



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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## 宣公上人—上堂說法

無法可說強說法 有誰覺悟又悟誰  
返本還原歸家路 運轉三車念法華

### *Entering the Hall to Speak Dharma*

Composed by Venerable Master Hsuan Hua

*No Dharma to speak of; yet speaking the dharma.*

*Who is enlightened; who has enlightened whom?*

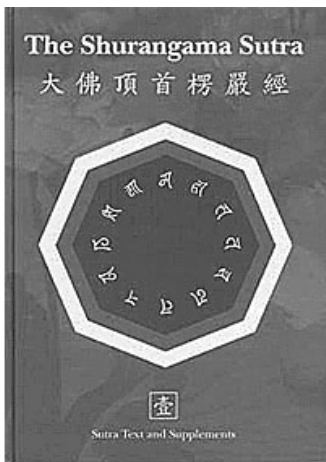
*Return to the source; head back home.*

*Turn the Three Carts; be mindful of the Dharma Flower.*

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# The Shurangama Sutra

A Simple Explanation by  
Venerable Master Hsuan Hua

大佛頂首楞嚴經淺釋

(接上期)

阿難白佛言：世尊！如佛所言，不見內故，不居身內；身心相知，不相離故，不在身外。我今思惟，知在一處。

阿難又思惟——就是用這個「思惟」，就用錯了！他常用這個思惟，先是「常自思惟」，現在又「我今思惟」。

阿難白佛言：阿難對佛說了，世尊！如佛所言：我跟著佛出家，是聽佛教化；好像現在佛您所說的這個道理、這種的法音。「所言」，也就是前面那個法音。不見內故，不居身內：因為如果心在裏邊，就應該看見心、肝、脾、肺、腎這五臟六腑；可是它看不見裏邊這五臟六腑，所以它就不在身內。身心相知，不相離故，不在身外：為什麼這個心和身互相知道呢？因為身和心不能分家，所以現在佛說也不在身外邊。

我今思惟，知在一處：我現在又想了：外邊也不對，內邊又不對，裏外都不對。喔，我知道它在一個地方！總而言之，它不是在內，不是在外，大約是有一個地方它在的。

(Continued from issue #273)

Ananda said to the Buddha, “World Honored One, it is as the Buddha has said, since I cannot see the inside, my mind does not reside inside the body. Since my body and mind have a common awareness, they are not separate and so my mind does not dwell outside my body. As I now ponder on it, I know it is in a certain place.”

Ananda pondered again. It is because he keeps pondering that he is mistaken! From the start, he has been stuck in constant state of pondering; and even still, he continues to ponder.

Ananda said to the Buddha, “World Honored One, It is as the Buddha has said.” Ananda says, “I followed the Buddha to leave the home-life and I listen to the Buddha’s teaching, including the doctrine the Buddha has just spoken, those proclamations of the Dharma-sound.”

Since I cannot see the inside, my mind does not reside inside the body. If the mind were inside the body, I would be able to see my heart, liver, spleen, lungs, and kidneys, the five viscera and the six internal organs.

Since my body and mind have a common awareness, they are not separate and so my mind does not dwell outside my body. The Buddha now says it is not outside.

As I ponder on it, I know it is in a certain place. Now, I have another thought. Outside is not correct, inside is not correct, therefore, it has to be in a certain place.

佛言：處今何在？

阿難言：此了知心，既不知內，而能見外；如我思忖，潛伏根裏。猶如有人，取琉璃椀，合其兩眼，雖有物合，而不留礙，彼根隨見，隨即分別。然我覺了能知之心，不見內者，為在根故；分明矚外，無障礙者，潛根內故。

佛言：處今何在：阿難說在一個地方。佛就問：「你說有個地方，你這個心在什麼地方啊？快講啦！」

阿難言，此了知心，既不知內，而能見外：阿難就說了，我能分別明了的這個心，既然不知道內，看不見心、肝、脾、肺、腎，這證明是不在內了；但是我又能看見外邊。

如我思忖，潛伏根裏：我想啊！你看，前面說「我今思惟」，這個地方又說「如我思忖」！「忖」，就是這麼想一想；還是那個識心！思惟和思忖都是用識心——那個生滅心。「潛伏根裏」，喔，這個心它潛伏著，在根裏邊哪！「根」，就是眼根，或者耳根。「潛伏」，中國俗話叫「密起來」，密到那個地方，就是不叫人看見。它潛伏到什麼地方呢？潛伏到根裏邊。什麼根？眼根。這個心潛伏在眼根裏邊了。

這個經文，Grace說她不懂。不要說妳，阿難都不懂呢！妳要聽，才能懂；沒有聽，怎麼會懂得呢？當然不懂了。所以妳現在為什麼要聽經？就因為不懂才要聽的。不是說：「喔，我聽不懂就不聽了！」聽不懂才要聽呢！

The Buddha said, “Now where is it?”

Ananda said, “Since the mind, which knows and understands, does not perceive what is inside but can see outside upon reflection, I believe it is concealed in the organ of vision. For example, when someone places crystal bowls over his eyes, the bowls cover his eyes but do not obstruct his vision. The organ of vision is thus able to see and discriminations are made. Therefore, my mind, which knows, understands, and is aware, does not see within because it resides in the organ. It can gaze outside clearly, without obstruction, for the same reason: it is concealed in the organ.”

The Buddha said, “Now where is it? Ah, you say it is in a certain place. What place? Where is your mind? Hurry up and tell me!” That is how the Buddha questioned Ananda.

Ananda said, “Since the mind which knows and understands does not perceive what is inside but can see outside”. Ananda said, “Since the mind that I can distinguish and understand can't see my heart, liver, spleen, lungs and kidneys, this proves that it's not inside. However, I can see outside.

Upon reflection, I believe it is concealed in the organ of vision.” Earlier, he said, “As I now ponder...,” and here again, he says, “Upon reflection...” Pondering or reflecting, he is using his conscious mind, which is subject to production and extinction. In his reflection, the mind is concealed in the organ of vision. The organ of vision refers to the eye. It is hidden away there, Ananda says. The mind is stashed there where no one could see it. That is what is meant by “concealed.”

Grace said she did not understand the Sutra. To say nothing of you not understanding, Ananda himself did not understand! You have to listen to the entire Sutra and then you will come to understand. Otherwise, how could you understand? Why are you listening to the sutra now? It is because you do not understand the sutra and you are prompted to listen. You should not say, “Oh, I don't understand what is being said so I'll stop listening!” It's because you don't understand that you should listen!

阿難說這個心潛伏在這根裏邊。好像什麼呢？舉出一個例子來比喻。猶如有人，取琉璃碗，合其兩眼：就假設有這麼一個人，拿眼鏡來戴上；那時候叫「琉璃碗」，現在叫眼鏡。雖有物合，而不留礙：雖然有這麼一個物蓋在眼睛外邊，但眼睛和這個物是相合的，互相沒有一種障礙，也不留痕跡。彼根隨見，隨即分別：眼睛合上眼鏡，就隨見而有分別；心潛伏在眼根裏邊，也是這樣。你那個眼根一看見，心裏也就知道了，就有分別了。

「我想啊——」這是阿難說：「我說這個道理，這回沒有錯了！這回是一定對的！」還自己認為：「喔，你看我多聰明！佛問我，我一定會答得出的！」為什麼阿難盡弄錯了？我們人聽經要知道這一點——就因為他用生滅心，什麼事情盡用他那個思想去想，左思惟、右思惟，在這一部經的前面已經有三、四個思惟了。他這思惟，就是一種識，用識去想，認這個「識」就是真心了。

他不知道真心是無在無不在的，這個真心也就是個「性」。但是阿難當時就是不明白這個道理，他越跑越遠，越跑越遠。好像走錯路了，越走越遠，越走越有岔路，越岔路他越岔，以為這條路是對的，走來走去，越走越遠；所以現在他舉出這麼一個比喻，來請佛判斷。

然我覺了能知之心，不見內者，為在根故：「然」，他又反過來說了。但是像上邊我所說這個道理，就因為我能知之心在眼根那兒，所以我看不見裏邊。分明矚外，無障礙者，潛根內

Ananda said the mind is concealed in the organ of vision. Next, he gave an analogy to explain his new perspective. **For example, when someone places crystal bowls over his eyes, the bowls cover his eyes but do not obstruct his vision.** This is just a hypothetical person. The so-called 'crystal bowls' at that time is our present-day eye glasses. Ananda hypothesized someone who puts on eyeglasses over the eyes. The eyes and the eyeglasses mutually integrated, mutually non-obstructive, leaving no impression. **The organ of vision is thus able to see, and discriminations arise subsequently.** Fitted with eyeglasses, the eyes perceive objects of vision and made discriminations accordingly. In Ananda's contention, this is similar to the mind hidden in the eyes. Once the eyes perceive an object of vision, the mind knows it, and the process of discrimination starts.

"I think," Ananda says, "The principle I expressed this time is certainly correct." He still regards himself to be very intelligent. "Ah, look at how intelligent I am! I am definitely able to answer what the Buddha asked me!" Why does Ananda keep making mistakes? It is because he keeps using the mind that is subject to production and extinction. No matter what the circumstance is, he always uses his thought-process to ponder on it from each angle. On the previous passage of this sutra, he already had three or four ponderations. His ponderations are grounded in the thoughts of his consciousness, and he regards the consciousness to be the true mind.

He did not know that "the true mind neither exists nor does not exist". He did not know that "the true mind is the nature". At that time, Ananda did not understand this principle. He is like one who gets off on the wrong road, and the further he goes, the more he was lost. He encountered many forked roads, and each time he thought he picked the right path. As a result, the further he went, the more he's lost. That is the reason he now used this analogy and requested the Buddha to draw a conclusion.

**And so** refers to the principle Ananda was just explaining. **My mind, which knows, understands, and is aware, does not see within because it resides in the organ.** Since my mind is in my faculty of vision, I cannot see what is inside. **It can gaze outside clearly, without obstruction, because it**

故：爲什麼看不見裏邊，而能清楚看見外邊呢？就因爲我這個心——也就是這個「見」潛在眼根裏邊，所以我就往裏看，看不見；往外看，看得清楚，沒有障礙。所以我說這個心和這個見，是藏到眼根這個地方。這究竟對不對，下文便知。

佛告阿難：如汝所言，潛根內者，猶如琉璃。彼人當以琉璃籠眼，當見山河，見琉璃不？

如是世尊！是人當以琉璃籠眼，實見琉璃。

佛告阿難：汝心若同琉璃合者，當見山河，何不見眼？

佛告阿難：如汝所言，潛根內者，猶如琉璃。彼人當以琉璃籠眼，當見山河，見琉璃不？佛聽阿難講這個比喻，好像戴個眼鏡就能看見外邊，也沒有障礙，就又問阿難：「像你這麼講，這個潛在根內的心，好像戴上了眼鏡一樣；那麼這個人，他戴上眼鏡，能看山河大地，那他看不看得見這個眼鏡呢？」

如是世尊！是人當以琉璃籠眼，實見琉璃：阿難說：「是這樣！這個人用眼鏡的時候，他看山河大地，也看見這個眼鏡了。」

佛告阿難：汝心若同琉璃合者，當見山河，何不見眼：佛告訴阿難：「你拿琉璃做比喻，說你那個心，在眼根那兒藏著，好像戴上琉璃椀一樣。既然你的眼睛看見山河大地時，也可以看得見這琉璃，那麼你現在怎麼看不見自己的眼睛呢？」

**is concealed in the faculty.** Why can I clearly see outside but not inside? It is because my mind, also refers to vision, is concealed in the eyes. Hence, I can see outside clearly, with no obstruction, but I cannot see inside. This is why I said the 'mind' and the 'vision' are hidden in the faculty of vision. We will know whether this is right or not in the next passage.

**The Buddha said to Ananda, "Assuming that it is concealed in the organ, as you assert in your analogy of the crystal bowls: if someone were to cover his eyes with the crystal bowls and look at the mountains and rivers, would he see the crystal bowls as well?"**

**"Yes, World Honored One, if a person were to cover his eyes with the crystals, he would in fact see the crystals."**

**The Buddha said to Ananda, "If your mind is analogous to the eyes covered with crystal bowls, then when you see the mountains and rivers, why don't you see your eyes?"**

Having heard Ananda use the analogy of the crystals, **the Buddha said to Ananda, "Assuming that it is concealed in the organ, as you assert in your analogy of the crystal bowls:** Suppose it is the way as you explain it," the Buddha says, "and the mind is concealed in the organ. **If someone were to cover his eyes with the crystal bowls and look at the mountains and rivers, would he see the crystal bowls as well?** When the person in your analogy puts on his glasses and he can see the mountains, the rivers, and the great earth, can he see his glasses?"

**"Yes, World Honored One, if a person were to cover his eyes with the crystal bowls, he would in fact see the crystal bowls."** When someone wears glasses, he sees the mountains, rivers, the great earth, and the glasses too.

**The Buddha said to Ananda, "If your mind is analogous to the eyes covered with the crystal bowls, then when you see the mountains and rivers, why don't you see your eyes?"** You brought on the glasses in your analogy, saying that your mind is hidden in your organ of vision, like being covered with the crystal bowls. Since your eyes can see the mountains, rivers, and the great earth, and the crystal bowls, then why can't you see your own eyes now?

這是佛問阿難：你戴上眼鏡能看見山河大地，也看見這個眼鏡了。那你心在眼根裏頭，那麼眼鏡就好像眼睛似的。既然你這個心，山河大地你都看見了，為什麼看不見自己的眼睛是什麼樣子啊？

有的人說：「我也看見我的眼睛！」但那是要照鏡子才看得見。沒有照鏡子時候，你能迴光返照，自己看見自己的眼睛嗎？這個道理也不成立了。因為我們每一個人的肉眼，不能反觀自己的眼睛；阿難尊者也是這樣。阿難尊者雖然證了初果，他這個肉眼也是不能看見自己的眼睛。

若見眼者，眼即同境，不得成隨。若不能見，云何說言，此了知心，潛在根內，如琉璃合？

若見眼者，眼即同境，不得成隨：前邊說不能見眼，佛又恐怕阿難亂講亂說，說他能看見眼睛，所以釋迦牟尼佛又問他：「假如你說你能看見自己的眼睛，你的眼睛就到外邊去了，是外邊的一種境界，不是你身上的了；便不能說是隨時見了，隨時就有分別。所以這也不對，又錯了！」

若不能見，云何說言，此了知心，潛在根內，如琉璃合：假設你不能看見自己的眼睛，為什麼你說這個了知的心，藏到眼根這地方，好像戴上眼鏡一樣呢？因為你說戴眼鏡，你能看見山河大地，還能看見這個眼鏡。那麼既然你這個心能看見外邊山河大地，為什麼看不見自己的眼睛呢？所以你用這個琉璃的比喻，這也是不成立的，是不對的！

(下期待續)

The Buddha asks Ananda, "When you wear eyeglasses, you can see the mountains, rivers and the great earth, and the eyeglasses. Since you said that your mind is inside the faculty of vision, then your eyes would be the crystal bowls in your analogy. Since your mind can see the mountains, rivers and the great earth, why can it not see how your own eyes look like?"

Someone will say, "I see my eyes." That is, by looking in the mirror. Without the mirror, can you see your own eyes by simply turning your light back to reflect upon yourself? This principle cannot gain a foothold. The flesh eyes of ordinary people cannot see themselves, and this applies to Ananda too. Although Ananda had attained the first stage of Arhatship, his flesh eyes could not look into his own eyes either.

**If you could see your eyes, your eyes would be part of the external environment. If you cannot see them, why did you say that the mind, which understands, knows, and is aware, is concealed in the organ of vision just like the eyes covered by crystal bowls?**

It is aforementioned that Ananda could not see his eyes. However, concerned that Ananda would become so confused that he would contend he could see his own eyes, the Buddha pointed out to him, "**If you could see your eyes, your eyes would be part of the external environment**, your eyes would be outside of you and not part of your body. Moreover, you cannot say that discriminations arise subsequently. Hence this is not right, this is wrong again!"

**If you cannot see them, why did you say that the mind, which understands, knows, and is aware, is concealed in the organ of vision just like the eyes covered by crystal bowls?** If you cannot see your eyes, then how can you contend that your mind is hidden in your organ of vision the way eyes are covered by glasses? You said that when you wear eyeglasses, you could see the mountains, rivers and the great earth, as well as the eyeglasses. Since your mind can see the mountains, rivers and the great earth, why can it not see your own eyes? Therefore, your analogy of the crystal bowls does not hold up. It is also incorrect!

(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)

那麼講了半天，這個天主是怎麼做的？是不是從地下升，升做天主呢？先做地主，然後做天主？廣州有個地主，家家都供地主。是不是由地主升做天主呢？或者由地主做人主，再由人主又做到天主呢？不是的，那是怎麼做天主的呢？是在迦葉佛時，這一個天主，他是個女人，所以你不要以為他是什麼不得了的，天主原本是個女人。這個女人發心為迦葉佛造一座塔廟，那麼她是什麼因緣發起這個心呢？因為她看見一座破廟，這破廟裡有尊佛像，破廟已經沒有屋頂，沒有天花板了。颶風下雨，把這尊佛像所貼的金面，都一道一道地沖下來，從臉上掉下來。她一看，就生了一種難過的心，說道：「哎喲！這佛像已經都髒了，現在又被風吹，又被雨打，啊！這太不好意思了。」於是她發心要把這座廟造好。

她要造廟，但自己又沒有錢，於是就找她的朋友，找她的親戚，說：「我現在要造廟，但沒有錢，你們大家可不可以幫我的忙呢？你們有親戚就找親戚，有朋友就找

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Having said all this, how did he become a heavenly lord? Was it a promotion from an earthly lord to a heavenly lord? In Canton, every household makes offerings to an earthly lord. Was it a promotion from an earthly lord to a heavenly lord, or rather first from an earthly lord to a human lord and then to a heavenly lord? No. Then how did he become the heavenly lord?

During the time of Kasyapa Buddha, this heavenly lord was a woman. Do not have any ideas of how phenomenal she was. The heavenly lord was originally a woman. She resolved to build a temple for Kasyapa Buddha. What circumstances led to this resolve? She saw a dilapidated temple with no roof and no ceiling. Under the onslaught of the elements of water and wind, the Buddha image in the temple was losing its gold gilding, peeling off from the face and washed down by the rain. Seeing this, she was crestfallen and said, "Oh, my! This Buddha image is already soiled. Now it's wind-blown and rained on. Oh, this is very discomfiting!" Hence, she resolved to rebuild this temple.

Since she did not have any money, she asked her friends and relatives, "I want to rebuild a temple but I am penniless. Could you all help me? Please tell your relatives and friends. Let's all together do this charitable deed and repair this temple." Her friends and relatives



朋友，我們互相做一件慈善的事情，把這座廟修好了。」她的親戚朋友說：「可以，我們大家來互相合作，造一座廟。」這麼一找，恰恰就找了三十三個人，她是其中的一個發起人，另外又有三十二個。這三十二個大約多數是女人。這在歷史上已不可考，也考察不出來了。若有男人，也很少的。因為男人呢？以為自己了不起，不歡喜造廟，說這個讓女人她們去搞去。所以，就由三十三個女人把這座廟造好了，又造了一座寶塔。大家你拿出一點錢，我拿出一點錢，他也拿出一點錢，大家共同拿出所有的力量來造廟造塔。塔廟造完了，這三十三個人的生命結束之後，就都生到天上去了。生到天上去，每一個人有一層天，所以三十三個人就有三十三天。而這三十三天中間的忉利天主就是帝釋。這是忉利天的由來。

「天」，天是什麼意思？沒有意思，要是有意思，就不叫天了。沒有意思，為什麼呢？天以自然為義，「自然」就是它的意思。也就是由這三十三個人業報，他們的業力所感，而現出來的這種天。要是沒有這三十三個人，這三十三天也沒有，所以我說沒有意思。你想到那個天上去，那才沒有意思，所以我們不要到那三十三天去。

「宮」，是宮殿，這是最好的、最美麗的那種新形式，好像中國的一些宮殿。可是天上的宮殿比那種更美妙，美輪美奐，妙得更不可言。

agreed, "Okay, let us work together and build a temple." Eventually, thirty-three people came forward. She was the one who initiated this project. The other thirty-two volunteers likely were mostly women, but this is unverifiable in history. Even if there were men, there were very few. Men probably thought of themselves too highly and they did not like building temples, so they let the women deal with it.

At any rate, these thirty-three women finished rebuilding the temple. They built a jeweled pagoda too. Each person donated a little money and all his/her effort in building this temple and pagoda. At the end of their lives, these thirty-three people were reborn in the heavens. Each person has one layer of heaven, so there are thirty-three heavens. Trayastrimsha Heaven is located at the center of these heavens, and Shakra is the heavenly lord. This is the origin of the Trayastrimsha Heaven.

What is the meaning of "heaven"? It has no meaning; if it has, it would not be called "heaven." Why? Heaven abides by the moral code of natural spontaneity. Heaven is 'natural'. The thirty-three heavens manifested out of the karma of the thirty-three people. Without these thirty-three people, there would be no Trayastrimsha Heaven. That is why I say it has no meaning. If you wish to go to that heaven, then that is meaningless. Therefore, we should not wish to go to Trayastrimsha Heaven.

'Palaces' here refers to the best and the most beautiful new models, like some of the Chinese imperial palaces. Nonetheless, the celestial palaces are even more exquisite and ineffably wonderful.





「神通」，什麼叫「神」呢？什麼又叫「通」呢？神，有個名字叫「天心」，天的心。通，名慧性，就是有智慧的這一種類趣。通，是無所不通，通達無礙；神，是無所不神，神乎其神的。神通有六種，六種也是一種，一種分爲六種。所以說分開說是六，合而言之是一。

再說起來，一也沒有，本來沒有神通，本來也就有神通。怎麼說本來沒有神通呢？怎麼又說本來就是神通呢？這說起來很妙，我們先把這六種神通分開來說，然後再講這個「本來是神通，本來不是神通；本來是一種神通，本來一種神通都沒有」。

六種神通分開來講是天眼通、天耳通、他心通、宿命通、漏盡通、神足通。神足通又名神境通，又名如意通。談到天眼通，我們一樣都是人，有的人和其他的人就不同，怎麼不同法呢？他可以遍觀三千大千世界，如觀掌中的菴摩羅果一樣。阿那律尊者得到天眼通，他是天眼第一，他就是這樣子。有天耳通，從人間到三千大千世界，這一切的音聲他都可以聽得見，天上一切的音聲他也可以聽得見。他心通，是你心裡所想要做的事情，雖然沒有說出來，他已經知道了。宿命通，是你前生所行所做，或善或惡，他都可以知道。神境通，就是方才所說的這個「神」——也就是一種不可思議的境界，這就叫神。這個「神」和「妙」字，有少少的相似，所以有的時候說神妙莫測，也就是一種不可思議的境界。境，

**Spiritual penetrations.** 'Spirit' is 'heaven's mind'; 'Penetrations' is 'wisdom nature', meaning it belongs to the category that has wisdom. With 'Penetrations', everything is without obstructions; with 'spiritual', everything is magical and mystical. There are six kinds of spiritual penetrations. Six can converge to one; one can separate into six. To speak of them individually, there are six; to speak of them combined, there is one.

To speak furthermore, there is not even one. Originally, there are no spiritual penetrations; originally, there has been spiritual penetrations. How can we say there was no spiritual penetration and there always was spiritual penetration? This is a wonderful topic to discuss. However, for now, let us first explain the six spiritual penetrations individually. Afterward, we will dwell on "Originally, it is spiritual penetration; originally, it is not spiritual penetration. Originally, it is one type of spiritual penetration; originally, there's not even one type of spiritual penetration."

Individually speaking, here are the six spiritual penetrations. 1. Penetration of the Heavenly Eye, 2. Penetration of the Heavenly Ear, 3. Penetration of Knowing Others' Thoughts, 4. Penetration of Knowing Past Lives, 5. Penetration of Traveling Freely, 6. Penetration of being Free of Outflows. *Penetration of Traveling Freely* is also known as the penetration of spiritual states and the penetration of wishes fulfilled. Now, let us talk about the *Penetration of the Heavenly Eye*. We are alike in the sense that we are all people. However, some people differs from others. How do they differ? Some people can observe the trichiliocosm just like looking at an amalaka in the palm of their hand. Venerable Aniruddha attained the penetration of the heavenly eye. He was foremost in the heavenly eye. He's simply that. With the *Penetration of the Heavenly Ear*, one can hear all the sounds throughout the human realm, the heavens and the entire trichiliocosm. With the *Penetration of Knowing Others' Thoughts*, one knows what you are thinking before you articulate it. With the *Penetration of Knowing Past Lives*, one knows everything you did in your past lives, both good and bad. *Penetration of spiritual states*: this is what we discussed earlier about 'spiritual'. It is a kind of inconceivable state. 'Spiritual' and 'wondrous' bear some similarities. That is why these two words are used conjointly in a phrase to

是這種境界；通，通達無礙，本來不通而通了。好像牆本來是有阻礙的，你把它捅出個窟窿來，這就通了。我們的無明障礙，把自性的光明都給障住了，你能用你的智慧劍，一劍把它穿通了，這也是通。

漏盡通，我們人為什麼不能成佛，就因為漏了，我們人為什麼不能做菩薩，也就因為漏。這個漏，說是漏到三界裡來——漏到欲界、色界、無色界三界裡。這個漏，不但漏到三界去，更漏到九界去。什麼叫九界呢？菩薩、聲聞、緣覺、天、人、阿修羅、地獄、餓鬼、畜生，這九界的眾生不成佛，就因為有漏，要是沒有漏，就成佛了。這個漏從什麼地方來的？就是從無明那兒來的。所以，你要是能破無明，就沒有漏；破不了無明，就「漏無剩殆」，因此漏盡通的人是不易多得的。你要是沒有漏，就了生死；你為什麼不能了生死，就因為有漏；有所漏，像有漏的瓶子似的：你裝上水，它漏了；再裝上水，它還是漏了，總也存不住。你要是把這個漏沒有了，那是漏盡通了。

說我們人本來並沒有神通，就是指我們，在凡夫的時候，沒有神通。本來就是神通，在聖人的果位上來說，是本來就有神通的。凡夫沒有神通，聖人有神通。聖人有神通，是不是從外邊得來？不是，本來就有的。凡夫沒有神通，是不是丟了？不是，也還在他的自性裡邊，不過他沒有發覺到，沒有把

signify an inconceivable state, unfathomably spiritual and wondrous. Penetration is the sapience to pass through all impediments. Obstructions may be initially present, but eventually surmounted. For example, a wall presents an obstruction, but if you drill an opening through it, then you can pass through. Our ignorance obstructs the brightness of our inherent nature. If you use your wisdom sword to pierce through your ignorance, that would be penetration.

*Penetration of no outflow.* Why do we human beings not become Buddhas? It is because of our outflows. Why do we human beings not become Bodhisattvas? It is also because of our outflows. These outflows leak into the Triple Realm, namely Desire Realm, Form Realm, Formless Realm. Not only do outflows lead into the Triple Realm but also to the nine realms. The nine realms are the realms of the Bodhisattvas, Sound Hearers, Condition-enlightened Ones, gods, humans, asuras, hell-beings, hungry ghosts, and animals. Beings in these nine realms do not become Buddhas because of their outflows. Without outflows, they would be Buddhas. Where do these outflows come from? From ignorance. If you can break through ignorance, you would not have outflows. If you cannot break through ignorance, your outflows will lead you to leak until you have nothing left. Hence, very few people are able to attain the penetration of no outflows. If you have no outflows, you have ended birth-and-death. Your outflows disable you from breaking free from birth-and-death. Having outflows is comparable to a leaky bottle. No matter how much you fill it, it keeps leaking to the point where nothing is left; it cannot keep its contents. If you get rid of outflows, then you would attain the penetration of no outflows.

*“Originally, there are no spiritual penetrations.”* refers to us, ordinary people with no spiritual penetrations. *“Originally, there has been spiritual penetrations.”* refers to those who have attained the fruition of sages, who have always had spiritual penetrations. Ordinary people do not have spiritual penetrations; sages do. Do sages get their spiritual penetrations from the outside? No, they have always had them. Did ordinary people lose their spiritual penetrations? Is that why they do not have them now? No. They still have their spiritual penetrations in their inherent nature. However, they are unaware

它找出來。所以，以為就是沒有了，因為這個緣故，所以說本來沒有神通。

有神通和沒有神通，這都沒有什麼重要。你不要以為有了神通，就是得道了，就是證果了，這與證果得道，差得遠之又遠。我們人不要得少為足，不要得到一點點，就以為：「哦！我這回發了財了！」得到一兩金子，就以為發財了。人家有幾萬萬兩在那兒存著，都不以為意，還像沒有那麼回事似的。你得到一兩有什麼不得了呢？所以不要得少為足。「得少為足，中道自劃」，是二乘的境界，不是大乘的菩薩根性。所以，不要以為有神通，就是很不得了。你有神通就認為自己不得了，那太小了，因你還有所執著，有所滿足。「品」，就是這一類，和這個相同的品。

如是我聞。一時。佛在忉利天。為母說法。

「如是我聞」：現在《金剛經》、《地藏經》、《法華經》，同時開講，所以如是我聞，要講三次。「如是」，是指法之辭，這是說如是之法是可信的，不如是之法是不可信的，而現在這個法是如是的法。如是，也是印可之辭，「印可」——就是這樣，決定不可改的。這「如是我聞」是佛入涅槃之前，答覆阿難四種問題的其中一個問題。在釋迦牟尼佛將要入涅槃的時候，阿難哭得頭昏眼花的，什麼也都忘了。阿那律尊者，因為他沒有肉眼，而有天眼，頭腦也特別冷靜，所以就告訴阿難，應該以四事請問於佛。

(下期待續)

of its presence and do not bring them out. All the while, they think they do not have them. For this reason, it is said that 'originally, there are no spiritual penetrations.'

It is not important whether we have spiritual penetrations or not. Do not think that having spiritual penetrations is equivalent to having attained the Way or having certified to fruition. Having spiritual penetrations is excessively far from certifying to fruition/ attaining the Way. We should not be content with a little gain. Getting just a tael of gold and you think, "Oh, I struck it rich this time!" Other people with millions and millions of wealth do not even think about it, as if it does not exist. So what is the big deal with your one little tael? Do not be content with a little. 'Being content with a little, and stopping mid-course.' is the state of beings in the Two Vehicles, not for those with the Mahayana bodhisattvas' nature. Do not think that if you have spiritual penetrations, you are super-duper. That is infinitesimal because you still have attachments and object of satisfaction. "Grade" refers to classification of the same kind.

**Thus I have heard. At one time, the Buddha was in the Trayastrimsha Heaven speaking Dharma for his mother.**

**Thus I have heard.** Now that we are simultaneously lecturing on the *Vajra Sutra*, the *Earth Store Sutra* and the *Dharma Flower Sutra*, we will be explaining "Thus I have heard" three times. 'Thus' is a term to signify that the Dharma thus spoken is credible. The Dharma that is not 'thus' is not credible. This Dharma we have here now is a Dharma that is 'thus'. 'Thus' also signifies a seal of approval. With this seal of approval, the dharma cannot be altered. "Thus I have heard" is one of the four answers the Buddha gave Ananda. When Shakyamuni Buddha was about to enter nirvana, Ananda cried himself senseless, forgetting everything. It is Venerable Aniruddha who told Ananda to ask the Buddha the four questions. Although Venerable Aniruddha did not have the Flesh Eye, he had the Heavenly Eye and he was especially composed and calm.

(To be continued ...)

## 得一萬事畢

### *When You Attain the One, All Things Are Completed*

宣公上人一九八二年十二月五日中午開示於萬佛聖城

Instructional talk given by Venerable Master Hua at noon on December 5, 1982 at the City of Ten Thousand Buddhas

你們誰明白○，誰就能修行證果

諸法從緣生，諸法從緣滅，  
我佛大沙門，常作如是說。

「法」都是從因緣而生，也是從因緣而滅，這是一個輪迴的道理，也是一個「物極必反，否極泰來」的道理，也是世間一切的相對法。

相對法，就是好到極處則變壞，壞到極點又變好了。好像我們剛生出來是一個好，等到死時又是一個壞。「生住異滅」，生了之後就住，住以後又變異，變異後就滅。生老病死亦是同理，生了之後慢慢就會變老，老了就有病，有病就有死，這都是一種緣。人人都有生，都歡喜生；人人也都有死，但都怕死。你若不歡喜生也不怕死，這就是一種定力。好像人怕鬼，為什麼怕？因為鬼很醜陋恐怖，會對人不利，會把人弄死，所以人怕鬼，這是一種怕死的表現。如果你不怕死，什麼也不會怕的，不論鬼神或妖魔鬼怪皆不怕，無所恐懼。你若有所恐懼，則不得其正。無所恐懼才是一種正定正受，才是得到定力了。有定力之人是：

縱遇鋒刀常坦坦，  
假饒毒藥也閒閒。

**Any person who understands the Zero can cultivate and realize the fruition.**

*All dharmas arise from conditions.  
All dharmas cease with conditions.  
Our Buddha, the great Shramana,  
Always speaks in this way.*

All dharmas arise from causes and conditions, and cease because of causes and conditions. This is the principle of transmigration. This is also the principle of "When something reaches an extreme, it will turn around. When adversity reaches an extreme, fortune comes." This is also true of all dual dharmas in the world.

"Relativity dharmas": when good reaches an extreme, it turns bad; when bad reaches an extreme, it turns good. For instance, when we are born, it is good; when we die, it is bad. Coming into being, dwelling, change, and extinction: after something comes into being, it dwells, then undergoes changes, and then ceases to be. Birth, aging, sickness, and death follows these same principles. After we are born, we gradually grow old. When we are old, we get sick. With sickness comes death. These are all conditions. Everyone undergoes birth and is glad to be born; everyone must die, but everyone fears death. If you are neither glad to be born nor afraid to die, you have samadhi power. Why do people fear ghosts? Ghosts are grotesque and frightening, menacing and capable of killing people. Fear of ghosts is a manifestation of the fear of death. If you did not fear death, you would not fear anything. You would not be afraid of ghosts, spirits, goblins, demons, monsters, or anything at all. If you are afraid of something, you have not attained the proper Samadhi. Fearlessness is a form of proper samadhi and proper reception, it shows that one has attained samadhi. A person who has attained samadhi power is such:

*Even if I meet with a knife's point,  
I am always completely tranquil.  
If given a poisonous drug,  
I am still totally at ease.*

這個意思就是，若是有人用刀割去我的頭，或用毒藥毒死我，我也無所謂，無動於衷。爲什麼？因爲自己的生死已了——「所作已辦，不受後有」，得一萬事畢了。

可是單單「得一」還是不行的，要把「一」想法子返本還原，變成○。○是個妙不可言的道理，你們誰明白○，誰就能修行證果。如何明白○？就要先明白一。所謂「得一萬事畢」，它是離言說相，離文字相，離心緣相；掃一切法，離一切相。又所謂：「一法不立，萬法皆空」。你想要得到這種境界與道理，先要得到「一」，你不要把「一」看得那麼簡單。

天得一以清，  
地得一以寧，  
人得一以聖。

天爲什麼能覆蓋萬物呢？因爲得一了。地爲什麼能載萬物呢？因爲得一了。若是地沒有一，失去一，即刻就有山崩地裂、地震海嘯種種地災會發生。哪個地方丟了「一」，哪個地方就有地災發生。若是不丟失一，地是平平安安的。

「人得一以聖」，人若是真能得到「一」，就能出輪迴，證聖果，開智慧。人失去這個「一」，就在六道輪迴裏轉，就會有種種煩惱無明。八萬四千種煩惱都因爲失去一，所以都來了。若得一了，首先就是煩惱變成菩提，生死變成涅槃，如反掌之易，毫無困難。可是爲什麼不能將煩惱生死變成菩提涅槃呢？就因爲失去「一」，而跑到「二」上，跑到「三」

Meaning to say, if someone were to slice my head off with a knife or poison me, I would not mind at all. I would stay unmoved. Why? Because I have already put an end to birth-and-death — "Everything is done, and there is no more rebirth." When you attain the One, all things are done.

However, just attaining the One is not enough. You must find a way to get back to the origin and turn it into a Zero. The Zero is an ineffably wonderful principle. Any person who understands the Zero can cultivate and realize the fruition. How can you understand the Zero? You must first understand the One. "When you attain the One, all things are done." It is beyond the marks of speech, words, and conditions of the mind. Sweep away all dharmas, and separate from all marks. "With not a single dharma established, all dharmas are empty." If you want to attain this kind of state and realize this principle, you must first attain the One. Do not think the One is so simple.

*When heaven attains the One,  
it becomes clear.*

*When earth attains the One,  
it becomes serene.*

*When a person attains the One,  
he becomes a sage.*

Why is heaven able to shelter the myriad creatures and things? Because it has attained the One. Why is earth able to nurture the myriad things? Because it has attained the One. If the earth lost the One, there would be landslides, earthquakes, tidal waves, and all kinds of disasters. Wherever the One is lost, there will be incessant calamities. If the One is not lost, the earth will be peaceful and secure.

When a person attains the One, he becomes a sage. If a person really attains the One, he is free from transmigration; he can realize sagehood and open up his wisdom. When people lose the One, they undergo rebirth in the six paths, and suffer all kinds of afflictions and ignorance. The eighty-four thousand afflictions all come about because of having lost the One. If you attain the One, then afflictions will turn into Bodhi and birth and death will become Nirvana; it is as easy as turning over your hand, not difficult at all. So why haven't you been able to turn afflictions into Bodhi, and birth and death into Nirvana? It's because you've lost the One, and you've gone to two, three, ..., ten. From ten

上……，跑到「十」上，由十就有十  
十無盡，百千萬種的煩惱都來了。所  
以這個一是很要緊。可是我們失去  
一，又想得回一，不是一件很容易的  
事。從一再能返本還原，回到○上，  
那更是不容易的事。

(下期待續)

(上承自第15頁)

爲什麼要說到這裡呢？因爲百  
事待興。上人開闢創建了道場。我們  
這些弟子要不落人後，緊緊地跟隨。  
跟隨去做什麼？去剪綵嗎？是要去  
做工，去掃地，去看門口，去補洞。

師父說：「要開始有一個  
master plan」其中一件就是要辦學  
校。從小學，中學，慢慢地辦。那爲  
什麼要辦教育呢？上人的學校要進  
行的是「人種」的教育。把人應該有  
的品格，人應該有的味道，這種人性  
的種子保留下來。所以叫「人種」的  
教育。

我們爲什麼要擁護三寶？擁護  
三寶，令僧命不斷。如果沒有僧，誰  
來承續佛的教化，來修行，來轉化同  
倫呢？如果這個世界上沒有光明正  
大的人種，人就沒有希望了。

我們說發菩提心。你要怎麼樣  
地發菩提心呢？發菩提心有很多  
種。但是不管是哪一條路，都是在說  
人性的開發，佛性的培養。所以爲什  
麼法界聖城要辦教育。不怕的人，你  
就來。

(全文完)

to its exponential power, hundreds of thousands of  
afflictions come up. Hence, the One is very important.  
Once you lose the One, it's not easy to regain it. Going  
from the One back to the origin, Zero, is even more  
difficult.

(To be continued ...)

(Continuing from page 15)

Why am I speaking of this? All things lie and wait  
for the right moment to flourish and prosper. The  
Venerable Master established and laid foundations for  
the way places. We disciples should follow closely  
and not get behind. What are we following behind? To  
cut the ribbon at the opening ceremony? No. We are  
there to work, to sweep the grounds, to guard the en-  
trance, to patch the holes.

The Venerable Master said, "We should start a  
master plan." One of the items on the master plan is to  
establish schools, starting with elementary school and  
gradually to middle school, at a steady and deliberate  
pace. Why do we need to implement education? The  
purpose of the Venerable Master's schools is to edu-  
cate "human kind"; to bring out and retain the moral  
integrity and the flavor all human beings should have;  
to conserve the nature of such human beings. Hence,  
education of the "human kind."

Why do we need to protect and support the Tri-  
ple Jewel? Protecting and supporting the Triple Jewel  
ensures uninterrupted continuity of the sangha. With-  
out the sangha, who will perpetuate the teachings of the  
Buddha and the cultivation of the Way? Who will  
teach and transform the human kind? If the world does  
not have noble and righteous human beings like the  
sangha, the human kind would be without hope.

We mentioned about bringing forth the bodhi  
resolve. How are you going to bring forth the bodhi  
resolve? There are many ways, but every way entails  
the development of the human nature and cultivation of  
the buddha nature. This is the reason for establishing  
education at the City of Dharma Realm. Those of you  
who are fearless, come join us.

(The End of the Article)

## 作在心 殃在身

### *Misdeeds done by the mind brings calamitous retributions in the body*

恒是法師開示於二〇一六年十一月二十六日金輪聖寺梁皇寶懺午齋期間  
Instructional Talk by Dharma Master Heng Shr on November 26, 2016,  
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

(接上期)

(Continued from issue #273)

上人的道場是眾生的希望，是我們出離生死的慈航。所以我們對道場一定要非常地愛護，一定要來擁護。我們不要用我們一己之私把道場破壞了。那將來我們後悔都來不及。我們應該用我們的正念，把我們的正氣拿出來，把跟著上人的這一種福氣拿出來，把我們的志氣培養出來。不要做一個沒有用的佛教徒。做一個似是而非的佛教徒，這是不會有用的。

我們明天還會繼續講，會選擇大家吃飽了的時候再講。這樣子，吃飽了稍微休息一下。因為我這話很有提神的作用。

講到這裡，我想到一件事情。那一天在長堤用齋的時候，師父很高興、很高興。對著我們很多人，包括師父的弟子，及海外的都回來了，說：「隔年要在【三塊饅頭】（沙加緬度）的地方辦一個更大的法會。」因為一位馬來西亞籍的沙彌尼用帶馬來西亞口音的英語念「Sacramento」。師父就說：「三塊饅頭。」所以就說「三塊饅頭」。師父要把這些弟子帶到沙加緬度的地方。

Venerable Master's way place is the hope for all living beings; it's the ship of mercy that will take us across the ocean of birth and death. Therefore we should protect the way place with great care, and support it with all our might. We should not do anything that may cause detriment to the way place for our own selfish reasons. If we did, it would be too late to even regret our actions. We should have a proper mindset to bring forth our proper energy. We have to invoke the blessings that enabled us to be followers of the Venerable Master to foster our ambition and resolve. We should not be useless or specious Buddhists. That will not help us get anywhere.

We will continue the talk tomorrow. We'll start after everyone has finished lunch. We'll rest a while after the meal and be energized with listening to my talk because it does seem to lift everyone's spirit.

Just now, an event from the past came to my mind. One day during lunchtime at Long Beach Monastery, the Venerable Master seemed extremely pleased. He said to us disciples here and also from overseas, "Next year we'll organize an even bigger dharma event at the place of 'San Kwai Man Tou'." One of the shramanikas from Malaysia pronounced 'Sacra-men-to' with an accent, sounding like "San Kwai Man Tou, which means 'three pieces of steamed buns' in Chinese". That is the reason the Venerable Master referred Sacramento as "San Kwai Man Tou". The Venerable Master is going to bring those disciples to Sacramento.

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金輪聖寺

2020年11、12月每週法會時間表 Schedule of Weekly Events – November and December of 2020	
日期	法會
11/1 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
11/8 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
11/15 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
11/22 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
11/29 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
12/6 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
12/13 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
12/20 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
12/27 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today

～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.*