



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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

宣公上人—佛菩薩偈讚

觀世音菩薩開光

二七無畏四八應 離言說法聾啞聽
西方久仰觀自在 南海大悲願先臨

Verse in Praise of the Buddhas and Bodhisattvas

Composed by Venerable Master Hsuan Hua

Consecration of Avalokiteshvara Bodhisattva

*Fourteen kinds of fearlessness, thirty-two manifestations of response bodies,
Speaking dharma apart from words, the deaf and mute hear the teachings.*

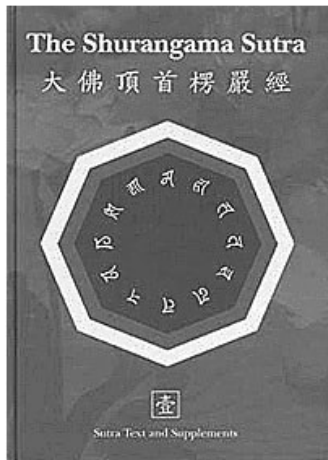
In the West, Contemplate at Ease is long admired,

In the South Sea, the Great Compassion vow is first to appear.

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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 #300)

(接上期)

我雖值佛，今猶狐疑。云何發揮，證知此心不生滅地？今此大眾，諸有漏者，咸皆願聞。

我雖值佛，今猶狐疑：波斯匿王又接著說了，雖然我值遇到佛出世了，佛現在來教化我，我現在還是狐疑不信。不信什麼呢？不信佛所說的道理，我還是覺得人死了是斷滅的，是沒有了，歸於斷滅。「人死如燈滅」，這也就沒有了，這就是「涅槃」。我認為涅槃就是死了，什麼都沒有了！

怎麼叫「狐疑」呢？狐狸性情多疑，你講什麼，牠也不相信。怎麼樣多疑呢？到寒冬這個時候，水凍冰了，這狐狸在冰上走；牠走一步用耳朵聽一聽，走一步用耳朵聽一聽。牠為什麼這樣子呢？牠就聽聽這個冰是不是有響動啊？如果有響動，牠趕快退回去；因為這冰若一響，牠就知道這個冰凍得不厚，會把牠掉到河裏去。牠非常聰明，所以說人聰明，就說「有狐狸那麼聰明」；這就叫「狐疑」，牠心裏多疑善變，牠總也防備著你和任何人，這狐狸是這樣子！

Now, although I have met the Buddha, I still have doubts about their words. How much I wish to be enlightened to the ways and means to perceive and realize the true mind, thereby proving that it transcends production and extinction! All those who have outflows also wish to be instructed on this subject.

King Prasenajit continued. **Now, although I have met the Buddha, I still have doubts about their words.** The Buddha has come into the world and has come to teach and transform me, but I still have 'fox-like' doubts and do not believe the doctrine spoken by the Buddha. Like the saying: 'a man dies like a lamp goes out'. That's the end of it. That's Nirvana. He still feels that people are annihilated when they die and that their ceasing to exist is Nirvana!

Doubts are said to be "fox-like" because the fox-spirit is doubtful by nature. No matter what you say, he doesn't believe it. For example, when a fox walks across the ice in winter, he takes one step, stops, cocks his ear, and listens, then takes another step and cocks his ear to listen. If he hears the ice cracking, he immediately retreats. He knows that if the ice cracks it is not thick enough and could send him plunging into the river. He is extremely intelligent.

It is also said of an intelligent person, "He's as smart as a fox-spirit." He has a lot of doubt in his mind and is apt to argue. He opposes everyone, no matter who, and is always on the defense, like a fox!

云何發揮，證知此心不生滅地？今此大眾，諸有漏者，咸皆願聞：得怎麼樣子能發揮，知道我這個心真正不生滅的道理呢？能證明出來我這個心不生不滅嗎？現在在這個法會的這些個大眾，所有一切沒得到漏盡通這些個人，統統都想要明白這個道理。

「咸」，是統統。沒得漏盡通，就是「有漏」；漏到什麼地方去？漏到欲界、色界、無色界這三界裏邊來。漏到這裏怎麼樣？就受生死；沒了生死，這都叫「有漏的人」。現在大眾統統都想要了解這種不生滅法，能證知不生滅的這種心了，他們都好證果，可以得到無漏了！

佛告大王：汝身現在，今復問汝：汝此肉身，為同金剛，常住不朽？為復變壞？

世尊！我今此身，終從變滅。

佛言：大王！汝未曾滅，云何知滅？

世尊！我此無常變壞之身，雖未曾滅。我觀現前，念念遷謝，新新不住，如火成灰，漸漸銷殞，殞亡不息。決知此身，當從滅盡。

佛言：如是！

這一段文，是佛問波斯匿王，你這個身究竟壞不壞？波斯匿王就對佛說，這個身將來是壞的。

佛告大王：汝身現在，今復問汝：汝此肉身，為同金剛，常住不朽？為復變壞？佛對波斯匿王說：「你這個身體現在是存在著，現在我設一個問題來問問你：你這個肉身，是

How much I wish to be enlightened to the ways and means to perceive and realize the true mind, thereby proving that it transcends production and extinction! All those who have outflows also wish to be instructed on this subject. How can I come to know the genuine doctrine of no production and no extinction and realize my mind which is not produced and not extinguished? Everyone in the assembly who has not obtained the spiritual penetration of the extinction of outflows wishes to understand this doctrine.

To have outflows is to flow into the three realms – into the desire realm, the form realm, and the formless realm. When people flow there, they undergo birth and death. Those who have not ended birth and death are called people with outflows. Now everyone in the assembly wanted to understand the doctrine of no production and no extinction so they could all perceive their true minds, be certified to fruition and attain non-outflow!

The Buddha said to the great king, “Now I ask you, as it is now is your physical body like vajra, indestructible and living forever? Or does it change and go bad?”

“World Honored One! This body of mine will keep changing until it eventually becomes extinct.”

The Buddha said, “Great King! You have not yet become extinct. How do you know you will become extinct?”

“World Honored One! Although my impermanent, changing, and decaying body has not yet become extinct, I observe it now, and every passing thought fades away. Each new one fails to remain, but gradually perishes like fire turning to ashes. This perishing without ceasing convinces me that this body will eventually become completely extinct.”

The Buddha said, “So it is!”

In this section of the text the Buddha asks King Prasenajit whether the king’s body will decay, and the king answers that it will decay completely.

The Buddha said to the great king, “Now I ask you, as it is now is your physical body like vajra, indestructible and living forever? If we just consider your flesh-body, is it

不是好像金剛鑽那樣堅固，永遠都不會壞，永遠都不會朽爛呢？還是會變壞呢？究竟怎麼樣啊？是會壞、不會壞啊？你告訴我！」

世尊！我今此身，終從變滅：波斯匿王聽到佛這樣一問他，也不加思索就答覆說：「世尊！我這個身體啊！將來一定會沒有的、滅了！」

佛言：大王！汝未曾滅，云何知滅：這個「曾」字應該讀「層」音。佛聽見波斯匿王說他這個身體終究是歸於斷滅的，就又來問他：「大王！你現在還沒有滅呢！你怎麼知道你這個身體，將來就歸於變滅呢？你現在還沒有死，怎麼就知道將來會死呢？告訴我！你怎麼就會知道這麼多的道理呢？」

波斯匿王就回答世尊說了，**世尊！我此無常變壞之身，雖未曾滅：**我這不會常的一個變壞之身，現在雖然是沒有壞滅、沒有死，但我這個身體不是永遠的，最多也就是七、八十年，八、九十年；總而言之，不會超過一百歲的，所以這不是長遠的一個身體。

我觀現前：我現在觀察。「觀」，就是仔細觀察——裏外觀察、前後觀察、遠近觀察、自他觀察。我看看人，看看我自己，一般人都是會死的，那麼我自己也是一樣的，所以我這麼觀察，這是對外。現在我不是觀察外邊，我觀察現前念念，觀察我裏邊這個心。

as durable as vajra? Is it eternally indestructible like a vajra jewel or a diamond? **Or does it change and go bad?** In the last analysis, what is it like? Is it possible to destroy it? Tell me!”

“World Honored One! This body of mine will keep changing until it eventually becomes extinct.” Upon hearing the Buddha’s question, King Prasenajit replied without hesitation, “World Honored One, this body of mine will eventually go completely bad. Eventually it will be finished, that is for certain!”

In answer, the Buddha said, **“Great King! You have not yet become extinct.** You aren’t dead yet; how do you know that in the future you will die? You haven’t become extinct yet, so what enables you to know that you will keep changing until you become extinct? Tell me. How does it happen that you know so much doctrine?”

King Prasenajit replied, **“World Honored One! Although my impermanent, changing, and decaying body has not yet become extinct,** although it is not dead yet, this body of mine is not eternal, but at best will last only eighty or ninety years. At the very most it won’t last more than a hundred years.” So, it’s not a long-term body.

I observe it now – “Observe” means that he contemplated it in general and in detail, inside and outside, from front to back, and close up and from a distance. “I look at others and look at myself. Other people die and I am the same as they are. Hence, I observe it this way, it’s external. Now I’m not observing outside, I’m observing the present thoughts. I regard my mind within.”



念念遷謝，新新不住：前邊那個念生起了，後邊那個念就滅了；這個念生出，那個念就死了，「新新不住」，這個新的念頭永遠都不會存在的。生出來這個是新，那個念生出，這個又變成舊的。這好像波浪，那個波浪生生不已，一個浪追著一個浪，這叫「遷謝」。「遷」，就是變遷了；「謝」，就是謝落了、沒有了。

如火成灰，漸漸銷殞，殞亡不息：就好像這個香火變成香灰一樣。那個香火點著了，它一點一點都變成灰，漸漸就都落去了；這火現出來，等一等這新的灰又把這火都蓋去了。這個灰落下來，就沒有了，這等於死亡一樣，總也不停止。這個灰，就是表示陳舊了，那火是新的，但是那個新的隨時就變成灰了「銷」，就是把它變化了；「殞」，就是殞落。「銷殞」，由這火上就跌下去，變成塵，沒有了。

決知此身，當從滅盡：所以我決定決定的、毫無疑問的知道：「這個身，將來一定會歸到滅盡的！」他這口氣是決定的，一點沒有疑問的——這是波斯匿王說的，不是我說的。

佛言：如是：釋迦牟尼佛聽見波斯匿王這樣講，就說：「你說得對，是這樣子！念念遷流，這個身子是終歸變滅的。」

大王！汝今生齡，已從衰老，顏貌何如童子之時？
世尊！我昔孩孺，膚腠潤澤；年至長成，血氣充滿。而今頹齡，迫於

“Every passing thought fades away. Each new one fails to remain,” Sees that each thought perishes as the next thought arises. The one replaces the other and is replaced by the next in turn. A thought does not remain forever.

As a new thought comes up, the one preceding it disperses, and none can last eternally. They are just like waves. They seem like waves which arise endlessly, one wave upon the next. They are continually changing and dying out.

“But gradually perishes like fire turning to ashes.” It is the same as when incense is lit. The ashes fall and the fire reappears, but then, after a short while, the ashes once again cover the fire.

The ashes represent the old; the fire is the new. But the new is continually, unendingly turning to ashes. The ashes fall bit by bit and turn into dust and disappear.

“This perishing without ceasing convinces me that this body will eventually become completely extinct.” So, I am absolutely certain without any question,” says King Prasenajit, “that in the future my body will return to extinction.”

The Buddha said, “So it is!” Shakyamuni Buddha tells the king that he has explained it correctly. Every passing thought fades away and this body will eventually become completely extinct.

“Great King! At your present age you are already old and declining. How do your appearance and complexion compare to when you were a youth?”

“World Honored One! In the past when I was young my skin was moist and shining. When I reached the prime of life, my blood and breath were full. But now in my declining years, as I



衰耄，形色枯悴，精神昏昧，髮白面皺，逮將不久，如何見比充盛之時？

佛雖然印可波斯匿王這個說法，可是他這個見解，還有問題在後邊呢！所以佛又問波斯匿王。

大王！汝今生齡，已從衰老，顏貌何如童子之時：「生齡」，就是年齡。「現在你的年齡，已經都老了！你現在面上也有皺紋了，鬚鬚大約也白了，頭髮也都變成雪了，這衰老的相現前囉！那你的相貌比較你在小孩子，孩提之年那個時候，怎麼樣呢？你老年的相貌和童子的相貌有沒有分別？有沒有什麼轉變哪？」佛就這麼問波斯匿王。「顏」，是顏容；「貌」，就是相貌。

波斯匿王答覆說，世尊！我昔孩孺，膚腠潤澤；年至長成，血氣充滿：我在小孩子的時候，皮膚、肌理都非常光潤。等我長大了，血氣就充滿了；這時候我血氣方剛，覺得身體非常壯！

「孩」，就是孩提的時候；「孺」，就是孺慕。孺慕，言其在小孩子的時候，對於父母有一種思慕，有的時候撒嬌，有的時候對父母不太守規矩，想要父母也原諒他。「膚」，就是皮膚；「腠」，就是「腠理」的意思，就是在這個皮裏邊，肉外邊，還沒有到肉那個地方，那就叫「腠」。「潤」，就是很滋潤的；「澤」，就很光澤的。你看小孩子那個面貌，有紅似白的，就那樣子非常光潤。

race into old age, my form is withered and wizened and my spirit dull. My hair is white and my face is in wrinkles and I haven't much time remaining. How can I be compared to how I was when I was full of life?"

Although the Buddha agreed with King Prasenajit's explanation, he still had questions to ask.

Great King! At your present age you are already old and declining. You're already old, and your face is now wrinkled, your beard white, your hair snowy. The marks of decay are appearing. **How do your appearance and complexion compare to when you were a youth?**

"Complexion" refers to the color of his face, "appearance" refers to the features. "Is there any difference between your features as they are now and as they were when you were young? Has there been any change?" the Buddha asks King Prasenajit.

The king answered, **"World Honored One! In the past when I was young my skin was moist and shining."** This refers to when he was a child, and his skin was moist and shining. **"When I reached the prime of life, my blood and breath were full."** He felt that his body was full of energy, vitality, and very strong!

It is said that a child had a long-ing admiration for his parents. Sometimes children are spoiled, act out, and are not very obedient to their parents, and the parents indulge them. "Skin" here refers to the surface of the skin as well as to the subcutaneous region between the skin and the flesh. Children's cheeks are rosy and shining.



而今頹齡，迫於衰耄：現在我的年紀大了，已經迫近到衰耄的時間了。「頹」，就是頹老；好像牆倒了，那叫「頹垣」。「頹齡」，就表示老了，這個身體要不幫忙了；這個身體就要來迫遷，叫你搬家，不能住了。「衰」，就是衰敗了。那麼波斯匿王迫於衰耄，「耄」，也就是老年的一個稱呼。本來人到六十歲叫「耄」，八十歲叫「耄」；所以帝堯不是說「耄期倦于勤」？因為他八十多歲了，也懶惰了，不願意去管理國家的政事了。

這個人哪！「君子有三戒，少之時，血氣未定，戒之在色」，年少的人要戒色、戒淫欲；如果你不戒淫欲，把你的身體就弄得不健康了。「及其壯也，血氣方剛，戒之在鬥」，等到你壯年的時候，血氣方剛，要「戒之在鬥」，你不要盡去找人去打架。人家打你嗎？你退一步，不要和人打架。「及其老也，血氣既衰，戒之在得」，就像波斯匿王這時候，就可以說是血氣既衰了；「戒之在得」，得，就貪得無厭；老年人不要生出一種貪心來。

形色枯悴，精神昏昧：這個形色都枯槁而憔悴了，精神也昏昧了，頭髮白了，臉也都皺了！這年紀老了，不像年紀輕的時候，記什麼東西記得很清楚的；什麼他也記不住了，就昏昧了！「昏昧」，就是不明白，什麼事情也都看不明白了；人說「老糊塗了」，老得糊塗了，精神也不好了——但是可沒有得精神病。

(下期待續)

“But now in my declining years, as I race into old age,” he has reached the point where his body no longer helps him out. ‘Declining’ means getting old. Like if the wall has fallen, it’s called a ruin. ‘Declining years’ means that he is old. The body is oppressive and nags at him to move somewhere else. It will soon be unlivable. The old age that King Prasenajit is racing towards refers to the age of seventy or more. Basically, the character 「耄」 means when a person reaches the age of sixty; and 「耄」 when one is eighty years old. Didn’t Emperor Yao say, “At eighty I turn to rest?” Because he was over eighty years old, he got lazy and didn’t want to keep looking after the governmental affairs of the country.

It is said that there are three restrictions on the superior person. “When one is young and the blood and breath are restless, the restriction is on sex.” Young people should restrict sex, restrict sexual desire. If you do not, you will cause your body to lose its health and strength. “When one is in one’s prime and the blood and breath are strong, the restriction is on fighting.”

You should not spend all your time picking quarrels. If someone hits you, move back a step. Don’t fight with people. “When one is old and the blood and breath are on the decline, the restriction is on acquiring things.” “Acquiring things” means being insatiably greedy. Old people should not be greedy about acquiring things.

“My form is withered and wizened and my spirit dull,” He was dried up and sagging and he couldn’t remember anything. It was not as it was in his youth, when he could remember everything very clearly. “Dull” means that he wasn’t clear about things; he was a bit eccentric, a bit senile, but he was not insane.

(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 #300)

汝觀吾累劫勤苦。度脫如是等難化剛強罪苦眾生。其有未調伏者。隨業報應。若墮惡趣。受大苦時。汝當憶念吾在忉利天宮慇懃付囑。令娑婆世界至彌勒出世已來眾生。悉使解脫。永離諸苦。遇佛授記。

「汝觀吾累劫勤苦」：累劫是不知多長的時間。勤苦，你看釋迦牟尼佛，沒有懶惰的時候，這叫勤。苦，是沒有快樂的時候。勤，不懶惰，也不求快樂。爲的什麼呢？「度脫如是等，難化剛強罪苦眾生。」：這個難化剛強罪苦眾生，你不要想大約沒有我，其實你我都包括在這個難化剛強眾生之內了。你知道嗎？釋迦牟尼佛，費了多少心血來教化我們？來度脫我們？我們自己還不知道慚愧，還好得意的，以爲這沒有關係：「我呀！不要緊的啊！釋迦牟尼佛辛苦一點也不要緊。我先不要學佛法，不要修行，懶惰一點，睡多一點覺。」自己給自己講道理，自己給自己做辯護律師。

「其有未調伏者」：所有這個沒有調伏、沒有度脫的眾生。「隨業報

“Reflect on how I have toiled for repeated eons and endured acute suffering to take across and liberate stubborn beings who resist being taught and who continue to suffer for their offenses. Those not yet subdued undergo retributions according to their karma. If they fall into the evil destinies and are enduring tremendous suffering, then you should remember the gravity of this entrustment I am now making to you here in the palace of the Trayastrimsha Heaven. Find ways to liberate all beings in the Saha world from now until the time when Maitreya comes into the world. Help them escape suffering forever. Help them to encounter Buddhas and receive predictions.”

Reflect on how I have toiled for repeated eons, an unknowable long period of time, **and endured acute suffering**. Toiling means not being lazy; suffering means not having happiness. Why does Shakyamuni Buddha toil endlessly and does not seek for happiness? **To take across and liberate stubborn beings who resist being taught and who continue to suffer for their offenses**. Do not think, “Maybe I am not included among those stubborn beings aforementioned.” Reality is that you and I are among those stubborn beings. Do you realize how much painstaking effort Shakyamuni Buddha has spent teaching and transforming us in order for us to gain liberation? Yet we do not know shame and proudly think it is no big deal, “Me! It’s OK! It’s fine for Shakyamuni Buddha to work a little bit harder. I don’t want to learn Buddhism now. I don’t want to cultivate. I want to be a little lazy, sleep a little bit more.” We reason out and argue for ourselves, playing our own defense lawyers.

Those not yet subdued, not yet liberated, undergo retributions according to their karma. When they

應」：若有沒有度脫出來的眾生，隨業受果報。「若墮惡趣」：墮落到三惡道——地獄、餓鬼、畜生。「受大苦時」：受大苦的時候。「汝當憶念吾在忉利天宮慇懃付囑」：你應該想一想我在忉利天，很慇懃的吩咐你。「令娑婆世界至彌勒出世已來眾生」：令這娑婆世界中，從現在一直到彌勒佛出世時的所有一切眾生。「悉使解脫」：都要把他們度脫出來。「永離諸苦」：永遠離開一切的苦趣。「遇佛授記」：遇著諸佛給他們授記作佛。

現在講一講印光老法師，他是山西人，受戒之後就到普陀山去閉關，他這個閉關就是一天到晚看藏經。他看藏經是畢恭畢敬。端然正坐。到廁所去，要另外換衣服，另外換鞋子。用過廁所，洗淨之後，回來又把看經所穿的衣服再穿回來。即使廁所很乾淨，他都要這麼換。穿著看經的衣服不到廁所；廁所穿的衣服，不穿到看經的房裡來。一天到晚他都是這個樣子，恭恭敬敬的看經。他在普陀山觀音菩薩的道場，住了十八年，每一天都是看經的，沒有一天閒著的時候。那麼看經看了十八年以後，就到南京去講《彌陀經》。

講《彌陀經》你說怎麼樣？憑這麼一位大德高僧，在這兒講經，居然沒有人聽。只有一個人，天天來坐到板凳上等著，他以為這一個人聽經聽得很注意，很高興，他就問：「我講你聽得懂嗎？」他是山西人口腔，所以問，這個人說：「哦！法師我不懂啊！」「你不懂！？你在這兒幹什麼？」他說：「我等著您講完經，我

fall into the evil destinies, which are the hells, the realm of hungry ghosts and the realm of animals, and are enduring tremendous suffering, then you should remember and think about the gravity of this entrustment I am now earnestly making to you here in the palace of the Trayastrimsha Heaven. Find ways to liberate all beings in the Saha world from now until the time when Maitreya comes into the world. Help them escape all suffering forever. Help them to encounter Buddhas and receive predictions of themselves becoming Buddhas.

Now let's talk about Elder Master Ying Guang. He is a native of Shanxi Province in China. After he received the precepts, he went to Potola Mountain for a secluded retreat. His retreat consisted of reading sutras all day. He read the sutras with utmost respect, sitting perfectly upright. Before going to the restroom, he would change into a different set of clothing and a different pair of shoes designated for use in the restroom. After he is done in the restroom and finishes cleansing himself, he puts on his clothes designated for use when reading the sutras. Even if the restroom is very clean, he nevertheless keeps this practice. He never went to the restroom wearing his clothes used when reading sutras, and he never stepped in to the sutra room wearing his restroom clothes. From morning to night, he read the sutras respectfully every day. For eighteen years, he dwelled at Potola Mountain - Guanyin Bodhisattva's way-place, reading the sutras every day, never a day was he idle. After reading the sutras for eighteen years, he went to Nanjing to lecture on the *Amitabha Sutra*.

Imagine this scenario -- a greatly virtuous and preeminent monk giving the *Amitabha Sutra* lectures, and no one showed up except one person, who sat on the bench every day. Thinking that this sole attendee was listening attentively to his sutra lecture and rejoiced in doing so, the Elder Master asked in his Shanxi accent, "Do you understand what I explain?" This person said, "Oh! Dharma Master, I don't understand." The Elder Master said, "You don't? Then, what are you doing here?" This person said, "I am waiting for you to finish

好收板凳，我是收板凳的，不是聽經的。」啊！這位老法師一聽，非常傷心，以後發願再也不在南京講經了。看！沒有人聽經，就一個人在這兒等著的，他以爲是聽經呢？原來還是等著預備收凳子的。

以後上海居士林就請他講《彌陀經》，他到上海去講經，很多人聽，這回不是沒有人聽了，因爲南京那個地方佛法不太興，所以就是大德高僧，沒有人給他宣傳，不會有人知道，就不會有人來聽經。但是到上海，因爲他有一些皈依弟子都在上海，這些皈依弟子知道師父來講經，就各處宣傳，你來聽啦！你來聽啦！這把佛教徒都叫來聽法了。其中有一學生，這學生不是個佛教徒，大約十八、九歲，二十歲的女學生，有一天晚間她作了個夢。作什麼夢呢？有人告訴她說：「你要到居士林去聽經啊！現在大勢至菩薩在那兒弘揚佛法，講《彌陀經》呢！」第二天早上看報紙，果然居士林有一位印光老法師在那兒講《彌陀經》。

哦！奇怪了？我怎麼作夢是大勢至菩薩在那兒講《彌陀經》？於是她就來聽經，同時也帶了很多學生來聽經。她告訴這些學生她夢見這位法師是大勢至菩薩。她也知道大勢至菩薩是誰？然後就問信佛的人，什麼叫大勢至菩薩？這些個信佛的人問她是怎麼一回事？她就說她在夢中聽人家說大勢至菩薩在上海居士林講《彌陀經》，叫她來聽經。她對這些居士一講。這些個居士想：喔！這老法師大約是大勢至菩薩來的。於是就去告訴印光老法師，有一女學生在

speaking so I can put the benches away. I am here to put away the benches, not to listen to the sutra lectures.” Ah! The Elder Dharma Master was crestfallen to hear this, and he swore to never lecture on the sutras in Nanjing again. See! No one attended his sutra lectures except for one person, who turned out to be the bench-keeper waiting to put away the benches.

Later, he was invited by the laity group in Shanghai to speak on the *Amitabha Sutra*. This time many people came to listen to his lecture. There was a large audience. Why such a disparity? In Nanjing, Buddhism was not flourishing. Without public announcements and advertisements, even if a greatly virtuous and preeminent monk was giving sutra lectures, no one would know about it and no one will attend. However, in Shanghai, the Elder Master has some disciples who took refuge with him. They advertised their master's sutra lectures. They urged people to attend, “Come and listen! Come and listen!” They got all the Buddhists to attend the lecture and listen to the Dharma.

Among the attendees was an 18-, 19- or 20-year-old student. She was not a Buddhist. One night, she had a dream. In her dream, someone told her, “You should go to the Laity Grove to listen to sutra lectures! Great Strength Bodhisattva is there propagating the Buddhadharma, expounding on the *Amitabha Sutra*!” When she read the newspapers the next morning, there was indeed an Elder Master Ying Guang lecturing on the *Amitabha Sutra* at the Laity Grove.

“How strange! In my dream, it was Great Strength Bodhisattva speaking the *Amitabha Sutra* there?” she thought. She went to listen to the sutra lectures, bringing with her many students as well. She told these students that in her dream, this Dharma Master was Great Strength Bodhisattva. She did not know who Great Strength Bodhisattva was, so she asked the Buddhists, “What is Great Strength Bodhisattva?” They asked her, “Why do you want to know?” She said that in her dream she's told that Great Strength Bodhisattva is at Shanghai's Laity Grove speaking on the *Amitabha Sutra*. When the laity heard this, they think, “Oh! This Elder Master is probably Great Strength Bodhisattva come again.” Hence, they went to Elder Master Yin Guang and said, “A female student was told in her dream that you

夢中聽人說你是大勢至菩薩在這兒講《彌陀經》呢！老法師說：「不要亂講，胡說八道的。」把這些人罵了一頓，沒有人敢再說了。以後這位女學生也就皈依印光老法師。在這位女學生的夢中，也告訴她這大勢至菩薩再待三年，他就回去，見不著他了。果然過了三年，民國三十三年，這位大勢至菩薩——印光老法師就圓寂了。圓寂之後一般人才知道：哦！他是大勢至菩薩再來的。所以，印光老法師他最歡喜寫《楞嚴經》上的〈大勢至菩薩念佛圓通章〉，有很多居士都有他特別寫這一章的字畫。因此近代印光老法師是開悟的大德高僧。不是說佛滅度五百年之後，就沒有阿羅漢了，那不但是阿羅漢，還超過阿羅漢呢！當印光老法師圓寂的時候，燒出很多舍利來，如果沒有證果，沒有開悟的人，不會有舍利的；有舍利，這都不是平常的人。

爾時諸世界分身地藏菩薩。共復一形。涕淚哀戀。白其佛言。我從久遠劫來。蒙佛接引。使獲不可思議神力。具大智慧。

「爾時諸世界分身地藏菩薩」：爾時是當爾之時，諸世界是所有地藏菩薩分身的世界。分身地藏菩薩「共復一形」：地藏菩薩由一個身而分為多身，又復多身，又共復一身，所以叫共復一形。多身也就是一身，一身也就是多身。一身能變成多身，所以一身也為多身；多身共復一身，因此多身也是一身。再往深的講，也沒有多身，也沒有一身，地藏菩薩根本就沒有一個身。

are Great Strength Bodhisattva here speaking on the *Amitabha Sutra*!” The Elder Master said, “Nonsense.” He gave them a good scolding and no one dared to say anymore. Thereafter, this female student took refuge with Elder Master Ying Guang.

In her dream, this female student was also told that Great Strength Bodhisattva will stay for three more years. After then, he will disappear. Indeed, three years later, this Great Strength Bodhisattva -- Elder Master Ying Guang, entered nirvana in 1944. Only then did people realized that he was Great Strength Bodhisattva come-again. Therefore, it's not surprising that Elder Master Ying Guang most enjoyed handwriting the *Shurangama Sutra*'s "Chapter of Great Strength Bodhisattva's Perfect Penetration through Mindfulness of the Buddha". Many laypeople have a copy of the Master's calligraphy on this chapter.

Elder Dharma Master Ying Guang is an enlightened high sanghan of great virtue of the contemporary times. Didn't someone said that 500 years after the Buddha's nirvana, there would be no arhats? Here we have someone who was not only an arhat but surpassed arhats! When Elder Master Ying Guang entered nirvana, many shariras appeared after his cremation. Someone who has not attained fruition or enlightenment will not have any sharira. People with shariras are not ordinary people.

At that time, all the division bodies of Earth Store Bodhisattva that came from all those worlds merged into a single form, sadly wept and said to the Buddha, "Throughout long eons I have been receiving the Buddha's guidance and from that have developed inconceivable spiritual power and great wisdom.

At that time, all the division bodies of Earth Store Bodhisattva that came from all those worlds, merged into a single form. Earth Store Bodhisattva's numerous division bodies originate from a single body. These multiple bodies merged back into one body, hence the phrase, "merged into a single form." Multiple bodies are one body, and one body is multiple bodies. One body can become multiple bodies; therefore, one body is multiple bodies. Multiple bodies can merge into one body; therefore, multiple bodies are one body. In more depth, there are neither multiple bodies nor one body. Earth Store Bodhisattva fundamentally has no body.

怎麼說沒有一個身呢？他無我相，他要是有一個身，就是有我相。因為他無我相，所以雖然多身，多也不多。雖然一身，一也不一。因此一也就是多，多也就是一。地藏王菩薩分身無量，而無量合成一，所以從一身到無量身，從無量身又能共復一身。這樣你說他怎麼會有個身呢？若有個身，他這麼多身你說哪一個身是地藏王菩薩？哪一個身不是地藏王菩薩？所以可以說一個個身都是地藏王菩薩，也可以說都不是地藏王菩薩。

怎麼說也可以說是呢？你以他所示現的身，可以說是地藏王菩薩；以他無相的身——他根本沒有相，所以也可以說不是地藏王菩薩。又可以說不論哪一個人發願想學地藏王菩薩，就是地藏王菩薩的分身，和地藏王菩薩沒有分別。為什麼你要發願學地藏王菩薩？因為你歡喜地藏王菩薩他這種的行為、他的智慧、他的願力。為什麼你歡喜他呢？這又是個什麼道理呢？這個道理本來你自己可以知道的，不需要我講，雖然你自己知道，可是你不敢承認。所以我現在可以告訴你，證明你就是地藏菩薩的分身，所以你歡喜地藏王菩薩，就要仿照他的志願去做，這就是地藏王菩薩的分身。雖是分身，但你再能依照佛法去修行，把你的自性恢復圓滿，明心見性，你那時候也有神通了，又可以回去和地藏王菩薩合成一體，共復一體，共復一形，那時候叫返本還原了。

(下期待續)

How can you say there is not a body? He has no mark of self; if he has a body, then there is mark of self. Because he has no mark of self, many is not many. Although there are many bodies, many are not many. Although he has one body, one is not one. Therefore, one is many, and many are one. Earth Store Bodhisattva divides into immeasurable bodies, and the immeasurable combine into one. Thus, from one body comes immeasurable bodies, and immeasurable bodies can become one body. As such, would you say he has a body? If he has a body, which of his many bodies would you say is Earth Store Bodhisattva? Which body is not Earth Store Bodhisattva? Therefore, we could say every body is that of Earth Store Bodhisattva and every body is not Earth Store Bodhisattva.

How can you say that they all are Earth Store Bodhisattva? The bodies he manifest are that of Earth Store Bodhisattva. His markless body has no outer traits at all, so they can be said to be not Earth Store Bodhisattva. Furthermore, no matter who it is that wishes to emulate Earth Store Bodhisattva, that person is a division body of Earth Store Bodhisattva and is no different than Earth Store Bodhisattva. Why would you wish to emulate Earth Store Bodhisattva? You admire Earth Store Bodhisattva's actions, his wisdom, and the power of his vows.

Why do you admire him? What is the reason? You know the reasons without my explanation, but you dare not admit it. Let me tell you now, let me prove that you are a division body of Earth Store Bodhisattva. You admire Earth Store Bodhisattva and you emulate his aspirations and vows, hence you are a division body of Earth Store Bodhisattva. Although just a division body, if you further cultivate according to the Buddhadharmā, completely restore your self-nature to perfection, understand your mind and see your nature, by then you will enjoy spiritual powers and can return to become one with Earth Store Bodhisattva --- merged into a single body, merged into a single form. That is what is meant by "returning to the source and origin."

(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

(接上期)

萬事萬象，根本皆是從佛性中自有化無，自無化有，生生不息，化化無窮，所以愈化愈多。好像米中生蟲子，從無情而生有情；佛性能自無化有，化出一切眾生、人類，也是同一個道理。

若說是猴子變的，這個理論完全不成立。你看，每一個國家的人民面目各不同，有黑、黃、白、紅種人，他們都是什麼變的？說來說去找不出一個頭緒。若歸佛性：自無化有，自有化無，化化無窮，生生不息，這理論則可以講得通，但很少人有智慧達到這個水準。

人是自無化有，一切眾生亦復如是。修道呢？就是要自有化無，返本還原，回到本有的佛性，你說這有何用？那你做人又有何用？返回本有的佛性，就能早成佛道。佛性是長存的，就算一切眾生都死光了，可是佛性仍然永不磨滅。為什麼我要說這個？因為今天是地藏誕，地藏菩薩的願力催促我講些真實做人處事的根本道理。也就是「自無化有，自有化無」。你若不相信，那為什麼米裏會生蟲？人在世上也好像蟲子一樣，只不過他的知覺性、靈性多一些；可是和佛比

(Continued from issue #300)

The myriad phenomena fundamentally come from the Buddha-nature, which can transform something into nothing, and nothing into something, in an endless series of births and transformations, ever increasing in number like bugs born in rice, which is a case of something insentient producing something sentient. By the same principle, the Buddha-nature can transform nothing into something, producing all living beings and humankind.

The theory that humans evolved from apes is totally groundless. You can see that the people of different countries have different appearances--there are black, yellow, white, and red-skinned people. What did they evolve from? You can talk about it this way and that, but you'll never find an answer. If we return to the Buddha-nature--which can transform nothing into something, and something into nothing, in endless births and transformations--this is a theory which can explain it, but few people have the wisdom to reach that level of understanding.

People came into being from nothingness, and all other living beings are that way, too. Cultivation is just turning existence into nothingness, returning to the origin, and going back to the inherent Buddha-nature. "What use is that?" you ask. Well, what use is your being a person? If you can return to your inherent Buddha-nature, you will quickly be able to accomplish the Buddha Way. The Buddha-nature exists eternally. Even if all living beings die, the Buddha-nature will never perish. Why am I talking about this? It's because today is the anniversary of Earth Store Bodhisattva, and his vows urge me to speak some truly fundamental principles about being a person and handling affairs, that is, about the principle of "nothing turning into something, and something turning into nothing." If you don't believe that principle, then how do you explain bugs being born in rice? People in the world are also like bugs, except that they have a higher lev-

起來,就差得太遠囉!相形之下,就像人和蟲子相比是一樣的。

你要是懂了,就可以修行。修行要像秤一樣平衡,平平靜靜的,於自性裏一點波浪也沒有。你若真懂佛法,我可以與你說佛法,研究如何修道。若是沒有真懂,還在名利中搞問題,財、色、名、食、睡,什麼都放不下,那我如何與你說真佛法與修道呢?各位要猛省!猛省!

(全文完)

el of perceptive ability and a soul. But they are still a long way from the Buddha. Comparing people to the Buddha is just like comparing bugs to people.

If you understand this, then you will be able to cultivate. In cultivation, you must be steady and balance like a scale, be calm and peaceful, with no waves in your own nature. If you truly understand Buddhism, then I can discuss the Buddhist dharma with you, and together we can investigate how to cultivate. If you do not truly understand, and you are still involved in seeking fame and gain, and you cannot put down wealth, sex, fame, food and sleep--you can't put anything down--then how can I tell you about the true Buddhist dharma and cultivation of the Way? All of you should wake up and be alert!

(The End of the Article)

(上承自第 15 頁)

所以精氣神是我們最值得寶貴的東西。但是,我們現在的生活太忙了,太多姿多彩了。樣樣都需要去看,去聽,去想,這些種種把我們的精氣神消耗掉了。但是我們都不知道,我們是在消耗我們裡面最寶貴的東西。每天消,每天耗,慢慢就從少、壯到老,到死。

所以外三寶的佛法僧,是佛教導我們為什麼要修行,用什麼方法來修行。這法還得要有人傳下去,來利益來者。這就是外三寶。佛祖把經過自己修行的經驗告訴我們,人最寶貴的東西不是名,不是利,不是金銀財寶,是我們的內三寶和我們的外三寶。

但是我們現在這些人,就算在道場的人,能夠真的體會,真的覺得很寶貴的,我相信不是太多。因為這需要有善根,要有福報,我們才能夠有這個智慧來體會什麼是寶貴的,什麼是障礙。

(下期待續)

(Continuing from page 15)

Therefore, essence, energy, and spirit are the most precious items. But we are so busy with so much going on. We want to see, listen and ruminate on everything. These activities exhaust our essence, energy, and spirit. Unwittingly, we are internally depleting our most precious resource. On a daily basis, we consume and exhaust our internal Triple Jewel, from youth, to adult, to old age, and then death.

The external Triple Jewel -- Buddha, Dharma, Sangha, is what the Buddha uses to teach us the reasons and the methods of cultivation. Dharma requires people to pass it on to benefit those in the future. This is the external Triple Jewel. The Buddha relayed to us his own experiences in cultivation, that the most precious thing in life is not fame and profit, not gold, silver, or treasure trove, but our internal and external Triple Jewel.

I believe that there are not many people nowadays, including those who come to the Way-place, who truly comprehend, understand, and feel the preciousness of the Triple Jewel. Wholesome roots and blessings are necessary for people to have the wisdom to discern what is precious and what are obstructions.

(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

(Continued from issue #300)

(接上期)

要靠著慈能與樂，悲能拔苦。要幫助別人安樂、快樂。不要給我們周圍的人，我們的家庭找麻煩，生煩惱。悲能拔苦。借我們的能力，去幫助所有一切有緣見得到，聞得到的眾生，幫助他們解決他們的困難，拔除他們的痛苦。假如我們日用平常常常提醒我們這個佛弟子的本分，拿著慈悲心去每天來梳洗我們內心的不乾淨、不合法的思想行為，我們做得真，做得誠，我們回到佛的家鄉的路會很快。

剛才才是法師說，這個月很多人往生，讓我們有一種來不及的感覺。我不知道在座有多少人感覺來不及了，來不及了。有沒有這個著急呢？我不知道你們有沒有。

時間過得很快。我們剛才拜梁皇寶懺，開始讀經文的是皈依三寶。三寶有外三寶，也有內三寶。外三寶就是佛、法、僧。佛入了滅以後就有佛像。佛、法、僧就是外三寶。有內三寶。內三寶是什麼呢？就是精、氣、神。我們沒有精氣神，就沒有命。有一口氣，我們才有命。這口氣斷了，我們命就沒有了。

(下轉至第 14 頁)

Relying on bestowing joy through kindness and alleviating suffering through compassion, we must help others attain peace and happiness. We should not cause troubles and afflictions for our family and those around us. We must do our best to help all living beings with whom we have affinities with to overcome their difficulties and to eradicate their suffering.

If we constantly remind ourselves of this inherent duty as Buddha's disciples, and we utilize the mind of kindness and compassion to purify our defiled conduct and cleanse our thoughts that are not in accordance with the dharma, and we truly and sincerely do our best, then we can return to the Buddha's hometown very quickly.

Earlier, Dharma Master Shr said that many people have passed on this month, making us feel the imminence of the fleeting nature of life. I don't know how many of you feel the impending doom of running out of time. Do people feel the urgency? I don't know whether you do or not.

Time flies. When we started bowing to Emperor Liang's Jeweled Repentance, the sutra text opened with taking refuge with the Triple Jewel. The Triple Jewel consists of external Triple Jewel and internal Triple Jewel. The external Triple Jewel are the Buddha, the Dharma, and the Sangha. After the Buddha entered nirvana, we have the Buddha images. So, Buddha, Dharma, and Sangha are the external Triple Jewel. Then there is the internal Triple Jewel. What is the internal Triple Jewel? It consists of essence, energy and spirit. Without essence, energy, and spirit, our lives would cease. A single breath of energy sustains our life. Without this single breath of energy, our life will not exist.

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

金輪聖寺

2025年5、6月每週法會時間表 Schedule of Weekly Events – May and June of 2025	
日期	法會
5/4 (星期日)	浴佛法會 Celebrating Buddha's Birthday 8:00 am — 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 2:30 pm 法界聖城浴佛節 (5/4 ~ 5/5 8:00 am - 12:30 pm) Celebrating Buddha's Birthday at City of Dharma Realm, May 4 ~ May 5, 8:00 am - 12:30 pm
5/11 (星期日)	誦地藏經 Recitation of Earth Store Sutra 8:00 am - 2:30 pm
5/18 (星期日)	紀念 宣公上人涅槃30週年華嚴法會及大傳供 Commemorating 30th Anniversary of Venerable Master Hua Entering Nirvana (Special Passing of Offerings), 8:00 am — 02:30 pm
5/25 (星期日)	誦普門品 Recitation of Universal Door Chapter 8:00 am -10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 2:30 pm 法界聖城紀念 宣公上人涅槃30週年華嚴法會及大傳供 Commemorating 30th Anniversary of Venerable Master Hua Entering Nirvana at City of Dharma Realm (Special Passing of Offerings), 8:00 am — 03:00 pm
6/1 (星期日)	本日金輪寺無法會 Gold Wheel Temple is closed today 萬佛聖城紀念 宣公上人涅槃30週年法會及大傳供 Commemorating 30th Anniversary of Venerable Master Hua Entering Nirvana at City of Ten Thousand Buddhas (Special Passing of Offerings), 8:00 am — 02:00 pm
6/8 (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
6/15 (星期日)	誦地藏經 Recitation of Earth Store Sutra 8:00 am - 2:30 pm
6/22 (星期日)	誦普門品 Recitation of Universal Door Chapter 8:00 am -10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 2:30 pm
6/29 (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.*