理的事情，背道而馳。好像現在要到南三藩市去，人家往南走，你往北走，背道而行，這就叫「顛倒行事」。

which it finds itself to be a real thing. You react to the moving of your body and surroundings as if they were actual. These movements are basically external. They are not something that belongs to your self-nature.

**So that from the beginning to the end, your every thought is subject to production and extinction?** You cling tenaciously to your body and mind as your hosts. You use the conscious mind in your thinking, and every thought of your conscious mind is subject to production and extinction. First, one thought arises and is extinguished, and then the next thought arises and is extinguished. The cycle of production and extinction follows production and extinction. You concentrate your effort exclusively on the realm of production and extinction, and have no true understanding of the seeing-nature.

Now the Buddha scolds everyone and tells the great assembly it is wrong! **You have lost your true nature.** From beginningless time to the present, you have all lost your true nature. It is not truly lost, but it seems to be lost. Why? Because living beings don't perceive the unmoving, unshakable realm of the self-nature, and so they have not understood this doctrine. It is as if it is lost. **And conduct yourselves in upside-down ways.** Basically, when you do things, you should do them well, but you continually botch them up; you should have done good deeds, but you did evil deeds instead. That's called "doing things in an upside-down way."

What is meant by upside-down? I'll give you an example. A man is upside down when his feet are on top and his head is on the bottom. Or else your feet are on the bottom and your head is on top, but you take your shoes and put them on your head, and you wear your hat on your feet. That's also called upside-down. When you were little and your parents sent you off to school and you didn't want to go, that too was a case of being upside-down. When people are trying to sleep and you make a lot of noise, yelling and carrying on so they can't sleep, you're acting upside-down. In general, things which are not done in accord with propriety are called upside-down. It's to turn your back on the Way and run off. You want to go south, to South San Francisco, but you end up going north to North San Francisco. That's to be upside-down and going backwards.

**性心失真，認物爲己：**因爲你行事顛倒，所以你的性和心不合作了。不合作，就失去這種真實性了，所以「認物爲己」，你就認外邊的境界當你自己了！也就是你不應該認你這個「旅店」是自己，可是你卻認這個「旅店」就是你自己了。「物」，一切萬物都叫「物」。

因爲認物爲己，所以就生出種種的執著，種種的事情都看不破了，也不明理了。因爲不明理，結果輪迴是中，自取流轉：就在六道裏頭轉來轉去，頭出頭沒，自己去找生死。「流轉」就是生死；自己去找生死，自己去跟著生死跑，這叫「自取流轉」。

可是生死的問題，你自己如果不顛倒，能不認賊作子，不認物爲己，你就可以把生死了了。想要了生死，這個問題很容易的，就在你自己向後一轉就是了。你現在往前走，就是走的生死的路。你向後一轉，這生死就了了，沒有什麼大的困難，就在乎你自己去做，你自己轉身就是！只要能回頭轉身，生死就了了。「苦海無邊，回頭是岸」，那苦海沒有邊，你一轉，回過頭來就是岸了！

爾時阿難，及諸大眾，聞佛示誨，身心泰然。念無始來，失卻本心，妄認緣塵分別影事。今日開悟，如失乳兒，忽遇慈母。合掌禮佛，願聞如來，顯出身心真妄虛實，現前生滅與不生滅，二發明性。

**Having lost your true nature and mind, you recognize objects as yourself.** Because you conduct yourself in upside-down ways, your nature and mind do not work together, and thus you lose track of the true and actual nature. You mistake outside states as yourself. That means you recognize that inn of yours as yourself. You shouldn't think that your inn is you. That's to recognize objects as yourself. "Objects" here refers to all external objects.

**And it is you who cling to the flowing and turning of the revolving wheel.** Because you recognize things as yourself you produce all kinds of attachments. You fail to see through all kinds of things. You aren't clear about principle. And because of that, you cling to flowing and turning – that is, to birth and death. You yourself are attached to dying. You go looking for birth and death.

If you yourself weren't upside-down, if you didn't mistake a thief for your son and objects for yourself, you would be able to end birth and death. If you want to end birth and death, it is an easy thing to do. All you need to do is turn yourself around. If you go forward, you head right down the path of birth and death. If you turn around and go the other way, you end birth and death. It's not that difficult; it's just that it's up to you to do it. You simply turn around; you turn your head and pivot your body. That's all that's needed. It is said, "The sea of suffering is boundless; a turn of the head is the other shore." There is no edge to the sea of suffering, and when you turn around, you will come back to the shore!

**When Ananda and the great assembly heard the Buddha's instructions, they became peaceful and composed both in body and mind. They recollected that since time without beginning, they had strayed from their fundamental true mind by mistaking the shadows of their causally conditioned differentiating minds as something real and substantial. Now on this day they had awakened to such illusions and misconceptions. Like a lost infant who rejoins its beloved mother after a long separation, they put their palms together to make obeisance to the Buddha. They wished to hear such words from the Thus Come One as to enlighten them to the dual nature of body and mind – what is false and what is real, what is empty and what is substantial, what is subject to production and extinction and what transcends production and extinction.**

爾時阿難，及諸大眾，聞佛示誨，身心泰然：當爾之時，阿難和這大菩薩、大阿羅漢、大比丘等眾，聽見佛這種的教化、這種的訓誨，身心覺得都舒服。「泰然」，就是非常舒服，覺得非常輕泰，覺得特別好；就是很自在的，一點痛苦也沒有，覺得再沒有那麼好法了！

念無始來，失卻本心：可是又回想起來，在無始劫以來，把自己的本心失去了，盡用妄想心——這個識心、分別心，去用事。**妄認緣塵分別影事**：「妄」，就是錯誤。誤認外邊這種緣和塵的境界，妄認這個妄想心是真實的。這是阿難領悟到自己錯了，盡在六根門頭這個「影」做一些個虛妄的事情，盡在外邊以妄想心、執著心、驕傲心這種種的攀緣心來用事，真正自性的功夫一點也沒有。

今日開悟，如失乳兒，忽遇慈母：現在大家都一起開悟了。就好像小孩子沒有奶吃；本來小孩子是吃奶的，但是沒有奶吃了，這是很辛苦囉！很餓了！忽然他這個慈母回來了，就有奶吃了。這比方以前沒有開悟的時候，就好像小孩子沒有奶吃一樣；現在開悟了，就好像媽媽回來了，當然有奶吃了。**合掌禮佛**：於是乎大家就合起掌向佛來禮拜，來謝佛這種法的恩惠。

願聞如來，顯出身心真妄虛實，現前生滅與不生滅，二發明性：就為著願意聞到如來顯示出身心的真、妄、虛、實，並顯示出我們每一個人現前這種生滅心與不生滅心，這

**When Ananda and the great assembly heard the Buddha's instructions.** When Ananda and the great Bodhisattvas, the great Arhats, and the great bhikshus, and the others heard this teaching, **they became peaceful and composed both in body and mind.** Their bodies and minds felt extremely comfortable, so that they didn't feel the least bit of pain. They had never felt better. They had never known anything so fine!

But at the same time, **they recollected that since time without beginning, they had strayed from their fundamental true mind by mistaking the shadows of their causally conditioned differentiating minds as something real and substantial.** From time without beginning they had renounced their basic mind and had used only their false mind, their conscious mind, their mind which makes distinctions in order to do things. They hadn't understood external states; 'false' means a mistake. They mistake the conditions and defilement of the external states and take their false-thinking mind to be true and actual. This is Ananda realizing that he is wrong. They had engaged in false activities at the gates of the six organs. In order to function, they dealt exclusively with the false-thinking mind, the attached mind, the arrogant mind, the mind which seizes upon conditions, the mind which is false in various kinds of ways, and hadn't the least bit of skill when it came to the self-nature.

**Now on this day they had awakened to such illusions and misconceptions. Like a lost infant who rejoins its beloved mother after a long separation, they put their palms together to make obeisance to the Buddha.** They had been like a hungry child who had no milk to drink; it had been very painful. All of a sudden, the child's compassionate mother had returned, and the child had milk to drink: that is what it was like for the assembly when they awakened upon hearing the Buddha's instruction. They placed their palms together and bowed to the Buddha to thank him for his kindness in bestowing the Dharma upon them.

Why did the assembly bow to the Buddha? Because **they wished to hear such words from the Thus Come One as to enlighten them to the dual nature of body and mind.** They wanted him to uncover it and portray it clearly, to reveal **what is false and what is real, what is empty and what is substantial.** There is the true and the false, the empty and the actual, and

兩種的性。「顯」，就是把它顯露、表明出來；表明出來這個身和心，什麼是真的、什麼是妄的？什麼是虛的、什麼是實的？求佛來指示！

什麼叫「生滅的心」？什麼叫「不生滅的心」？生滅的心，就是我們這個識心，也就是我們這個攀緣心。所謂攀緣心，就是向外馳求，到外邊去找去，不在自性上用功夫。什麼叫「不生滅心」？就是在自性上用功夫。用什麼功夫呢？你能體驗到這個山河大地、森羅萬象，一切一切，無非是諸佛的法身；諸佛的法身沒有生滅的，所以我們每一個人的常住真心性淨明體，也沒有生滅的。

爲什麼我們有生滅、有生死？就因爲不認識這個常住真心性淨明體，也就是因爲我們這個狂心沒有息。所謂「狂心若歇，歇即菩提」，狂心若休息停止了，就是你的菩提心現前。所以我們菩提沒有顯現，就因爲狂心不息；因爲有這個狂心，那個菩提心就露不出來，被這狂心給遮蓋住了。現在所講的每一段經文，都是要顯露出我們每一個人的真心。

時波斯匿王，起立白佛：我昔未承諸佛誨教，見迦旃延、毘羅胝子，咸言：此身死後斷滅，名爲涅槃。

時波斯匿王，起立白佛：「波斯匿」是梵語，叫「戰勝」，又叫「勝軍」，又叫「月光」。因爲他生的時候，正好遇到佛出世放光，他的父親以爲就是他出世放光，所以叫他「月

they wanted the Buddha to teach them to recognize each of them. They wanted him to reveal **what is subject to production and extinction and what transcends production and extinction** – to reveal the mind’s dual nature, the mind with superficial production and extinction and the mind that is not subject to production and extinction.

What is the mind of production and extinction? It is the conscious mind, our mind which seizes upon conditions by turning to the outside and seeking there, instead of developing skill at the self-nature. What is the mind not subject to production and extinction? You must apply your skill to the self-nature and understand that the mountains, the rivers, the great earth, the vegetation, and all the myriad appearances are all the Dharma body of all Buddhas. The Dharma body of all Buddhas is neither produced nor extinguished. And the pure nature and bright substance of everyone’s permanently dwelling true mind is also not produced and not extinguished.

Why do we have production and extinction, birth and death? It is because we do not recognize the pure nature and bright substance of the permanently dwelling true mind. It is also because your mad mind has not ceased. So, it is said, “when the mad mind ceases, that ceasing is Bodhi.” The mad mind’s stopping itself is the manifestation of your Bodhi-mind. Because the mad mind exists and has not ceased, the Bodhi-mind cannot come forth. The mad mind hides it. What is being explained now, and in every other passage of sutra text without exception, has the aim of revealing everyone’s true mind.

**Then King Prasenajit rose and said to the Buddha, “In the past, when I had not yet received the teachings of the Buddha, I met Katyayana and Vairatiputra, both of whom said that this body is annihilated after death, and that this is Nirvana.”**

**Then** – before the Buddha spoke – **King Prasenajit rose** in the great assembly. ‘Prasenajit’ is a Sanskrit word, it means ‘war victory’, it also means ‘victorious army’ King Prasenajit’s name means “Moonlight” in Sanskrit, as mentioned before. The king was born at the same time that the Buddha entered the

光」。在佛還沒有講話的時候，大眾裏邊有一個波斯匿王，就站起來對佛說了。

我昔未承諾佛誨教，見迦旃延、毘羅胝子：我在以前沒有受佛教化的時候，我是一個信外道的人。信什麼外道呢？信那種斷見的外道；這個外道就叫迦旃延，又有一個叫毘羅胝子。「迦旃延」是梵語，翻到中文就叫「剪髮」，就是用剪子剪髮；因為這個外道他以前不剪髮。「毘羅胝子」，就是毘羅胝的兒子；「毘羅胝」是他母親的名字，翻譯到中文就叫「不做」。不做什麼呢？就不做好事；壞事他可隨便做，專門做壞事。

這兩個外道說什麼呢？咸言：此身死後斷滅，名為涅槃：他們都說：「這個身死後就沒有了，也沒有因，也沒有果；也沒有來生，也沒有前生。根本人死如燈滅，就是也沒有靈魂，也沒知覺，也沒有性，什麼都沒有的，這就叫『涅槃』，一個『不生不滅』了。」斷滅了，就是沒有了嘛！所以他也就沒有生滅了嘛！這是外道這樣講。

可是我告訴你們每一個人：這個樣子就大錯而特錯了！人死不是斷滅的。所以佛教和外道有分別，就是在這一點！有的外道就說是「斷」，有的外道就講說「常」；一個主斷，一個主常，這種外道是誤人最厲害的！

(下期待續)

world. Upon entering the world, the Buddha emitted light, but King Prasenajit's father thought that it was his son who was emitting the light as he came into the world, so he named him "Moonlight."

Before the Buddha spoke, King Prasenajit stood up amidst the crowd and **said to the Buddha, "In the past, when I had not yet received the teachings of the Buddha, I met Katyayana and Vairatiputra.** Before I received the benefit of the Buddha's teaching and transforming, I believed in external paths." He believed in the annihilationism of Katyayana. "Katyayana" is a Sanskrit name which is interpreted to mean "cut hair," because formerly those who followed this external path did not cut their hair." "Vairatiputra" means "son of Vairati"; Vairati was his mother's name; the name is interpreted to mean "does not do." What he didn't do were good deeds, but he had no hesitation about doing bad deeds.

**"Both of whom said that this body is annihilated after death, and that this is Nirvana.** They say that after this body dies there isn't anything. There is no cause and there is no effect, no future lives and no former lives." Basically, a person's death is like putting out a lamp. It's gone. There isn't anything at all. Everything is annihilated. Annihilation means there is no soul, no awareness, no nature, nothing at all, and that's what they call Nirvana. That's what nihilists mean by not produced and not extinguished; since there's nothing, there isn't any production or extinction. That's how the external paths talk.

But I will tell you all that that is a grave mistake! When people die they are not annihilated. So, it is just at this point where the distinction between Buddhism and external paths lies. Some external paths talk about annihilation, and some talk about permanence. One advocates annihilation, the other advocates permanence, and both kinds confuse people most seriously.

(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)

(Continued from issue #299)

「捨邪歸正」：令這一切眾生都把邪知邪見捨去，而再歸回來到正知正見上。「十有一二」：在十個裡頭，有一兩個「尚惡習在」：還有惡的習氣存在，還沒有去盡他惡的習氣。「吾亦分身千百億」：我，釋迦牟尼佛自稱說，我也分身千百億那麼多。「廣設方便」：設了很多很多種種的方便法門。「或有利根」：或者有利根的人。利根就是善根深厚的人，他聰明利根，非常有智慧。「聞即信受」：他一聽見我給他所說這個法，他就相信了。

「或有善果」：或者在他前生做了一些個善事，種善果的，就「勤勸成就」：我勸了很多次。勤勸不是勸他一次，好像我們存心想度一個人，不是說度他一次就算了。一次度不了他，要再一次；再一次度不了，還要再多幾次。例如離得遠的，你要多給他寫幾封信，告訴他多一點佛法。離得近的，就多和他接近幾次，給他講一講佛法。

你要發心來度人，不要被人度了。怎麼樣被人度了呢？你本來想

So that they renounce the deviant view and deviant knowledge and return to the proper view and proper knowledge. But one or two out of ten still cling to their bad habits; they have not completely eradicated them yet. For them, I, Shakyamuni Buddha, again divide into thousands of billions of bodies and use numerous additional expedient means, setting up many, many Dharma Doors. Those with keen roots, meaning people with deep and profuse good roots, will listen and immediately believe. They are brilliant and sharp and have much wisdom. Once they hear the Dharma spoken, they believe it.

Those with good retributions will respond to assiduous exhortation and strive to succeed. Maybe they have done good deeds and planted good causes in their past lives, that lead to favorable consequences; they will respond to assiduous exhortation to succeed. Assiduous means unremitting persistence. It is not persuading someone just once, but rather, repeatedly. For instance, when we are intent on crossing over (delivery to salvation) someone, we do not just try it once and give up. If it does not work on one try, we try again. If it does not work the second time, we keep trying. For example, for people living far away, you need to write more letters telling them about the Buddha dharma. For people living close by, you should interact with them more often and explain the Buddha's teachings to them.

You should bring forth the resolve to convert people instead of being converted. For instance, originally you wanted to con-



度他信佛，喔！然後怎麼樣呢？被他拉到耶穌教裡頭去了。自己本來想要度人信佛的，結果隨著人家轉了，去信耶穌教，或者去信天主教去了，這就叫被人度了。你能度人，這就是有定力；你被人家所度，這就是沒有定力。所以勤勸這個勤，就是不懶惰。譬如想一想我哪一個朋友，對我不錯，我一定要度他信佛；還有哪一個親戚是非常好的，我應該度他也學佛法，所以這要勤勸。不只勸一次，勸了很多次，這一次我沒勸明白，我再一次，再一次又一次。總而言之，發心度人，度得信佛，乃至於成佛為止，那才是滿願了。

「或有暗鈍」：或者啊！暗鈍就是愚癡。根基愚癡，沒有智慧。「久化方歸」：久是長久，不是一次、兩次、三次、五次。「勤勸」還有一個次數，這個久，是時間的問題，或者一天我度不了你，兩天、三天、五天、一個月、兩個月、三個月、五個月、一年、兩年、三年、五年，我存一個久遠的志願，一個久遠的心來教化你。一定令你也信佛。這叫久化方歸，久化他皈依三寶了。「或有業重」：或者有罪業深重的人，「不生敬仰」：他對於佛教根本就不生敬仰。

「如是等輩」：像這樣一類的眾生。等輩，是這一類的眾生。「各各差別」：每一個人有每一個人的因果業報，種種的不同。「分身度脫」：我釋迦牟尼佛，也分很多身來度脫這一切眾生。

或現男子身。或現女人身。或現天龍身。或現神鬼身。或現山林川原。河

vert someone to believe in the Buddha, but then he pulls you into Christianity. Originally you were going to convert people to Buddhism, but you end up being turned by others and start believing in Catholicism. This is about being converted. If you can convert others, you have some power of concentration. If you are converted by others, you have no power of concentration. So, assiduous implies not being lazy.

For example, we can think of friends who are good to us and relatives who are very kind, then we resolve to urge them to believe in the Buddha and to study the Buddhadharma. To achieve this resolve, we need to be unremittingly persistent. It is not doing it for just one time, but multiple times. This time, if I fail to make them understand, I will do it again and again. In short, resolve to convert others into believing in the Buddha and continue to do so until they become Buddhas. Vows are fulfilled that way.

**Those who are dim and dull**, refers to those who are foolish and deluded, and do not have wisdom, **will return to the proper after lengthy period of teaching and transformation**. Lengthy period means a long period of time, not merely once, twice, three times or five times. In ‘assiduous exhortation’, you can count the number of times. Whereas “lengthy period” can be a stretch of two days, three days, five days, one month, two months, three months, five months, one year, two years, three years, or five years. I will remain committed to a long-term goal to teach you, persevering until you believe in the Buddha. This is about teaching someone for a long time until he or she return to take refuge with the Triple Jewel. **Those whose offense karma is heavy will not show any respect**. They fundamentally do not respect Buddhism.

**All those different kinds of beings** are distinct. Every person has his or her own causes and effects, karmic responses, and varying differences. To **take across and liberate** all these living beings, I, Shakyamuni Buddha, also divide into many **division bodies**.

**I may appear in a male body. I may appear in a female body. I may appear in the body of a god or dragon. I may appear in the body of a spirit or ghost. I may appear as a mountain, a forest, a stream, a meadow, a spring,**

池泉井。利及於人。悉皆度脫。或現天帝身。或現梵王身。或現轉輪王身。或現居士身。或現國王身。或現宰輔身。或現官屬身。或現比丘。比丘尼。優婆塞。優婆夷身。乃至聲聞羅漢。辟支佛。菩薩等身。而以化度。非但佛身獨現其前。

「或現男子身」：或者我現一個男子身，去度脫這個眾生。「或現女人身」：或者現一個英俊的男子去度一切的女人，或者現一個美貌的女人去度一切的男人。因為佛也知道眾生的欲心，眾生所歡喜的就是這個男女的問題，所以佛也變化而隨眾生的根性去教化眾生。「或現天龍身」：或者現一個天身，或者現一個龍身，去度脫天龍一類的眾生。「或現神鬼身」：釋迦牟尼佛或者現一個大威德神的身，或者現一個大鬼王的身。

「或現山林川原、河池泉井」：你看！《地藏經》上說或者山、或者樹林、或者川、或者原，這都是如來的法身所變現的。或者我們現在就坐在釋迦牟尼佛的法身上，不過我們不知道。例如這個舊金山，這是佛早就現出來的，來利益眾生，以便人在這個地方生活著。雖經上只說佛現出山、樹林、川（川是有水的地方）和原（原就是原野的地方），但你不要以為平地，就不是佛的法身了。平地也是，我們現在或者就坐在佛的法身上邊呢？為什麼我們看不見佛的法身呢？因為我們像一隻螞蟻似的，螞蟻在地上，或者在人身上，是看不見人的全體。因為我們也像是這麼一隻小小的蟲子在佛的法身上，所以不知道法身在什麼地方。其實我們本來就

a river, a lake, a fountain, or a well in order to benefit people. I use all these ways to save beings. I may appear in the body of God Shakra. I may appear in the body of Lord Brahma. I may appear in the body of a Wheel-Turning King. I may appear in the body of a lay person. I may appear in the body of a national leader. I may appear in the body of a prime minister. I may appear in the body of an official. I may appear in the body of a Bhikshu, a Bhikshuni, a Upasaka, a Upasika, and so forth up to the body of a Hearer, an Arhat, a Pratyekabuddha, or a Bodhisattva in order to teach and rescue beings. It is not that I appear to them only in the body of a Buddha.

**I may appear in a male body** to take across and liberate these living beings. **I may appear in a female body.** I may appear as a handsome man to cross over all women. Or I may appear as a beautiful woman to cross over all men. The Buddha understands living beings' desires. He knows how living beings take pleasure in the gender subject of men and women. Hence, the Buddha manifests and teaches living beings according to the nature of their faculties. **I may appear in the body of a god or dragon** to take across and liberate gods and dragons. **I may appear in the body of a spirit or ghost.** Shakyamuni Buddha may appear in the body of a god with great awesome virtue or a great ghost king.

**I may appear as a mountain, a forest, a stream, a meadow, a river, a lake, a fountain, or a well, to benefit people.** You see! *Earth Store Sutra* says a mountain, a forest, a stream or a meadow are all transformations of the Tathagata's Dharma Body. Perhaps we are right now sitting on Shakyamuni Buddha's Dharma Body, but we do not realize it. Let's take San Francisco as an example. The Buddha has made San Francisco appear a long time ago to benefit living beings, so that people may live here.

Although the sutra only mentions how the Buddha manifests as mountains, forests, streams, and meadows, do not presume that the plains are not the Buddha's Dharma Body. The plains are too. Perhaps we are now sitting on top of the Buddha's Dharma Body? Why do we not see the Buddha's Dharma Body? It is because we are like ants. When the ants are on the ground or on a human body, they do not see the

在法身上邊，但是不知道而已。或者釋迦牟尼佛現一條河，或者現一個水池子，或者現一個泉，或者現一個井。「利及於人」：總而言之，佛現這些做什麼呢？是要對人有利益，利及於人的。

「悉皆度脫」：佛現出一座山，你到這個山上去走一走，得到山上的一點靈氣。啊！發了菩提心了。或者到樹林裡邊吸一吸新鮮空氣，這新鮮空氣就是佛法身的空氣呀！虛空裡頭的空氣都是佛的氣啊，所以你吸到這個佛的氣，一定會開悟的。你不要執著說是佛滅度後過了五百年，就沒有人開悟了，過五千年都一樣有人開悟的，只怕你不真的去修行；你若真的去修行，我可以保證你一定開悟。要不然你先買一點保險，等你開悟了，我賠你多少錢。雖先買一點保險，可是等你開悟了，你那個錢也不要了，所以這個錢還是我賺的。或者佛現一條河，你在河裡頭沖個涼，洗個澡，覺得很舒服，由此之後，就開悟了。河是釋迦牟尼佛變現出來的，水池也是一樣。或者現個井，你喝這個井裡的水，一天一天就增加你的道心，所以這都是不可思議的境界。總而言之，佛一舉一動都是要利益於人的，令人都得到度脫。

「或現天帝身」：釋迦牟尼佛或者現天帝的身。例如你正在打坐，有個天帝來向你叩頭頂禮，他說，他是天上的帝釋。爲什麼他來拜你呢？是要令你生一種堅固的道心，勇猛精進。「或現梵王身」：

whole body of the person. Since we are like tiny bugs on the Buddha's Dharma Body, we do not know where his Dharma Body is. Actually, we are on his Dharma Body but do not know it. Shakyamuni Buddha may appear as a river, a pond, a spring, or a well. In general, the Buddhas manifest as such **to benefit people**.

**I use all these ways to save beings.** The Buddha makes a mountain appear, so as you stroll in the mountains and absorb the energy there, your Bodhi resolve comes forth. Or you may breathe in some fresh air in the forest without realizing that this is the air of the Buddha's Dharma Body. All the air filling up the space is the Buddha's *qi*. So, when you breathe in the Buddha's *qi*, you will surely be enlightened.

Do not be attached to the notion that no one will attain enlightenment 500 years after the Buddha's nirvana. Even 5,000 years after the Buddha's nirvana, there will be people who become enlightened. The only concern is that you do not truly cultivate. If you truly cultivate, I can guarantee that you will surely attain enlightenment. How about buying some insurance now. When you get enlightened, I will pay you a certain amount of money. However, once you become enlightened, you would not want that money, so I end up with the profit.

The Buddha may appear as a river. When you bathe in the river, you feel very comfortable, and eventually become enlightened. Likewise, Shakyamuni Buddha may appear as a pond or a well. When you drink the water from the well, your resolve for the Way will grow day after day. These are all inconceivable states. In summary, every action and every move of the Buddha is to benefit people so that they get cross over and liberated.

Shakyamuni Buddha **may appear in the body of God Shakra**. For instance, when you are sitting in meditation, a heavenly god may come bow to you and say that he is God Shakra from the heavens. Why does he bow to you? He wants you to develop a steadfast resolve for the Way and forge ahead with vigor and diligence.

**He may appear in the body of Lord**

或現大梵天王的身。「或現轉輪王身」：或者現轉輪聖王的身。轉輪聖王，有種種的寶貝，他有個飛車，我們現在乘火箭到月球去要經過很長的時間，但轉輪聖王這個飛車，在一個鐘頭之內，就可以遍遊三千大千世界。不但月球、星球、任何地方都可以到，就那麼快。他又有藏寶。什麼叫藏寶呢？無論到什麼地方，轉輪聖王說：「我要用錢了」，在那個地就刨開了，要用多少金子就有多少金子；用多少珠寶，就有多少珠寶，為什麼他能這樣呢？因為他的福報大，所以一切的珠寶，都給他預備著，世界上的一切都是他所有的。他又有馬寶，這種馬，也是比火箭都快。他又有女寶，轉輪聖王歡喜女人，隨時隨地都會有的，都是天然為他現出來的。因為他福報太大，要什麼有什麼，簡直是隨心如意，沒有求不得苦。那麼佛現出這一種轉輪聖王威德的身，也是要令一切眾生，見到他的相就發菩提心了。

「或現居士身」：你們這些居士，或者不知道哪一個是釋迦牟尼佛現的也不一定，你不要以為不可能，凡是居士都有份的。「或現國王身」：或者現國家皇帝的身。「或現宰輔身」：宰輔就是宰相，是最高的官，這叫宰輔。「或現官屬身」：或現做官的身。「或現比丘、比丘尼、優婆塞、優婆夷身」：現四眾弟子身。「乃至聲聞、羅漢、辟支佛、菩薩等身」，「而以化度」：雖然現種種身，無非都是為了化度眾生。「非但佛身獨現其前」：釋迦牟尼佛不是僅僅現佛身來度脫眾生。

(下期待續)

**Brahma or the body of a Wheel-Turning King.** A Wheel-Turning King has a multitude of treasures. He has a flying vehicle. At present time, going to the moon in space rockets takes a very long time. Wheel-Turning King's flying vehicle can travel throughout the three thousand great thousand worlds within an hour. Not only can it reach the moon and the planets, but it can also reach anywhere in no time at all. Wheel-Turning King also has a treasure of jewels. Wherever he is, when he says, "I need money", the ground will break open with as much gold as he needs and as many precious gems as he needs. Why does he have these kinds of treasures? It is due to his great blessings. All the precious gems are prepared for him. He owns everything in the world.

Wheel-Turning King also has a treasure of horses. These horses also move faster than rockets. Wheel-Turning King also has a treasure of women. He likes women. They appear wherever and whenever he calls for their presence. He has such terrific blessings that he gets whatever he wants. Anything he wishes, he gets. He never experiences the suffering of not getting what he wants. The Buddha appears as a Wheel-Turning Sage King to enable all beings who saw his appearance to bring forth their resolve for *Bodhi*.

The Buddha **may appear in the body of a lay person.** Perhaps one of the laypeople here is a manifestation of Shakyamuni Buddha. You never know. Don't think it is impossible. Laity is part of this too. He **may appear in the body of a national leader**, such as an emperor, or **in the body of a prime minister**, the highest official. He **may appear in the body of an official.** He **may appear in the body of a Bhikshu, a Bhikshuni, a Upasaka, or a Upasika**, collectively called the fourfold assembly, **and so forth up to the body of a Hearer, an Arhat, a Pratyekabuddha, or a Bodhisattva to teach and rescue beings.** The Buddha appears in various manifestations all for the sake of teaching and transforming living beings. **It is not that Shakyamuni Buddha appears only in the body of a Buddha** to transform and liberate beings.

(To be continued ...)

## 佛性：是一切衆生的本源

### *The Buddha-nature: the Original Source of All Living Beings*

宣公上人一九八二年九月十三日開示  
An Instructional talk given on September 13, 1982 by Venerable Master Hua

**天地間所以能生生不息，  
化化無窮，就因為有佛性。**

最初，宇宙鴻濛，開天闢地時，沒有人，也沒有什麼眾生，也沒有所謂世界或不世界，根本什麼都沒有。以後在「成」劫裏，一點一點有了眾生。眾生究竟從何而有？有人說從猴子，可是猴子又從什麼變的？若是以前猴子可變人，為什麼現在就不能變人？奇怪！這都是一些無知無識之士，標異現奇，另立一種別開生面的學說，說人是猴子變的，那你怎麼不說人是老鼠變的？或毛毛蟲變的？你怎不知老鼠是人變的？

所有飛潛動植：天上飛的羽禽類，水裏游行的魚鱉蝦蟹類，人與其他有血氣的動物，與花草樹木等一切植物，這些飛潛動植的老祖宗都是誰呢？就是佛性。

天地間所以能生生不息，化化無窮，就因為有佛性。若是沒有佛性，一切都毀滅，唯有佛性是歷千古而不滅，經萬世而長存。所以由佛性裏變化出十法界，這十法界皆不離一念心，一念心即是佛性，也是佛性的別名。所以人是由佛性變的，而畜生是由人墮落而成的，在十法界中說得很明白。

**Brought about by the Buddha-nature,  
life goes on ceaselessly in the world  
with infinite transformations.**

In the very beginning, the universe was a huge nebulous mass. When Heaven and Earth were created, there were no people and no living beings. You can't really say that there was a world or there wasn't a world. Basically, there was nothing at all. Later, during the phase of *becoming*, living beings came into the world bit by bit. Actually, where did human beings come from? Some people say humans evolved from apes. But then, where did apes evolve from? If it was possible for apes to turn into humans in the past, why can't they turn into humans now? Strange! This unusual theory was concocted by ignorant people who wanted to be eccentric, claiming that humans evolved from apes. Why don't they say that humans evolved from mice, or from caterpillars? How do they know that mice didn't evolve from humans?

We have feathered creatures that fly in the air, aquatic creatures that thrive in water such as fish, turtles, shrimp, crabs, etc., humans and other creatures with blood and breathe, flowers and grasses, trees and all vegetations. Who is the original ancestor of all these? It is the Buddha-nature.

Brought about by the Buddha-nature, life goes on ceaselessly in the world with infinite transformations. Without the Buddha-nature, everything would cease to be. Only the Buddha-nature remains in existence and never exterminated throughout thousands of ages and myriads of generations. Hence, from the Buddha-nature, the Ten Dharma Realms are transformationally produced. The Ten Dharma Realms are not apart from a single thought. That single thought is the Buddha-nature, it's another name for the Buddha-nature. Thus, people evolved from the Buddha-nature, and animals come into being when people descend lower in the cycle of rebirth. The principles are clearly explained in the Ten Dharma Realms.

愚癡的人硬把人的老祖宗說是猴子，回教說是豬，印度說牛是神，這都是一種偏見，只知一點而不知全體大用，所以把世界弄迷惑了。還著書立說，說這是科學，那是哲學，分門別類，其實都是無事找事做，吃飽了沒事做而來迷惑人。

究竟人是怎麼有的？你看雞是怎麼有的，先有雞或先有蛋？沒有雞就沒有蛋，沒有蛋就沒有雞，這是雞的問題，也說不出一個所以然來。至於人，是先有男或先有女？若是說先有男，男是從女腹來的；若是說先有女，但要有男，才會有孕。因為時間久了，人也忘了究竟人是怎麼回事了。

(下期待續)

Stupid people insist that apes were the ancestors of people. Islam has a story about pigs. Hinduism says cows are gods. These are all partial views. They only know a little; they don't know the great functioning of the whole reality. So, they ended up deluding the world, writing books and preaching their doctrines, classifying things into categories, claiming, "This is science. That is philosophy." In reality, these people are just looking for something to do because they have nothing better to do. Having nothing better to do after eating their fill, they go around confusing people.

Ultimately, how did people come into being? Let's look at how chickens came into being. Which came first, the chicken or the egg? Without a chicken, there's no egg. Without an egg, there's no chicken. That's the "chicken question," which has no final answer. Regarding people, who came first, the man or the woman? If you say that man came first, remember that a man is born from a woman's womb. If you say that woman was first, remember that it takes a man for there to be conception. Since it was so long ago, people have forgotten just how humans came into being.

(To be continued ...)

(上承自第 15 頁)

就要返本還原，回到我們的佛心上面去。我們就是要在日用平常，常常提醒我們，我們是三寶弟子。我們既然皈依佛門，就是要學佛。學佛的什麼呢？就是學佛的慈悲。所以，不光佛的心是如是，我們眾生的心跟佛是一模一樣的。

我們本來的心也是大慈大悲的。只是我們一念無明，把我們大慈大悲的心遮蓋了。有些人遮得很多，只剩下一點點。有些人遮得比較少，就會多一點慈悲心。

但是無論如何，我們都要在日用平常當中提醒我們自己，要以佛心為己心，才能夠回到本有的故鄉，佛的故鄉。

(下期待續)

(Continuing from page 15)

We must return to our original nature, return to our Buddha mind. We must constantly remind ourselves that we are disciples of the Triple Jewel. Since we have taken refuge with the Buddha, we must learn from the Buddha. What are we learning from the Buddha? We must learn the Buddha's kindness and compassion. Not only are the minds of the Buddha replete with kindness and compassion, but so are the minds of all living beings. Our minds are identical to that of the Buddha.

Our original mind was also magnanimous with great kindness and compassion. But due to the thought of ignorance, we have covered up our minds to great kindness and compassion. Some people have covered up so much of it, leaving only a tiny bit. Some people have less of it covered up, therefore, they have a bit more kindness and compassion.

Regardless, we must constantly remind ourselves to take the Buddha's mind as our own so that we can return to our original home --- the Buddha's home.

(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

(接上期)

當誌公禪師他們編好了以後，要定什麼名字呢？早上我們在開示的時候也聽到了，也誦到了。就是因為夢感，做夢夢見彌勒佛。彌勒菩薩教他們要定名為《慈悲道場》。

什麼叫慈悲呢？慈能與樂。一個慈祥的人，他會常常給別人快樂、安樂。慈能與樂，就是別人在他們旁邊都是很快樂的。他常常用慈悲的心來布施歡喜，所以慈能與樂，悲能拔苦。一顆悲天憫人的心，能夠拔除別人的痛苦。

特別是佛，佛是一切智人。他的慈悲心是最大的，所以他不忍眾生苦。就是因為看到眾生在無明當前，無明就是無所明了，不懂事的時候，做錯事了。用我們的身、口、意三業來做種種不清靜、不乾淨、不合法的造作行為，所以做錯事了，受苦了。但是佛，因為大慈大悲，不忍眾生苦，要幫眾生拔苦消災，所以就告訴我們這個懺悔的法門。

慈悲就是佛心。我們既然是學佛的弟子，要修行，修什麼呢？

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After Dhyana Master Zhi-Gong and his team completed compiling this repentance volume, they pondered on what to name it? This morning, we heard in the instructional talk and we also recited, that Dhyana Master Zhi-Gong had a response from Maitreya Buddha in his dream. Maitreya Bodhisattva instructed them to name the repentance text “Kind and Compassionate Bodhimandala”.

What is “Kindness and Compassion”? Kindness is the ability to furnish joy. A kind person always brings peace and joy to the people around him. The people around him are very happy. He always utilizes his heart of kindness and compassion to bestow joy to others. Kindness bestows joy; compassion eradicates suffering. A mind that is compassionate and empathetic can eradicate people’s suffering.

This is especially true of the Buddha. The Buddha is an omniscient being. His kindness and compassion are the most magnanimous. Therefore, he cannot bear to see living beings suffer. Living beings make mistakes because of ignorance. Ignorance is the state of being muddled and unclear. In this state of confusion, people make mistakes. Through their body, mouth and mind, they have committed various acts that are defiled and are not in accordance with the dharma. Having committed offenses, suffering ensues. The greatly kind and compassionate Buddha cannot bear to see living beings suffer; he wants to help living beings eradicate their suffering and calamities. For this reason, the Buddha taught us this dharma door of repentance.

Having kindness and compassion is having the Buddha mind. Since we are disciples of the Buddha, we must cultivate the way. What do we cultivate?

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Dharma Realm Buddhist Association  
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金輪聖寺

2025年3、4月每週法會時間表 Schedule of Weekly Events – March and April of 2025	
日期	法會
3/2 (星期日)	誦地藏經上卷 Recitation of Earth Store Sutra Volume I 8:00 am - 10:00 am 誦地藏經中、下卷 Recitation of Earth Store Sutra Volume II, III 1:00 pm - 2:30 pm
3/9 (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
3/16 (星期日)	誦普門品 Recitation of Universal Door Chapter 8:00 am - 10:00 am 誦普門品 Recitation of Universal Door Chapter 1:00 pm - 2:30 pm  法界聖城觀音七(3/16 ~ 3/22 7:00 am - 4:00 pm) The Seven-Day Guan Yin Recitation Session at City of Dharma Realm, March 16 ~ March 22, 7:00 am - 4:00 pm
3/23 (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
3/30 (星期日)	誦阿彌陀經, 念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation 8:00 am - 2:30 pm
4/6 (星期日)	誦地藏經上卷 Recitation of Earth Store Sutra Volume I 8:00 am - 10:00 am 誦地藏經中、下卷 Recitation of Earth Store Sutra Volume II, III 1:00 pm - 2:30 pm  法界聖城萬佛寶懺(4/06 ~ 4/27 7:00 am - 4:45 pm) The Jeweled Repentance of Ten Thousand Buddhas at City of Dharma Realm, April 06 ~ April 27, 7:00 am - 4:45 pm
4/13 (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
4/20 (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
4/27 (星期日)	誦阿彌陀經, 念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation 8:00 am - 2:30 pm

~常將有日慮無日, 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.*