



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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觀世音菩薩開光

多劫修成多手眼 慈悲普度教眾生
如今光降三藩市 大興聖救顯神通

Verse in Praise of the Buddhas and Bodhisattvas

Composed by Venerable Master Hsuan Hua

Consecration of Avalokiteshvara Bodhisattva

*Through countless eons, many hands and eyes perfected,
With kindness and compassion, universally teaching and rescuing living beings.
Now, descending upon San Francisco in radiant light,
Greatly proliferating sacred deliverance, spiritual powers manifested.*

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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 #301)

(接上期)

髮白面皺：我方才不說他的髮變成雪了嗎？這叫「髮白」。年紀輕的印度人沒有白頭髮的，老年人也就變成白頭髮了。所謂「漸漸雞皮鶴髮，看看行步龍鍾」，那個肉皮子就像雞皮似的，一個疙瘩、一個疙瘩的，這叫「雞皮」。鶴髮，就是頭髮都白了。說有的老人家「鶴髮童顏」，他可不是童顏，他是面皺了，面上左一個褶子，右一個褶子，很難看的！年紀輕的時候，很英俊、很美貌的，到年紀老，面上這皺紋不知多少，比牛皮那個皺紋恐怕還多，所以這非常難看了，英文叫 ugly。

逮將不久，如何見比充盛之時：我就將死了，不長久了，怎麼可以和壯年那個充盛的時候來相比呢？這是不同的了！他說這句話的時候，有無量的感慨啊！一定是：「唉！」嘆一口氣：「我就快死了！」廣東話說：「離那頭兒近了！」哪一頭呢？死那頭，離死那頭兒近了！

佛言：大王！汝之形容，應不頓朽？

“My hair is white and my face is in wrinkles.” Just now didn't I say his hair is turning snowy white? It means that his hair is white. Very few Indians are fair-haired when they are young, but when they get old their hair turns white. There's a saying: 'gradually having the skin of a chicken and hair as white as a crane; looking woozy and wobbly as he walks.' The skin of the flesh is like chicken skin, one pimple here and one pimple there. This is called 'chicken skin'. 'Crane's hair' means his hair has turned white. Some may say an elder may have 'crane's hair and a youthful face'. But here, he did not have the face of a youth. He had wrinkles. When he was young, he was dark haired and handsome, but now his face has become a mass of wrinkles, more wrinkled than the cowhide. So, he was really ugly.

“And I haven't much time remaining.” When he said those words, he had endless regrets and certainly heaved a sigh. “I haven't long to wait. I'm about to die.” **“How can I be compared to how I was when I was full of life?”** How can I be compared to when I was in my prime? It's not the same.” As the Cantonese saying: “Your day is close at hand!” Which end is it? The death end. He is close to death!

The Buddha said, “Great King, your appearance should not decline so suddenly.”



王言：世尊！變化密移，我誠不覺，寒暑遷流，漸至於此。何以故？我年二十，雖號年少，顏貌已老初十歲時；三十之年，又衰二十。於今六十又過於二，觀五十時，宛然強壯。世尊！我見密移，雖此殂落，其間流易，且限十年。若復令我微細思惟，其變寧唯一紀二紀？實為年變；豈唯年變？亦兼月化；何直月化？兼又日遷。沈思諦觀，剎那剎那，念念之間，不得停住。

佛聽波斯匿王有無窮的感慨，很嘆氣的，說是他也就快死了，青年的時代已經都跑了，大約也不會像青年時候那麼樣活動。青年歡喜譬如去運動啊，打球啊，或者跳舞，什麼地方都想去看一看，活動活動。這年紀老了，這些個事情也都不能做了；於是，就覺得很不高興的樣子。所以說，我現在老囉！不能和青年的時候來比囉！那個時候真快樂。現在啊，真是沒有意思了！

佛言：大王！汝之形容，應不頓朽：你這個身形，應該不是馬上就老的吧？你說的是你這個會變壞的，還有不變壞的呢！你到你裏邊去找一找！

王言：世尊！變化密移，我誠不覺：波斯匿王聽佛說，他有應該不立刻就朽壞的。他說：世尊哪！人老這種的情形，你覺察不到的，它是默默中就遷變了；我真的不知不覺。人由小而大，由少而壯，由壯而老，都不知道怎麼就會壯的，怎麼就會老的？我自己實實在在、老老實實地講，我沒有感覺到自己怎麼樣

The king said, “World Honored One, the change has been a hidden transformation of which I honestly have not been aware. I have come to this gradually through the passing of winters and summers. How did it happen? In my twenties, I was still young, but my features had aged since the time I was ten. My thirties were a further decline from my twenties, and now at sixty-two I look back on my fifties as hale and hearty.”

World Honored One, I am contemplating these hidden transformations. Although the changes wrought by this process of dying are evident through the decades, I might consider them further in finer detail: these changes do not occur just in periods of twelve years; there are actually changes year by year. Not only are there yearly changes, there are also monthly transformations. Nor does it stop at monthly transformations; there are also differences day by day. Examining them closely, I find that kshana by kshana, thought after thought, they never stop.”

The Buddha heard King Prasenajit express inexhaustible regret and sigh sorrowfully. He was on the verge of dying. His youth was gone and he had probably lost the vitality he had as a young man. When he was young he liked to exercise, play ball, and perhaps dance. And he was always on the go. Now in his old age he could not do these sorts of things. So, he felt very put out. So, he said, “I’m old now. I cannot be compared to when I was in my youth. That time was truly blissful. The way I am now is really meaningless and boring.”

The Buddha said, “Great King, your appearance should not decline so suddenly.” Your body can’t have gone completely bad. You still have something about you which is not old. You say that you are changing and going bad, but there is still something within you which does not change or go bad! Look within yourself and find it!”

The king said, “World Honored One! the change has been a hidden transformation of which I honestly have not been aware.” This matter of people getting old consists of a hidden transformation. You don’t notice it. Youth becomes middle-aged and then old, and you don’t know it has happened. Silently, imperceptibly, a change takes place. And so, King Prasenajit replies, “I will say quite frankly that I haven’t been aware of aging and I don’t know how it is that I am old, and yet now the mark of old age is upon me.”

老的，哪一天開始老的；但是現在這老相也現前了！

寒暑遷流，漸至於此：由夏而冬，由冬而夏；寒來暑往，秋收冬藏，一年一年的，這個寒暑這麼變化遷流，漸漸地就到現在我這個老樣子了。「老樣子」是什麼樣子？就是波斯匿王那個老樣子！邁步，這個腿也懶了，也要不幫忙了。吃飯，手也要不幫忙了，手就顫了。頭髮白了、面上皺紋不知多少，眼睛上的眉毛也很長了；有的時候看東西，要把眉毛撥一撥，才能看得見。你說，這個多麻煩！

何以故：為什麼我現在老得這個樣子呢？我年二十，雖號年少，顏貌已老初十歲時；三十之年，又衰二十：我在二十歲的時候，雖然那時候號稱是個年輕人，可是我的容貌，可老過我十歲做小孩子那個時候；等到我三十歲的時候，比二十歲的時候又老了。這就我方才所說的：「少之時，血氣未定，戒之在色；及其壯也，血氣方剛，戒之在鬥；及其老也，血氣既衰，戒之在得。」

於今六十，又過於二，觀五十時，宛然強壯：我現在已經六十二歲了——六十花甲子，又過了兩歲。我現在回想，觀察觀察我五十歲那個時候，比現在可強壯得多囉！五十歲那時候，嘿，我這兩手或者還可以拿動幾百斤的東西，現在大約幾十斤的也困難了！這是波斯匿王感覺他都老了，沒有什麼用了。

But I don't know what day I got old.

I have come to this gradually through the passing of winters and summers. Summer and then winter, winter and then summer; one harvests in the autumn and stores for the winter: changing, shifting, and flowing, year by year." Thus, he gradually got old, with white hair and a face full of uncountable wrinkles. How did I gradually get to be so decrepit and old? I'm so old that my legs don't cooperate when I try to walk, and my hands shake when I try to eat. His eyebrows were so long that sometimes, when he wanted to look at something, he'd have to part his eyebrows. Imagine what a bother that was!

How did it happen? In my twenties, I was still young, but my features had aged since the time I was ten. At twenty I was no longer the child I was at ten; I was already an adult. **My thirties were a further decline from my twenties.** As I have just said before: in youth, when one's vitality is not settled, one should be cautious in lust; in maturity, when one's vitality is vigorous, one should be cautious in fighting; in old age, when one's vitality is already weakened, one should be cautious in craving.

And now at sixty-two I look back on my fifties as hale and hearty. At thirty I was already older than at twenty, and at fifty I was a lot stronger than I am now. At fifty I could still lift well over a hundred pounds with my bare hands, but now it would be hard for me to manage thirty or forty pounds! Here King Prasenajit realizes that his old age has rendered him useless.



波斯匿王又叫一聲**世尊**：世尊哪！我見密移，雖此殂落，其間流易，且限十年：我見潛移變遷這種的道理，真是不容易知道。雖然身體一天比一天衰落，在這個期間，這種變更，好像流水那麼逝去，我暫且以每隔十年為限期。時光非常之快的，所謂「光陰似箭，日月如梭」；我以前說，從我十歲那時候來做比較，二十歲就老過十歲，三十歲就老過二十歲，四十歲就老過三十歲，五十歲就老過四十歲，六十歲又老過五十歲，這麼樣子，把我就趕得也老了。

若復令我微細思惟，其變寧唯一紀二紀？實為年變：若再叫我微細微細地來想一想、來算一算這種的經過，它這個變遷，哪裏僅僅是十二年（一紀是十二年），或者二十四年？這實實在在是年年都有變化，年年都不同樣的，年年都會老的；就是我一年老過一年。豈唯年變？亦兼月化：哪裏僅僅年內而有變化？每一個月都有變化的，這個月就老過前一個月。「兼」，是並兼著。何直月化？兼又日遷：這個「直」和「止」一樣的講法。何止，哪裏只是單單月化呢？並且一天就比一天老，一天就老過一天。

沈思諦觀：「沈思」，我這麼把腦筋沈靜下來，想一想。「諦觀」，諦審而觀。我問一問自己：「你怎麼樣老的啊？哪一年老的？哪一個月老的啊？哪一個日子老的啊？哪一個時候老的啊？」這麼算計算計，自己這麼觀察一下，這叫「諦觀」。剎那剎那，念念之間，不得停住：在這很短、很短的時

King Prasenajit again called out to the Buddha, "**World Honored One! I am contemplating these hidden transformations.** I perceive that the doctrine of these hidden changes and silent transformations is in fact not easily known. **Although the changes wrought by this process of dying are evident through the decades:** Day by day I am perishing in a process that flows like water in its continual change. Just now I made a comparison decade by decade, time passed quickly. It is said, "Time flies like an arrow; the days and months pass by like a shuttle." I used to say that, starting from when I was ten, by the time I reached twenty I was already older than I was at ten; at thirty I was older than I was at twenty; at forty I was older than I was at thirty; at fifty I was older than I was at forty; and at sixty I was older than I was at fifty. In this way, time had inevitably caught up with me and made me old.

I might consider them further in finer detail: these changes do not occur just in periods of twelve years; there are actually changes year by year. If I were to carefully reflect and calculate in minute detail the course of this progression, how could its transformation be limited to merely twelve years (after all, one decade spans twelve years) or even twenty-four years? In truth, change occurs every single year, with each year different from the last, and every year I grow older; indeed, I age year after year. **Not only are there yearly changes, there are also monthly transformations.** How could it stop with just month-by-month changes? **There are also differences day by day.** Every day I am older than on the day before.

Examining them closely, I find that kshana by kshana, thought after thought, they never stop. I quiet my mind and ponder it deeply. I ask myself, how did I get old? What day did I get old? What year, what month, what time?" Even in the extremely brief space of a kshana, the process of



間，就在每個念之間，這個老的情形不停。所以到現在我老得這樣，太不中用了，吃東西也不香了；睡覺，覺得這個皮肉都擱著很痛的。啊，這個老境現前哪，實在是苦囉！

怎麼叫「剎那」呢？在《仁王護國般若經》上說得很明白，這一念裏頭，「有九十個剎那」；一念是很短啊！就這一念的時候，就有九十個剎那。在一剎那之中呢？「有九百個生滅」；不容易明白的、不容易覺察到的，在這一剎那裏邊，就有九百個生滅。講到這個地方，這是很微細的。

故知我身，終從變滅。

【編按】從「故知我身，終從變滅……發海潮音，遍告同會」，為一九七四年之補講，並融入一九八九年所補講者。

故知我身，終從變滅：波斯匿王說完了前邊這個變滅的道理：萬事萬物時時刻刻都在潛移變化，都有個生滅的相存在。所以他說，我因為前邊所見的這個境界、這種情形，我現在知道我這個身體，將來是會沒有的，變滅了！不是常住的。

佛告大王：汝見變化，遷改不停，悟知汝滅；亦於滅時，汝知身中有不滅耶？

波斯匿王合掌白佛：我實不知。
佛言：我今示汝不生滅性。

波斯匿王說完了他自己身體是一定會變滅的道理。佛告大王：

aging never ceases. And so, by now I am so old I'm useless. The food I eat hasn't any flavor; when I sleep I feel my skin separating from my flesh and it is very painful; the manifestations of old age are suffering indeed!

What is a "kshana"? The *Prajna Sutra of the Humane King Who Protects His Country* explains that in every thought, brief as a thought is, there are ninety kshanas. In every kshana there are nine hundred productions and extinctions. It is not easy to understand, not easy to detect. To explain it to this point is to get into fine detail.

And so I know my body will keep changing until it is extinct.

Editor's note: The following 'And so I know my body will keep changing until it is extinct...spoke to the great assembly in a voice that swept over them like the ocean-tide,' is a 1974 supplementary lecture incorporated into the supplementary lectures of 1989.

And so I know... King Prasenajit had finished explaining the principle of extinction – how at all times everything is in a state of flux, that the appearance of birth and death is always inherent in things – said he knew his body **will keep changing until it is extinct.**

The Buddha told the great king, "By watching the ceaseless changes of these transformations, you awaken and know of your extinction, but do you also know that at the time of extinction there is something in your body which does not become extinct?"

King Prasenajit put his palms together and exclaimed, "I really do not know."

The Buddha said, "I will now show you the nature which is not produced and not extinguished."

After King Prasenajit finished saying how his body would certainly change and become extinct, **the**



佛聽波斯匿王這樣講，於是乎就告訴波斯匿王說，汝見變化，遷改不停，悟知汝滅；亦於滅時，汝知身中，有不滅耶：大王！你看見了你這個身體的變化遷改不停，由少而壯，由壯而老，由老而將來會死，所以知道你這個身體將來一定是斷滅的。可是，就在斷滅這個時候，你知不知道，你身中還有不斷滅的東西嗎？

波斯匿王合掌白佛：我實不知：波斯匿王聽佛這樣講，於是合起掌來，對佛就說：「我真真實實的，不知道這個道理。」

佛言：我今示汝不生滅性：佛說：「我現在指示你這個不生不滅，恆常不變的這種本性！」

大王！汝年幾時，見恆河水？
王言：我生三歲，慈母攜我謁耆婆天，經過此流，爾時即知是恆河水。

佛說，大王！汝年幾時，見恆河水：你在幾歲的時候，見過這恆河的水呢？

王言：我生三歲，慈母攜我謁耆婆天，經過此流，爾時即知是恆河水：波斯匿王就說：「我出生後三歲時，我慈悲的母親攜帶著我到耆婆天的廟上，去給我求壽。經過恆河這個流水，在那時候我看見，就知道這是恆河的水。」這個「耆婆天」，也就是「長壽天」。到長壽天廟那兒去求，大約到那兒就說：令我這個小孩子長命百歲，又快高、長大之類的。

Buddha told the great king, “By watching the ceaseless changes of these transformations you notice that from when you were little you became middle-aged. From middle-age you got old. Once old, you eventually will die. So, you awaken and know of your extinction. You know that in the future you will certainly come to the end of it all. But do you also know that at the time of extinction there is something in your body which does not become extinct?”

King Prasenajit put his palms together, bowed to the Buddha, and exclaimed. When the King heard the Buddha say that, he respectfully said, “I really do not know. I truly do not know this principle.”

The Buddha said, “I will now show you the nature which is not produced and not extinguished. Your inherent nature doesn’t change, but you have not yet realized this to be so. Now I will explain to help make you clear.”

**“Great King! how old were you when you saw the waters of the Ganges?”
The king said, “When I was three years old my compassionate mother led me to visit the Goddess Jiva. We passed a river, and at the time I knew it was the waters of the Ganges.”**

The Buddha said, “Great King! how old were you when you saw the waters of the Ganges?”

The king said, “When I was three years old my compassionate mother led me to visit the Goddess Jiva. ‘Eternal Life.’ We went to seek for long life at the temple of the Goddess Jiva. At about that location, it was said: ‘May this little child of mine live a hundred years, and may he grow tall and mature quickly, and so on. We passed a river, and at the time I knew it was the waters of the Ganges. When I saw it, I knew at the time it was the Ganges River.”

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 #301)

這個分身地藏王菩薩共復一形之後，「涕淚哀戀，白其佛言」：涕是鼻涕，淚是眼淚，哀是悲哀，戀是戀戀不捨的。為什麼會悲哀？這有四種的意思：

第一，所悲哀的就是六道眾生造業不改，所有的天道、人道、阿修羅、地獄、餓鬼、畜生，在六道中輪迴造罪業，也不知道改悔，不知道懺悔，這是第一種。

第二種是悲所有的眾生剛強難化：眾生最剛強，你和他講佛法，他不願意聽；你要是和他講的不是佛法，那麼他就很歡喜。譬如：你向某個人提說：「某個人最好，他學問好、品行好，一切一切都好。」這個人不會怎麼樣注意聽的。你要是對他講說那個人怎麼樣壞，壞的方法怎麼樣的巧妙，他雖然做了壞事還沒有人知道。這麼樣一講，這個人就很注意究竟是個什麼方法，想要知道這種壞的方法。好的方法他不注意聽，你說：「你好好學佛法。」他想不學；你說：「現在有一種藥，吃了你會有一種奇妙的發現。」於是乎他就要用這

After the division bodies of Earth Store Bodhisattva merged into a single form, sadly **wept and said to the Buddha...** Why would Earth Store Bodhisattva be sad? There are four meanings:

1) He is sad for beings in the six destinies for creating karma and not reforming. All devas, humans, asuras, beings in the hells, hungry ghosts and animals undergo transmigration in the six destinies. They create karmic offenses, but they do not know to reform and repent of their offenses. This is the first meaning.

2) He is sad for all beings who are obstinate and difficult to teach. Living beings are the most obstinate. Tell them about the Buddhadharma and they refuse to listen. Talk to them about subjects other than the Buddhadharma and they are very happy. For example, you tell someone, "So and so is the best. He has an excellent education and character. Everything about him is good." This person will not pay much attention to what you say.

If you talk about how bad so-and-so is, how clever his ways of trickery are, how he managed to do bad deeds without people knowing it, this person will listen attentively, eager to know the evil ways. If you tell them ways to be good, such as, "Study the Buddhadharma," they are not interested to learn. If you say, "Take this drug and you will experience some amazing discoveries," they

種迷幻藥，吃了迷迷糊糊的，就好像忽忽悠悠的到了極樂世界似的。

本來這是最壞的一種東西，但是他吃了一點，還要吃一點，吃了不知多少次。吃的時候就覺得什麼都變了，甚至於天地都沒有他那麼大；但是過了那個時候，就覺得又疲倦，又辛苦。有的就頭痛，有的身上骨頭痛，有的簡直就不願意去做工了，在那地方像個死人一樣。但他也不覺悟，說：「爲什麼我這樣子呢？」還以爲再吃一點那種藥就會開悟了：「這回是不夠功力，這藥的力量不夠強；要是多一點，恐怕這回一下就開悟了，一下就成功了。」你說這是不是真正愚癡到極點！你叫他學佛法，他不學，卻偷偷摸摸的去吃這種東西，又犯法，但是他願意去，歡喜去做，所以這就是剛強眾生。「難化」，不容易教化。你教化他學佛法，他不歡喜；你弄一個像這種騙人的方法，他就往那裡鑽進去了。鑽到把頭削出一個尖尖來還往裡邊鑽。你看！人心是這樣，所以第二種悲，就是悲眾生剛強難化，太剛強了。

地藏王菩薩第三種的悲是什麼呢？是如來慧日將沉。佛就等於一個太陽似的，將要入涅槃了，所以地藏王菩薩也悲哀。慧日將沉，慧是智慧，一個智慧的太陽，就將要落下。

第四種的悲是什麼呢？是在天宮咐囑的大事。釋迦牟尼佛在忉利天宮咐囑地藏菩薩一直等到彌勒出世前，所有的眾生都要教化他們，度他們成佛，遇佛授記，所以這是一個非常重要的責任。這樣重要的責任，釋

would take the hallucinogen and become dazed and confused as if they were drifting to the Land of Ultimate Bliss.

Recreational drugs are most awful, but they will take it once, twice, until they take it countless times. Everything changes for him when he takes drugs. He feels bigger than the universe. Afterwards though, he experiences fatigue, headaches and body aches. Some do not even want to go to work at all, lying there like a dead person. Still, he does not awaken. He wonders, "Why am I feeling this way?" Maybe the dosage is not enough. If I take a bit more, I may be enlightened immediately and succeed instantaneously." Isn't this utmost stupidity! You tell them to study the Buddhadharma, they refuse and secretly break the law and take this kind of stuff. This is how obstinate beings behave. **Difficult to teach.** You teach him to study Buddhism, he is not happy; you make up some fraudulent tricks, he digs right in despite the harm he brings himself. You see! This is the human mind. Thus, the second kind of sadness grows out of compassion for obstinate beings who are difficult to teach, too obstinate.

3) What is Earth Store Bodhisattva's third sadness? It is because the Tathagata's wisdom-sun will be setting soon. The Buddha is equivalent to the sun, and he will enter nirvana soon. Therefore, Earth Store Bodhisattva is sad that the sun of wisdom is setting.

4) What is the fourth sadness? It pertains to the great matter entrusted to him by Shakyamuni Buddha in the palace of the Trayastrimsha Heaven. Earth Store Bodhisattva is entrusted to teach and transform all beings until Maitreya comes to the world. He is entrusted to deliver them to the shore of Buddhahood and for them to encounter the buddha and receive predictions of their Buddhahood. This is a very important responsibility and



迦牟尼佛把它交給地藏菩薩，所以這是第四種的悲。

「白其佛言」：地藏王菩薩共復一形，涕淚悲戀，對佛說了，「我從久遠劫來」：我從以前久遠久遠的劫到現在。「蒙佛接引」：承蒙十方諸佛慈悲接引我。「使獲不可思議神力」：使我得到這種不可思議——不可以心思，不可以言議這種的神力。神是神妙不測，你沒有法子可以知道這種神妙不可測的力量。「具大智慧」：又具足圓滿的大智大慧。想要度眾生一定得要有神力，但你單有神力，沒有智慧，也不可以。又要具足大智慧，有大智慧來支配這種神力，有這種神力來幫助智慧，互相合作，智慧和神力兩個互相幫助，才能救度眾生。

我所分身。徧滿百千萬億恆河沙世界。每一世界。化百千萬億身。每一身。度百千萬億人。令歸敬三寶。永離生死。至涅槃樂。但於佛法中所為善事。一毛一滷。一沙一塵。或毫髮許。我漸度脫。使獲大利。唯願世尊。不以後世惡業眾生為慮。如是三白佛言。唯願世尊。不以後世惡業眾生為慮。

「我所分身，徧滿百千萬億恆河沙世界」：徧滿是無處不現身，地藏王菩薩說，我所分的身徧滿所有百千萬億恆河沙世界這麼多的世界。「每一世界化百千萬億身」：在每一個世界他都分身無數，有無量無邊那麼多。「每一身度百千萬億人」：每一尊分身地藏王菩薩，又度了百千萬億這麼多的人。「令歸敬三寶」：令一切眾生歸敬三寶。為什麼要歸敬三寶呢？因為

Shakyamuni Buddha gave this important duty to Earth Store Bodhisattva. This is the fourth sadness.

The division bodies of Earth Store Bodhisattva merged into a single form; wept sadly and **said to the Buddha, “Throughout long eons till now, I have been receiving the Buddha’s guidance and from that have developed inconceivable spiritual power, and great perfect wisdom.** Inconceivable refers to being unfathomable and ineffable. “Spiritual” means magnificent beyond measure. You have no way to know this kind of spiritual power which is magnificent beyond measure. If you want to rescue beings, you certainly need to have spiritual power. However, if you have spiritual power but no wisdom, it does not work. You must be replete with great wisdom to regulate your spiritual power; and you need your spiritual power to enhance your wisdom. With wisdom and spiritual power working together, you will be able to rescue beings.

My division bodies fill worlds as many as grains of sand in millions of billions of Ganges River. In each of those worlds, I transform myself into millions of billions of bodies. Each body rescues millions of billions of people, helping them to return respectfully to the Triple Jewel, escape birth and death forever, and reach the bliss of Nirvana. Even if their good deeds within the Buddhadharma amount to as little as a strand of hair, a drop of water, a grain of sand, a mote of dust, or the tip of a hair, I will gradually take them across, liberate them, and help them gain great benefit. I only hope that the World Honored One will not be worried about beings of the future who have bad karma.”

In that way he addressed the Buddha three times: “I only hope that the World Honored One will not be worried about beings of the future who have bad karma.”

My division bodies fill, appearing everywhere in, worlds as many as grains of sand in millions of billions of Ganges River. In each of those worlds, I, Earth Store Bodhisattva, transform myself into millions of billions of bodies, incalculable and immeasurable. Each body rescues millions of billions of people, helping them to return respectfully to the Triple Jewel. Why pay respect to the Tri-

一切眾生在沒皈依三寶之前，都是在外邊。在什麼外邊呢？在佛法的外邊。而皈依三寶了之後，叫捨邪歸正，棄暗投明，所以要歸敬三寶——皈依佛、皈依法、皈依僧。「永離生死」：永遠離開生死。「至涅槃樂」：得到涅槃——常樂我淨這四種的快樂。

「但於佛法中」：所有的眾生，但於佛法的裡邊，「所為善事」：他所做的善事。「一毛一滄」：一毛是善事中最輕的，一滄是善事中最小的。「一沙一塵」：一粒沙是善事中最微的，就像一粒沙那麼多的善事。像一根毫毛那麼多的善事，或者像一滴水這麼多的善事，或者一塵——像一粒微塵這麼多的善事，這都是最少、最輕、最微、最小的，輕微少小。你看一根毫毛有多重？是最輕的。一池，一滴水這是最少的。一粒沙，這是最微細的。一塵，是最小的，在《楞嚴經》上我講過，鄰虛塵，這是我們所看見的一粒微塵再分成七份，就變成鄰虛塵，這是最小最小的，這個眾生所做的善事就是這麼多。「或毫髮許」：或者有一根毫毛。這毫毛並不是這個一毛了，這一毛好像一根頭髮，這叫一毛。毫就是汗毛，汗毛在身上是最細了的。髮呢？或者是這個頭髮，這也是最輕最少的。

「我漸度脫」：所有的眾生，即使只做這麼少的善事，這麼輕微的善事，他種這種善根，我將來都要一點一點的想辦法，度他離苦得樂。「使獲大利」：令他得到大的利益。什麼叫大利？是不是發了一個大財，得到大的利益？發財那不是大利。那麼是不是當官了？那也不是利。是叫你成佛

ple Jewel? Before taking refuge with the Triple Jewel, all beings are on the outside. Outside of what? Outside of the Buddhadharma. After taking refuge with the Triple Jewel, they “desert the deviant and return to the proper”, they “leave behind darkness and go to brightness.” Therefore, you must return respectfully to the Triple Jewel and take refuge with the Buddha, the Dharma, and the Sangha...**escape birth and death forever, and reach the bliss of Nirvana**, which is a happiness with the four elements of permanence, joy, true self, and purity.

Even if their good deeds within the Buddhadharma amount to as little as a strand of hair, a drop of water, a grain of sand, a mote of dust, which are the lightest, the smallest, the tiniest, the most minute unit of goodness. How heavy is a strand of hair? It is the lightest. A drop of water is the smallest. A grain of sand is the tiniest. A mote of dust the most miniscule.

During the *Shurangama Sutra* lectures, I spoke of the “mote of dust bordering upon emptiness.” It is a mote of dust we can see divided into seven parts, becoming the mote of dust bordering upon emptiness. It is the smallest unit, hereby describing how small the good deeds that living beings do. **Or the tip of a hair.** This does not refer to the hair from your head. This refers to the infinitesimal hair structures on your body, such as the thinnest, though the hair on your head is already very light and tiny.

All living beings, albeit doing only so little good, plant good roots by doing so. **I will gradually take them across**, from suffering to happiness, **liberate them, and help them gain great benefit.** What is great benefit? Is it making a big fortune, earning a large profit? Making a big fortune is not great benefit. Then is it holding a high office? That is no benefit either. It is getting you to become a Buddha! You see, is this a great



去！你看這個利大不大？誰叫你成佛的——地藏王菩薩。地藏王菩薩以他這種大神力、大智慧，用種種不可思議的妙法，令你想要不接受也不可能了。所謂「欲罷不能」，想要停止，說「我不學佛法了」，但是沒有法子停止，妙就在這個地方。誰能令你這個樣子？就是我們這一位大善知識——大願地藏王菩薩，他就有這種的妙用，這就叫大利。

「唯願世尊」：地藏王菩薩說我唯獨願意世尊，「不以後世惡業眾生為慮」：說佛您不要憂慮了，不要為後世造業的眾生來耽心來憂慮。為什麼他這樣說您不要憂慮呢？他的意思就是：我來負責任，這個責任交給我，佛您不要管了。因為這一切眾生，若是不成佛，我也不成佛。「地獄不空，誓不成佛；眾生度盡，方證菩提」，所以我請世尊不要耽心，不要憂慮，就由我地藏來負擔這個責任。

「如是三白佛言」：說了一遍、二遍、三遍，這是表示你這個事情重要，鄭重其事。好像現在憲法三讀通過，讀一遍，你反不反對？讀二遍，你們贊成嗎？沒有人出聲，就讀三遍通過。那麼這是不是也通過呢？不是的，這是地藏菩薩表示鄭重其事，所以要三白佛言，說三次。單說一次或者表示他不盡責任，說二遍還不夠誠懇，所以對佛說了三遍——「唯願世尊，不以後世惡業眾生為慮」，請你老人家不要以將來後世那些個造罪業的眾生為慮，他們都有我地藏負完全責任，我一定要把惡業的眾生度成佛。

(下期待續)

benefit or not? Who will make sure you become a Buddha? Earth Store Bodhisattva. Earth Store Bodhisattva will use his great spiritual powers, great wisdom, and various inconceivable wonderful dharma to make it impossible for you to refuse. Like the saying, "One wants to stop but cannot", you want to stop and say, "I will not study Buddhism anymore," but you have no way to stop. This is the marvelous part. Who can make you this way? It is our great advisor, Great Vow Earth Store Bodhisattva. He has such wonderful function. This is called great benefit.

I, Earth Store Bodhisattva, **only hope that the World Honored One will not be worried about beings of the future who have bad karma.** Why does he tell the Buddha not to worry? He means that he will take the responsibility, and to entrust him with this responsibility. He told the Buddha, "Do not be concerned. I will not become a Buddha until all beings become Buddhas." He made the vow, "Unless the hells are emptied, I will not become a Buddha; only when all beings are saved, will I attain Bodhi." Therefore, I asked the World Honored One not to worry, let me, Earth Store, shoulder this responsibility.

In that way he addressed the Buddha three times... He said it once, a second time, and a third time. This shows the gravity of the matter, taking this seriously. This is like reading the Constitution three times to pass it. Read it once and ask, "Any objections?" Read it a second time and ask, "Do you agree?" If there are no objections after reading it three times, then it passes. So, did what Earth Store Bodhisattva say pass? No, this is not the same. Repeating his hope three times is Earth Store Bodhisattva's way of communicating his earnestness. Saying it only once may make him appear irresponsible. Saying it a second time still lacks sincerity. Therefore, he repeated a third time to the Buddha, "**I only hope that the World Honored One will not be worried about beings of the future who have bad karma.**" I, Earth Store, take full responsibility for them. I will definitely rescue beings who have bad karma and ferry them to Buddhahood.

(To be continued ...)

法法皆通念觀音

Penetrate Every Dharma: Recite the Name of Guanyin Bodhisattva

宣公上人一九七六年觀音七三月十五日開示

An Instructional talk given on March 15, 1976, during a Guanyin Recitation Session by Venerable Master Hua

無論什麼法門，只要你有忍耐心，都會有所成就。

If you have patience, you'll succeed at whatever Dharma-door you practice.

從無量劫以來，生了又死，死了又生，經過有百千萬劫這麼長的時間，也沒有遇到過觀音法會，所以我們的習氣毛病絲毫沒有減少，而無明煩惱一天比一天多。現在既能遇到觀世音菩薩法會，這也可以說是在無量劫以前所種的善根，到今天才成熟，所以才能參加這樣微妙不可思議的法會。如果你沒有善根，沒有德行，是沒有機會讓你打觀音七的，所以要珍惜這七天的寶貴時間，不要打妄想，虛度光陰。如果盡打妄想，雖然參加這個法會，也等於沒有參加一樣，因為你不會得到什麼好處。

From beginningless eons in the past, we have died and been reborn, over and over, passing through hundreds of thousands of myriads of eons. During these times, we've never encountered a Guanyin Bodhisattva Dharma Session, so our bad habits and faults have not decreased by the slightest bit. In fact, our ignorance and afflictions have increased day by day. Now that we've encountered a Guanyin Bodhisattva Dharma Session, we might say that the roots of goodness we've planted throughout measureless eons in the past have matured, enabling us to join this wonderful and inconceivable Dharma session. Without roots of goodness, without virtuous practices, we would never have the chance to attend a Guanyin Recitation Session. Hence, we must cherish every minute of these seven-day session. Don't indulge in idle thinking. Don't let time pass in vain. If all you do is indulge in idle thinking, even though you attended this Dharma session, it's just as if you hadn't attended at all, because you won't gain any benefit whatsoever.

雖然這法會才開始兩天，可是我知道有人已經見到菩薩、見到光……，有種種不可思議的境界現前；又有人將要開五眼。所以沒有得到好處的人，應該生大慚愧；不要以為自己沒有得到好處，其他人也是這樣子，不是的。

Although this Dharma session began just two days ago, I know that some people have already seen the Bodhisattva, some have beheld luminance. A variety of inconceivable states have occurred. Some people are on the verge of opening their five spiritual eyes. Therefore, those who haven't gained any benefit should feel great shame. Don't assume that since you haven't experienced any benefits, the same goes for others. That's not the case.

金山聖寺也可以說是沙裡澄金的工廠，誰想要真修行，就不能離開金山聖寺。離開金山聖寺，想再找修行的地方，就不容易找了。金山聖寺的人，都是有道心的修行

Gold Mountain Monastery, you might say, is a gold refinery. Whoever wants to cultivate should not leave Gold Mountain Monastery. If you want to find another Way-place in which to cultivate, it may not be so easy. Cultivators at Gold Mountain Monastery have a "mind" for the Path. Even though they are in an

人，縱使在極度艱難困苦的環境，也要用功修行。

修道的法門，有八萬四千那麼多種。每一種法，你都要明白一點，不要單單知道一種而已。你若能每一種法門都知道一點，久而久之，就能把所有的法門都明白了。

單單只明白一個法門，就不容易體會佛法深如大海的境界。就好像愚人「以管窺天」，還以為天只有管口那麼大而已。你要是不用竹管子，你看看天究竟有多大！所以學佛，不要單單知道一種法門，應該法法皆通，法法皆明。

現在我們打觀音七，這是佛法的一部分。你如果沒有修過這個法，就一定要來試驗一次，不要沒有試驗，就不修了。如果能圓滿打完這七天，對你身心一定有好處。諸位千萬不要當面錯過，失之交臂！

(下期待續)

environment where conditions are extremely difficult, they still want to cultivate hard.

There are as many as eighty-four thousand Dharma-doors for cultivating the Path. You should be familiar with each one of these Dharma-doors. Do not be limited to just one Dharma-door. If you can learn something about each Dharma-door, then over time you will be able to understand all the myriad Dharma-doors.

If you only understand one Dharma-door, then it won't be easy for you to experience the sea-deep state of the Buddhadharma. It'll be like a foolish person who peers at the sky through a tube and assumes the sky is no bigger than the perimeter of the tube opening. Without looking through the bamboo tube, you can see how vast the sky really is. So, in studying Buddhism, we should not be limited to just Dharma-door. We should penetrate every Dharma and understand every method of practice.

We're now holding a Guanyin Recitation Session, which is a part of the Buddhadharma. If you've never cultivated this method before, then you should try it! Don't refuse without giving it a try. People who participate in this Dharma session to its entirety will surely be benefited in both body and mind. Under no circumstances should you pass up this opportunity which is right before you!

(To be continued ...)

(上承自第 15 頁)

「人死夢一場」：人從生到死，匆匆幾十年過去了，就像做夢一樣，到最後什麼都沒有，什麼也帶不出去。人死了，我的豪宅不能跟我去，我櫥櫃這麼多名貴的衣服也不能跟我去，我首飾箱裡面這麼多珍寶首飾我也帶不去，我銀行這麼多鈔票一張也帶不去。所以這是夢一場。

(下期待續)

Death is likewise a dream. From birth to death is but a fleeting few decades, passing quickly like a dream. In the end, there is nothing since we can't take anything with us. Once we die, we can't take our mansion, our expensive clothing, our precious jewelry or our money aplenty in the bank. So, this is just a dream.

(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)

我們一般的人，哪怕是修行的人，都盡量喜歡撿外面的垃圾，不願意把我們內在的垃圾洗刷乾淨。我們覺得撿外面的垃圾比較容易，比較自在，比較歡喜，因為可以刺激我們的感官。

但是清除我們內在的垃圾，比較費力氣，需要耐心，需要毅力，需要種種的堅韌不拔的精神。要毅力磨練，淬煉我們的心智。這個很費力的。所以很多人都是能省就省，我們不要面對它。星期天放假有空，我們不要去佛寺，不要去聽聽。若聽到不做，自己會不舒服。我們盡量敬而遠之。我恭敬三寶，但是敬而遠之就好了。總之我有個寄託，那麼我臨急可以抱佛腳。但是有的時候，我們拿出了精打細算的算盤，很多時候都算不准的，會出事的。

所以上人常常告訴我們：「人生一場夢，人死夢一場，夢裡身榮貴，夢醒在窮鄉，朝朝在作夢，不覺夢黃梁，夢中若不覺，枉作夢一場。」上人告訴我們，人生就是一場夢。有些人的夢是春夢一場，很愉快，很舒暢，很美好，但是畢竟還只是夢。

(下轉至第 14 頁)

(Continued from issue #301)

Most of us, including cultivators, prefer to gather trash from outside rather than scrub clean our internal garbage. We feel that picking up external trash is easier, more comfortable, and preferable, because this can stimulate our senses.

Cleaning internal garbage takes a lot of effort. It requires patience, willpower and an unrelenting tenacity of the mind. We need to harness our determination and temper our mind. It is very laborious. That's why many people choose to conserve their energy rather than do internal cleansing. To illustrate, some people who have free time on Sundays prefer not going to the temple to listen to the dharma because they feel uncomfortable if they don't follow what was taught to them. They figure, "I respect the Triple Jewel, but from a distance. Overall, I have sustenance; I can rely on the Buddha in times of crisis." Unbeknownst to them, despite careful reckoning, the outcome may be contrary to expectations in adversarial ways.

Hence, the Venerable Master often told us,

*Life is but a dream,
Death, a dream as well.
Dreaming, we enjoy glory and wealth;
Waking up, we're back in the gutters.
Day after day, we dream on,
Not realizing the poignancy of the dream.
If we fail to awaken from our dream,
Then we've dreamt through it all in vain.*

The Venerable Master told us that life is like a dream. Some people have illusory dreams in which everything is joyful, comfortable and nice; but it is still only a dream.

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金輪聖寺

2025年7、8月每週法會時間表 Schedule of Weekly Events – July and August of 2025	
日期	法會
7/6 (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
7/11 (星期五) ~ 7/20 (星期日)	法界聖城夏令營 City of Dharma Realm Summer Camp 8:00 am—3:00 pm
7/13 (星期日)	慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 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
7/19 (星期六)	法界聖城第二屆教育座談會 The City of Dharma Realm 2nd Education Conference 7:10 pm - 9:10 pm
7/20 (星期日)	誦地藏經 Recitation of Earth Store Sutra 8:00 am - 2:30 pm 法界聖城素食推廣品嚐大會 The City of Dharma Realm Veggie Fair 11:00 am - 12:00 pm
7/27 (星期日)	誦阿彌陀經，念佛 Recitation of Amitabha Sutra, Amitabha Buddha Recitation 8:00 am—2:30 pm
8/3 (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
8/10 (星期日)	誦地藏經 Recitation of Earth Store Sutra 8:00 am - 2:30 pm
8/17 (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
8/24 (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
8/31 (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.*