



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—上堂說法

所以各位護法居士等 只要把無明破了煩惱斷了
這時, 實相般若的智慧自能現前
所謂無明 就是糊塗了 就是不明白 你因為不明白就做一些顛倒事
顛倒 就醉生夢死 輪迴六道裏 永遠不能出離
所以各位護法居士 好自為之 勇猛向前精進 乃至成佛 花開見佛 悟無生忍
所謂 願生西方淨土中 上品蓮華為父母 華開見佛悟無生 不退菩薩為伴侶

Ascending the Hall to Speak Dharma

Composed by Venerable Master Hsuan Hua

Dharma-protecting laypeople, when you break through ignorance and cut off afflictions,
the Prajna-wisdom of True Appearance will manifest. Ignorance is not understanding and being muddled.
Due to not understanding, you do upside-down things. Being upside-down,
you lead a befuddled life and transmigrate in the six paths, never able to escape.
Dharma-protecting laypeople, do your best and courageously advance with diligence towards Buddhahood.
When the flower unfolds, you will see the Buddha and realize the patience of non-birth. As said:
I vow to be born in the western Pure Land, with lotuses of superior grade as my parents.
When the flower unfolds, I shall see the Buddha and enlighten to non-birth.
I will be in the company of irreversible Bodhisattvas.

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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 #283)

(接上期)

其世界中，所有一切諸大菩薩，皆住本國，合掌承聽：「一切」，就是很多很多的。在每一個國土、每一個世界裏邊，每一個世界都有菩薩。所有的菩薩，都在他自己原來住的那國土裏邊，合起掌來，聽著釋迦牟尼佛講經說法——來說這《楞嚴經》。

佛把所有微塵微塵這麼多的世界都縮到一個世界，但是還不相混雜，有條不紊的，還是每一個國家在它那個位置上。縮到一起，應該雜亂了，它也不雜亂，還是這樣子。意思就是把這麼多的世界，縮小成一個世界，我們每一個人都能看得見的。然後這一切大菩薩都渴仰——都好像阿難那麼渴得不得了，想要藉著釋迦牟尼佛這個法水來滋潤。

你們每一個人，或者都會有這種經驗，我們人餓了，還可以維持一個時期，覺得不太嚴重。要是渴了，譬如吃東西吃鹹了，沒有水喝，那可真難受的。這十方諸大菩薩也都渴得不得了，怎麼這麼渴呢？他們都吃這個「煩惱的鹽」吃得太多了——煩惱就比方鹽。好像阿難只知道學多聞，而忽略定力，也可以說「多聞的鹽」吃

And in these realms all the great Bodhisattvas, each remaining in his own country, put their palms together and listened: 'All' means countless. In every country, in every world, there are many Bodhisattvas, each remaining in his own country, with palms together and listen to Shakyamuni Buddha speak dharma and explain the *Shurangama Sutra*.

After the Buddha had reduced the countless worlds of fine motes of dust into a single world, in which all the respective worlds remained in perfect order, so that everyone could see. The great Bodhisattvas in each of these worlds thirstily gazed at the Buddha with uplifted faces. Like Ananda, they were inexpressibly thirsty, wanting to drink the Dharma-water of Shakyamuni Buddha.

All of you have probably experienced a severe thirst. When you are hungry, after a while the hunger seems to subside a bit and is not so severe, but if you are thirsty, perhaps because of eating something salty, not having any water to drink is very difficult to bear. Why were the Bodhisattvas so inexpressibly thirsty? They had eaten too much of the salt of affliction. Ananda, who had concentrated exclusively on being greatly learned and had neglected his samadhi-power, had eaten too much of the salt of being greatly learned. They



得太多了，就要得到這種定的水來滋潤一下；所以都這麼渴仰，真是乾渴得不得了。我現在講話，喉嚨都覺得乾了，這個乾是說話說的。這一些大菩薩口乾，是因為沒有得到這個法、這種定水來培植、灌溉他們，所以現在都要聽釋迦牟尼佛說楞嚴大定這種妙法，這種妙不可言的道理。

所以你們有的不明白，說是：「我聽不懂。」你能知道你不懂，那就是懂了。你若是真不懂，那你連不懂都不知道，在這兒也不知道是懂沒懂？你現在知道說：「我現在聽這個經，聽得不太懂。」那你就是懂了，你就有懂的希望，有明白的那一天。你現在要是就明白了，那得了？那我這個法師沒有飯吃了！我一講，你就懂了，那將來還要我幹什麼？要我都沒有用了嘛！不要等講完，你把這部經就懂了。你說，那你還來聽法？又要磕頭，又要聽法師講，坐這個地方兩個鐘頭也都坐得很辛苦的！你如果那麼快就懂了，沒有那個道理的！

世間的事情，不是說我用一天的時間，就把什麼都學會了，都懂了，沒有的。你一定要有一段時間，你聽得多了，自然就懂了。為什麼不懂？聽得少！聽得少就不懂。

佛告阿難：一切眾生，從無始來，種種顛倒，業種自然，如惡叉聚。

wanted the water of samadhi to quench their thirst, to irrigate them, so they thirstily gazed upward. In explaining this, my own throat feels dry. But my dryness comes from talking, whereas the great Bodhisattva's dryness came from not having obtained the Dharma. This water of samadhi can nurture and nourish them. Now they all want to listen to Shakyamuni Buddha speak the ineffable principle and wonderful dharma of the Shurangama's Great Samadhi.

Some of you aren't clear about this and say, "I don't understand what I'm reading." If you know that you don't understand, that itself is understanding. If you truly didn't understand, you wouldn't even be aware of your lack of understanding. You would sit there and not know whether you understood. Now you are aware that you do not understand very much of the sutra you are reading, and that means you have some understanding. If you have the hope of understanding, the day will come when you understand and be clear about the sutra. If you understood thoroughly right now, that would be something else again. In that case, this Dharma Master would be left with nothing to eat. If you understood the sutra before I even finished explaining it, what use would there be for me in the future? I'd be useless! You tell me, why do you still come to listen to the dharma? You have to bow and listen to the dharma master and sitting in this place for two hours is also very hard! However, for you to understand the sutra immediately isn't possible.

It's also impossible to understand everything there is to know about the affairs of the world in a single day. Some time is required. As you read more, you will quite naturally come to understand. Why don't you understand? Because you haven't read much.

The Buddha said to Ananda, "All living beings, from beginningless time onward and in all kinds of upside-down ways, have created seeds of karma which naturally run their course, like the aksha cluster.

佛告阿難：聽著啊！這佛告阿難，也就是我現在告訴你們；但是我不是佛，你們也不是阿難，不過我講阿難這個公案給你們聽。一切眾生：就是若卵生、若胎生、若溼生、若化生、若有色、若無色、若有想、若無想、若非有想、若非無想，這一切的眾生，從無始來：你看，佛講經也是不能把這個道理全都講出來！他說從無始來——無始就是沒有頭；始是開始，這無始，你說是什麼時候？

要是你研究道理，會說這是講得糊塗。其實我們人，你沒有法子講出個頭來，你說哪個是頭？就拿一家人來講，你說：「我是我父親的兒子。」你父親是誰的兒子？你祖父的兒子。你祖父又是誰的兒子？往上追、追、追，追來追去，追得追不出來了。說是：「我家裏有族譜，有我最初的始祖是誰。」你始祖？他的始祖又是誰？啊，你追，你去找，找不出來的！

說人是猴子變的，猴子是什麼變的？那猴子可以變人，你焉知道人不能變猴子呢？你又怎麼知道人就完全都是猴子變的呢？就不會有豬變的、狗變的、牛變的呢？猴子既然會變人，那麼其他一切的眾生都可以變了，都可以互相變化了嘛！所以你追，追來追去沒有始，追不出來那個頭！

說是：「現在科學發明，哲學又發明，知道多少千年、多少萬年以前的事情。又是哪個地方創出人骨頭，幾萬年、幾百萬年以前的。」

The Buddha said to Ananda. Just as I am now explaining to those who are reading this, the Buddha explained to Ananda. But I'm not the Buddha and you are not Ananda. I am just explaining this recorded history about Ananda for you.

“All living beings, from beginningless time onward: all living beings include those born from eggs, from wombs, from moisture, or transformation; those with form, without form, with thought, or without thought; those not entirely with thought, and those not entirely without thought. When the Buddha spoke sutras, he himself couldn't completely explain the doctrines. He said, “From beginningless time onward” – from time without any starting-point. When would you say that was?

If you were trying to be logical, you would say this passage doesn't make sense. But in fact, there is no way to state when people came into being. What is the beginning? By way of explanation, just take a single family. You say, “I am my father's son.” Whose son is your father? Your father is your grandfather's son. Whose son is your grandfather? You keep tracing your family tree until you can't trace it any further. “My family has a genealogical tree and record of our very first founding father,” you say. But who was his founding father? Trace that. Find out. You cannot find it.

It is said that people evolved from monkeys. What did monkeys evolve from? If monkeys can turn into people, how do you know that people can't turn into monkeys? Furthermore, how do you know that all people evolved from monkeys? Couldn't any have evolved from pigs? or from dogs? or from cows? If monkeys can evolve into people, then all other living beings can evolve in the same way. All can undergo mutual transference. So, you trace back and forth and you find there isn't any beginning. You can't trace the origin!

Now, with scientific, philosophical, and archaeological discoveries, people know how many thousands of years ago things occurred, how many tens of thousands of years ago things occurred. They know where the remains of hu-

那又能怎麼樣呢？你說這就是個證據嗎？談不到的，這個不足為憑的！那不足為憑，為什麼國家用了錢，又要研究，又要考察？這就是在這個世界上胡鬧，沒事找事情做嘛！他若不做這些糊塗事，那麼這個世界怎麼有消耗者呢？這世界的東西怎麼會消耗？這些金錢怎麼會消耗？人哪，你若真明白了，這個世界，你說哪個是真的？什麼東西是真的？你找出一樣真的來給我看看！都是醉生夢死。說是：「哦，治理國家，又是怎麼怎麼樣子的！」這些都是糊塗人做糊塗事，自以為聰明，實際上都是自己騙自己呢！

這一切的眾生，從無始來，這個「始」，找不著哪個是個始。你不要說我們人的生命，沒有一個開始，沒有一個末終；就是家庭裏頭，也沒有開始、末終，找不出來的。我們這個生命，你說哪個是個開始？說：「我，今生，這是開始。」你若就是這麼長一段時間，那沒有什麼問題的；就怕不是這麼長的一段時間，所以這個就有問題了。

無始來怎麼樣呢？種種顛倒：方才我說這胡鬧就是顛倒，這顛倒就是胡鬧，醉生夢死。給這個身體吃點好東西，穿件好衣服，那又怎麼樣呢？究竟怎麼樣？我告訴你，這都是顛倒！我前幾天不是講，就等於用美麗的衣服給廁所穿上一樣的，有什麼不得了的呢？這種種的顛倒，就是沒有事情來找事情幹，自己清淨本體不認識，在妄想上用功夫。說：「某一個人哪，

man bones from ten thousand years ago or a million years ago are found. So what? Is that proof of something? You cannot say it is. It doesn't prove anything. If that's not evidence of anything, then why do countries invest so much money in research and experimentation? That's the foolishness of this world. Having nothing to do, people look for something to do! If they hadn't done these muddled things, so how can there be consumers in this world? How could this world's resources have become so depleted, and money wasted away? If you truly understand, what can you say is real in this world? What is real? Find something real and bring it here for me to look at! Everyone is born in a stupor and dies in a dream. "But they govern the country! And they did this and that etc..." you say. They're muddled people doing muddled things. They think themselves intelligent, but actually they are just cheating themselves.

All living beings, from beginningless time onward are unable to find the origin. One need speaks of nothing more than one person's life and his genealogy which has no beginning or end. As to our lives, when would you say they began?

"Mine began at my birth in this life," you say.

If it really did begin just that short time ago, then there's no problem. It is just to be feared that it did not begin such a short time ago. That is why there is a problem.

What about from beginningless time onward? **And in all kinds of upside-down ways:** That foolishness I spoke of before is just to be upside-down, and to be born in a stupor and die in a dream. You say, "I've got to give this body some good things to eat and some nice clothes to wear." And then what? Ultimately, then what? As I said before, you're just putting finery on a toilet. What's so great about it? That's to be upside-down. To invent something to do when there is nothing to do is to act "in all kinds of upside-down ways." It's to fail to recognize one's pure basic substance and to apply one's effort to false thinking in-

真好！」真好，又怎麼樣子？說：「有一個人真壞！」真壞，又怎麼樣子？你若往深了一層研究，這些事情都沒有的！哪有一個好，一個壞？

這在眾生眼睛上看，分好分壞、分善分惡、分是分非；你在如來藏裏邊，沒有這些個問題的，什麼都沒有的，如來藏裏邊是乾乾淨淨的。我們人眼看這山河大地、森羅萬象，所有的東西，這都是一種識——唯識所現。如果你真明白不生滅的法，這根本什麼都沒有的。不過這個道理，講出來是不容易領會得到，要慢慢地體驗。

(下期待續)

stead, “Ah,” you say, “So-and-so is really fine.” So, what if he is really fine? Or you say, “So-and-so is really rotten.” So, what if he is really rotten? If you investigate a little more deeply, you’ll find that these kinds of things do not exist. What is fine and what is rotten?

It is discrimination through the eyes of living beings that divides things into fine and rotten, good and bad, right and wrong. In the Treasury of the Thus Come One there are no such questions. There isn’t anything at all in the Treasury of the Thus Come One. It is absolutely clean. Our eyes may see the mountains, the rivers, the earth, and vegetation – all myriad of things – but they are simply manifestations of consciousness. When you really understand the dharma of no production and no extinction, then there basically isn’t anything at all. But this doctrine is not easy to comprehend. We must come to understand its meaning gradually.

(To be continued ...)

(上承自第11頁)

「化樂熟視」，這化樂天的男女熟視。「熟」，就是看的時間久一點，譬如或者一分鐘，或者五分鐘，互相看一、兩分鐘這麼熟視。「他暫視」，他化自在天，就這麼一看就得了，不是看很久。

「此是六天之欲樂」，六欲天男女的性行為就是這樣子的，因為它越往高一層欲念就愈輕一層。你若欲念不輕呢，你也生不到那個天上去；你生到那個天，也都沒有多少欲念了，所以這是六欲天的欲樂。

(下期待續)

(Continuing from page 11)

Bliss from Transformations, long gazes. In the Heaven of Bliss from Transformations, this consists of long gazes between men and women. “Long” may be one minute or five minutes. They just look at each other for as long as one or two minutes. *Bliss from Others, quick glances.* In the Bliss of Others’ Transformations, a quick glance is enough, not a long glance.

These are the joys of desire in the six heavens. This is the way sexual behavior between men and women work in the Six Desire Heavens. The higher the heaven, the lighter the desire becomes. If your desires were heavy, you would not be born in the heavens either. When you are in those heavens, you do not have many desires. This is the joy of desire in the Six Desire Heavens.

(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)

「師子吼音」：獅子是獸中之王，牠一叫百獸皆懼，一切獸類都嚇得站也站不住，跑也跑不動，措手不及。甚至連老虎、豺狼這一切兇猛的野獸，也都嚇得不知怎麼好。百獸聞之皆腦裂，腦袋都嚇得爆裂了，嚇得愚癡了。

「大師子吼音」：平常的獅子吼就如此厲害，大獅子吼這種聲音，更是遠近皆聞。

「雲雷音」：好像雲彩裡打雷的聲音。

「大雲雷音」：這種雷聲音比普通的聲音更大，這是說佛法就好像天上一塊大雲彩，普照大地，普蔭大地。這種雷聲一響，世界各處都聞見，表示佛法普及一切眾生。有雲和雷就會下雨，下雨表示佛法普潤一切眾生的根性，令一切眾生得到法雨的滋潤。這法雨落到世界上，大樹就得到多一點的法雨，小樹就得到少一點的法雨，花草也各得其長，各得到應得的雨量。佛法也是這樣子，眾生得到法雨的滋潤，也是各得其長，每一種佛法使每一類眾生都得到滋潤，法身慧命增加，開大智慧。

(Continued from issue #283)

The sound of the Lion's roar. Lion is the king of the jungle. When the lion roars, all the animals get so terrified that they can neither stand nor run. They are frightened to helplessness. Even ferocious wild beasts such as tigers and jackals are at a loss due to fear. When they hear the lion's roar, all the beasts are so terrorized their heads split open, meaning to say, they are frightened dumb.

The sound of the Great Lion's roar. An average lion's roar is severe enough, now imagine how the sound of a great lion's roar may be heard far and wide.

The sound of thunderclouds. Sounds like thunderbolts in the clouds.

And the sound of great thunderclouds. This sound of thunder is even greater than the average sound. This means that the Buddhadharma is like a great cloud in the sky that universally shines upon the great earth, providing shade everywhere. When this thunder bolts, it is heard everywhere throughout the world, symbolizing how the Buddhadharma reaches all beings pervasively. When there are clouds and thunder, it will rain. Rain symbolizes the Buddhadharma universally nourishing all beings' faculties so that everyone is nurtured by the rain of Dharma. When the Dharma rain falls, each receives the amount according to their needs, i.e. big trees get more, small trees get less, every flower and blade of grass get their share as well. The Buddhadharma is the same way. Living beings get nourished by the Dharma rain according to their needs. Every kind of Buddhadharma enables every category of beings to receive nourishment, augment their Dharma body and wisdom life, and open up to great wisdom.

所以釋迦牟尼佛「出如是等」：「等」就是上面種種的音聲。「不可說不可說音已」：「不可說」是一個最大的數目，說不出來那麼多的音聲。已，完了。出這麼多種的音，完了之後。

娑婆世界。及他方國土。有無量億天龍鬼神。亦集到忉利天宮。所謂四天王天。忉利天。須彌摩天。兜率陀天。化樂天。他化自在天。梵眾天。梵輔天。大梵天。少光天。無量光天。光音天。少淨天。無量淨天。徧淨天。

前面佛放無量大光明雲，演說種種的法音，使眾生返迷歸覺，捨邪歸正。現在又有這個「娑婆世界」，娑婆是印度話，叫堪忍，又叫極苦。「極苦」是對西方極樂而言的，西方有極樂世界，我們這個娑婆世界就是極苦的世界，又叫「堪忍」，言其眾生堪能忍受這種的痛苦。「及他方國土」：和其他的地方，就不是我們這娑婆世界了，是他方世界的國土。

「有無量億天龍鬼神」：有沒有數量那麼多，天上的龍和鬼神。「亦集到忉利天宮」：也一齊來到三十三天的這個天宮了。「所謂四天王天」：又有四天王天，這四天王又叫護世四王，保護這個世界的。四天王是在須彌山的中間，忉利天就在須彌山的山頂。這個四天王，有東天王、南天王、西天王、北天王等四方的四大天王，東方的天王就叫持國天王，南方是增長天王，西方是廣目天王，北方是多聞天王。四大天王所住的天，人的壽命有五百歲，以人間五十年為四王天的一晝夜。四王天和我們這個世界是

Afterwards, Shakyamuni Buddha **uttered indescribably many**, a number so large that cannot be reckoned, **sounds** such as those described above.

Countless millions of gods, dragons, ghosts, and spirits from the Saha world and other worlds also gathered in the palace of the Trayastrimsha Heaven. They came from the Heaven of the Four Kings, the Trayastrimsha Heaven, the Suyama Heaven, the Tushita Heaven, the Blissful Transformations Heaven, and the Heaven of Comfort Gained Through Others' Transformations. They came from the Heaven of the Multitudes of Brahma, the Heaven of the Ministers of Brahma, the Heaven of the Great Brahma Lord, the Heaven of Lesser Light, the Heaven of Limitless Light, the Heaven of Light Sound, the Heaven of Lesser Purity, the Heaven of Limitless Purity, and the Heaven of Universal Purity.

Earlier the Buddha emitted limitless clouds of great light and proclaimed various kinds of Dharma sound so that living beings will turn away from confusion and return to enlightenment, forsake deviance and return to the proper. Now there is this *Saha World*. Saha is a Sanskrit word for enduring patience or extreme suffering, in contrast to the extreme bliss in the Western Land. There is the Land of Ultimate Bliss in the West, whereas this Saha world of ours is the land of ultimate suffering. 'Saha' also means "enduring patience" because living beings can patiently endure this kind of suffering.

Countless millions of gods, dragons, ghosts, and spirits from the Saha world and other worlds, as opposed to the Saha world, also gathered in the palace of the Trayastrimsha Heaven, the palace of the Heaven of Thirty-Three. There is the so-called Heaven of the Four Kings. The Four Heavenly Kings are also called the Four Kings Who Protect the World. The Heaven of the Four Kings is situated in the middle of Mt. Sumeru; the Trayastrimsha Heaven is situated at the summit. In the Heaven of the Four Kings, there is a heavenly king in each of the four directions. In the east is Heavenly King Who Upholds Nations; in the south, Heavenly King of Growth; in the west, Heavenly King Huge Eyes; in the north, Heavenly King of Erudition. Beings in the Heaven of the Four Kings enjoy a lifespan of 500 years, of which one day and one night is equivalent to 50 years on earth. The Heaven of the Four Kings is closest to us. The Four

最接近了，人世間誰做善、做惡，都由四王天來管著，管著我們這個人間的善惡，這是「四天王天」。「忉利天」：前面已經講過了，梵語忉利，此云三十三天。又叫能天子，他在三十三天這個地方，能做天主。

「須燄摩天」：是日月光照不到的地方，那麼他那個地方是不是黑暗了呢？不是的，每一個夜摩天的天人，自己身上都有光的，所以不須要日月光的。這個天怎麼叫夜摩天呢？夜摩天也是梵語，翻到中文叫善時分。為什麼叫善時分呢？它這個天沒有日月光，日月光到不了這個天，因為太高了，日月光都照不到它那個地方。它以蓮花開合分晝夜，蓮花開了是晝，是白天；蓮花合上，就是晚間了。忉利天的壽命是一千歲，活一千歲，以人間的一百年作為忉利天的一晝夜。這夜摩天呢？壽命一千五百歲，身量高有一哩半。忉利天的天人身量高一哩，四王天的身量高，就半哩。這每一層天往上去就加五百歲壽命，加半哩的身量，越往上越高，越往上壽命越增加。

「兜率陀天」：也是梵語，翻譯成中文，就叫知足，這個天就叫知足天。兜率陀天有內院、外院。內院就是彌勒菩薩現在住的地方，外院是一般的天人所住的。兜率內院，三災到不了，兜率外院就會被三災給毀滅了。

「化樂天」：有一種快樂，是變化性的快樂，非常快樂，變化出來的快樂。

「他化自在天」：這個天的這種

Heavenly Kings oversee all the people in this world, keeping tab of the good deeds and bad deeds they do. This is the Heaven of the Four Kings.

The Trayastrimsha Heaven. We have already explained earlier that the Sanskrit word “Trayastrimsha” means the Heaven of the Thirty-Three. The lord of the Heaven of the Thirty-Three is also called ‘Capable of Being Heavenly Lord’.

The Suyama Heaven is a place where neither sunlight nor moonlight reaches. So is it a dark place? No. All beings in the Suyama Heaven radiate light from their bodies so they do not need sunlight or moonlight. How come this heaven is called the Suyama Heaven? Suyama is a Sanskrit word that means “fine divisions of time”. This heaven is so high that neither sunlight nor moonlight can reach it. So, in this heaven, time is reckoned by the folding and unfolding of the lotus flower. It is day when the lotus flowers unfold; it is night when the lotus flowers fold. Beings in the Trayastrimsha Heaven have a lifespan of 1,000 years, of which one day and night is equivalent to 100 years on earth. Beings in the Suyama Heaven have a lifespan of 1,500 years. The height of beings in the Suyama Heaven is one and a half miles; in the Trayastrimsha Heaven, one mile; in the Heaven of the Four Kings, half a mile. Ascending from one heaven to the next that is higher, lifespan increases by 500 years and the height of beings increases by half a mile -- the higher the heaven, the longer the lifespan and the taller the beings.

The Tushita Heaven. Tushita is also Sanskrit. It means “contentment”. This is the Heaven of Contentment. There are inner courts and outer courts in the Tushita Heaven. The inner court is where Maitreya Bodhisattva now lives, the outer court is where the regular heavenly beings dwell. The three forms of disasters cannot get at the inner court of the Tushita Heaven, whereas the outer court will be destroyed by the three forms of disasters.

The Blissful Transformations Heaven enjoys a happiness that comes forth by transformation.

The Heaven of Comfort Gained Through Others’ Transformations. Joy in this heaven comes forth by transformation from other heavens. Beings in

快樂是由其他的天所化現出來的，他有神通，把其他天的快樂都可以轉移到他這個天這邊來。他化自在天所住的就是天魔，是天魔所住的地方，不是真正天上的神或仙所住的，而是天魔所住的。

以上叫六欲天，這六天就是：四王天、忉利天、夜摩天、兜率陀天、化樂天、他化自在天。爲什麼叫六欲天呢？這兒的天人，雖然生到天上去，但是還有淫慾心，還有不清淨的思想。我在暑假講《楞嚴經》時，已經講過這六欲天了，不過相信你們都不歡喜要，所以又都送回來給我了，所以我現在再送給你們。六欲天的天人都有淫慾心，四王天和忉利天的天人行淫欲，和我們人間的人是一樣的，爲什麼一樣呢？他們都有形體，四王天的天人也一樣要結婚，忉利天的天人也一樣要結婚，都有夫婦、父子的情形。四王天的天人生孩子，一生出來的小孩子有多大呢？就有人間小孩五歲那麼大。忉利天呢？就有七歲那麼大，夜摩天就有十歲那麼大。小孩子一生出來就這麼大，坐在天人的膝蓋上。生出來，等一等吃一種自然的天露(天的甘露)，他吃這天的甘露，是自然化現出來的，等吃完之後，沒有好久，就變得和一般的天人一樣大了，也就是身量有半哩高，壽命有五百歲那麼長，這是四王天。

這有四句偈。在暑假時我已經講過了，我現在再講一遍，我若不再講，相信你們都忘了。

this heaven have spiritual power and they transfer the joys of other heavens to this heaven. Heavenly demons, not real spirits or gods, take abode in the Heaven of Comfort Gained Through Others' Transformations.

The aforementioned heavens are called the Six Desire Heavens, i.e. the Heaven of the Four Kings, the Trayastrimsha Heaven, the Suyama Heaven, the Tushita Heaven, the Blissful Transformations Heaven, the Heaven of Comfort Gained Through Others' Transformations. Why are these called the Six Desire Heavens? Even though they have been born in the heavens, these heavenly beings still have lust and impure thoughts. When I lectured on the *Shurangama Sutra* in summer, I talked about these Six Desire Heavens. However, I believe you didn't like it and you returned it to me. So now, I am giving it to you again.

Heavenly beings of the Six Desire Heavens have lust. Beings in the Heaven of Four Kings and the Trayastrimsha Heaven engage in lust, similar to human beings. How come? They all have a physical form. The beings in the Heaven of Four Kings and the Trayastrimsha Heaven also marry. They have husband-and-wife relationships, father-and-son relationships. A newborn in the Heaven of Four Kings is the size of a five-year-old in the human realm. A newborn in the Trayastrimsha Heaven is the size of a seven-year-old in the human realm. A newborn in the Suyama Heaven is the size of a ten-year-old in the human realm. Newborns this big come out and sit on the knees of the heavenly beings. After they are born, they wait to eat a kind of natural, celestial dew that forms spontaneously. Shortly afterward, they attain the size of regular heavenly beings, which is half a mile in height and 500 years in lifespan. This is the Heaven of Four Kings.

Here's a four-line gatha that I have explained during the summer. I will now explain it again; otherwise, I believe you all will forget.

四王忉利欲交抱，
夜摩執手兜率笑，
化樂熟視他暫視，
此是六天之欲樂。

所謂「四王忉利欲交抱」，四王天和忉利天淫欲的行爲，和我們人間的人是一樣的。「夜摩執手兜率笑」，夜摩天男女這種情欲就是互相握握手，好像西方人互相握手，在天上夫婦這種夫妻的性行爲，只有握一握手這就算了，這是夜摩天。兜率天呢？男女行淫欲只互相笑一笑，因為那個地方的天人平時不笑的。爲什麼不笑呢？因爲情慾太輕了，幾乎沒有情慾了。在六欲天天上，越高一層，欲念就越輕一點。爲什麼在我們人間修道的人要去欲斷愛，要沒有這個欲念呢？也就因爲你欲念多，你的愚癡就多一點；你若欲念輕，智慧就增加一點。

欲念就屬於五濁惡世，所謂「五濁」，什麼「濁」呢？就是這個「欲念」是最污濁，最不乾淨的東西。所以在天上四王天的這種欲念，這種情慾和我們人間一樣的，忉利天比較四王天就輕一點，夜摩天就互相握一握手，「夜摩執手兜率笑」。

兜率天他就互相笑一笑，你不要以爲笑就是好啊！我們人間的人以爲笑就是好事，「笑」也就是有一種情欲的作用，所以你到這夜摩天啊，這天人都是願意自己修行用功，很少人與人之間互相握手，這握手就是男女夫婦間行這種性行爲。「兜率笑」，兜率天對著笑一笑。

(下轉至第6頁)

*In the Heaven of Four Kings and
Trayastrimsha Heaven,
beings engage in desire through embrace.
Suyama, through hand-holding;
Tushita, through smiling.
Bliss from Transformations, long gazes;
Bliss from Others, quick glances.
These are the joys of desire in the six heavens.*

As it is said, “*In the Heaven of Four Kings and Trayastrimsha Heaven, beings engage in desire through embrace.*” In the Heaven of the Four Kings and the Trayastrimsha Heaven, sexual desires are carried out in the same way as humans do. “*Suyama, through hand-holding; Tushita, through smiling.*” Emotional desires between men and women in the Suyama Heaven are demonstrated simply by holding hands, similar to Westerners greeting each other by shaking hands. In this heaven, holding hands is enough to count as sexual activity between couples. This is the Suyama Heaven. How about Tushita Heaven? Men and women engage in sexual activity simply by smiling at each other. Heavenly beings there normally do not smile. Why? Their emotional desire is very light, almost none. In the Six Desire Heavens, the higher the heaven, the lighter the desire.

Why do people who cultivate the way have to cut off desire and love, and be free of thoughts of desire? It is because the more thoughts of desire we have, the more foolish delusions we have. With less thoughts of desire, wisdom increases. Thoughts of desire belong to the Evil World of Five Turbidities. What turbidity? Thoughts of desire are most turbid and most unclean. Thoughts of desire in the Heaven of the Four Kings is similar to the emotional desires of people in the human realm. In comparison, that in the Trayastrimsha Heaven is less than that in the Heaven of the Four Kings. Whereas, in Suyama Heaven, a simple handshake suffices. “*Suyama through hand-holding and Tushita through smiling.*”

In the Tushita Heaven, they just smile at each other. We people think smiling is a good thing. No, it is not! A smile conveys emotional desires. Heavenly beings in the Suyama Heaven wish to work hard in cultivating the way. There are very few who would shake hands, which is equivalent to sexual activity between couples. In the Tushita Heaven, they simply smile at each other.

(Continuation in Page 6)

十法界不離一念心

The Ten Dharma Realms Are Not Beyond a Single Thought

宣公上人開示

Instructional talk by the Venerable Master Hsuan Hua

(Continued from issue #283)

(接上期)

(二) 菩薩法界

有情覺悟，跳出塵埃；
六度萬行，時刻培栽。

「有情覺悟」：菩薩是梵語，翻譯過來叫「覺有情」，覺悟一切有情，令一切有情都覺悟了，這是一個講法。第二，菩薩是有情中的一個覺悟者。這兩個講法我們都有份，有份成菩薩。因為我們都是一個有情的眾生，我們也可以在眾生裏邊做一個覺悟者。我們又可以用這個覺悟的道理，去覺悟一切眾生。同樣地，佛就譬如大人，我們就譬如小孩，天天要喂奶，天天要聽法。聽法是特別能增長人的善根，特別能開人智慧的。所以你若能有機會聽法，那比你賺多少錢都有價值。有這個時間來研究佛法，你說多好！

我希望我們這兒的人，不要那麼多的旅行，為什麼呢？因為旅行太危險了。你看看，每一個放假的日子，死的人就不只一個，一定是多過一個。那麼多過一個，或者去旅行就有份了。這個國家（美國）人人都願意玩、願意去旅行。我們佛教徒就要改善這個風氣。放假的日子，有這個時間來研究佛法、誦經、念咒、拜佛，那更好。

(2) The Dharma Realm of Bodhisattvas

*Sentient beings when enlightened
Leap out of the dust.*

*Their six perfections and ten thousand practices
At all times are nurtured.*

Sentient beings when enlightened: Bodhisattva is a Sanskrit word which translates as "enlightened sentient being" or "enlightener of sentient beings." A Bodhisattva is one who teaches all sentient beings to become enlightened. That's one explanation. Another explanation is that a Bodhisattva is an enlightened one among sentient beings. We have a share in both explanations; we can also become Bodhisattvas. Since we are living beings endowed with sentience, we can also become enlightened ones among living beings. Then we can use the enlightened principles to enlighten all other living beings. Similarly, a Buddha can be likened to a grownup, while we are likened to little kids. As kids need to drink milk every day, we need to listen to the dharma every day. Listening to the Dharma is especially helpful in making our good roots grow and bringing out our wisdom. Therefore, if you have the opportunity to listen to the Dharma, it will be worth more than any amount of money you could make. How fine it is if you can have the time to investigate the Buddhadharma!

I hope the people here will not travel too much. Why? It is because travelling is very dangerous. Have you noticed that there's always more than one death during every vacation or holiday? So, if you take a trip, you risk being among the casualties. People in America really enjoy having fun and taking vacations. We Buddhists should turn this trend around. It would be much better to spend our vacation time investigating the Buddhadharma, reciting sutras and mantras, and bowing to the Buddhas.

菩薩，是有情中的一個覺悟者，覺悟中的一個明白者，明白中的一個修行者，修行中的一個實行者。「跳出塵埃」：你若不明白，就跳不出這個塵埃，因為這個塵埃太厚了，所以你跳不出去。你若覺悟了，這個塵埃就薄了，就跳出去了。跳出塵埃以後，怎麼辦呢？是不是就睡覺、吃飯呢？不錯，還要睡覺、吃飯、穿衣服，可是不是單單就做這個工作，不是為這三個問題而生存，為著要行這個「六度萬行」：六度就是布施、持戒、忍辱、精進、禪定、智慧。有人說：「我知道，這布施就是教人布施給我。」不是的！我們要布施給人，所以我們不要這個錢。錢，是最邋邇的一個東西，你要是和它接近得太多，那就是塵埃；你能不要錢，那是最清淨了，就跳出塵埃了。

「時刻培栽」：不是說今天我修行，明天就不修了；今年我修行，明年就不修了；這個月我修行，那個月就休息啦！今生我修行，來生就不修行啦！或者這一刻我修行，那一刻又睡覺去了。不是的！時時刻刻、生生世世，我們都要修行這六度萬行。如果你能這樣子，那就是菩提薩埵了。

你以為菩薩那麼容易就做啊？沒有那麼容易的！不單菩薩不容易做，這個緣覺、聲聞，也都不容易做的。做什麼容易呢？做鬼、墮地獄、做畜生最容易。「難」就是「不容易」的一個別名。所以菩薩就要行人家難行能行的苦行，難忍能忍的這種忍辱。不是不容易，就不幹了；要往前進，精進就是菩薩，就是這樣，沒有旁的巧妙的。你能做人家所不能做的事情，那就是菩薩。

(下期待續)

Among sentient beings, a Bodhisattva is an enlightened one. Among enlightened ones, he is one who understands. Among those who understand, he is one who cultivates. Among those who cultivate, he is one who truly practices. If you don't understand, then you won't be able to *leap out of the dust*, because the dust is too thick. When you become enlightened, the dust has thinned out and you can leap out of it. What do you do after leaping out of the dust? Do you just sleep and eat? Well, you still have to sleep, eat, and dress, but those aren't the only things you do. You don't live for those three matters. Rather, you live in order to cultivate the *six perfections and ten thousand practices*. The six perfections are giving, holding precepts, patience, vigor, samadhi, and wisdom. Someone says, "I know what giving means. It means other people give me things." Wrong! You should give to others. You shouldn't want money. Money is the filthiest thing, and if you stay close to money too much, you will be defiled by it. If you are able to not want money, then you are very pure and can leap out of the dust.

At all times are nurtured: It shouldn't be that you cultivate today but not tomorrow, or that you cultivate this year but not next year. Or that you cultivate this month but take a break next month! Or that you cultivate in this life but not in the next life. Or that you cultivate this moment but fall asleep the next moment. That's not the way! In every moment and at all times, in life after life, we must cultivate the six perfections and ten thousand practices. If you can be this way, then you are a Bodhisattva.

Do you think it is easy to be a Bodhisattva? Not that easy! Not only is it not easy to be a Bodhisattva, it's not easy to be One Enlightened to Conditions or a Hearer, either. What is it easy to be? It's most easy to become a ghost, to fall into the hells, or to become an animal. "Difficult" is another word for "not easy." A Bodhisattva must undertake bitter practices which other people find difficult to undertake, and endure what others find hard to endure. He doesn't give up on those practices since they are not easy to do. One needs to forge ahead. One who is vigorous is a Bodhisattva. This is it. There're no other adept ways. If you can do the things that others cannot do, then you are a Bodhisattva.

(To be continued ...)

因緣會遇時，果報還自受

When the conditions come together, you must still undergo the retribution yourself

恒貴法師開示於二〇一七年十一月二十五日金輪聖寺梁皇寶懺午齋期間
Instructional Talk by Dharma Master Heng Gwei on November 25, 2017,
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

各位同參，各位善知識。阿彌陀佛。

上個星期六晚上開始梁皇寶懺的灑淨。今天也是星期六，我們拜到卷九了。我們來了有一個星期了。不知大家心裡的煩惱有沒有少，還是增多。每個人的業力不一樣。有些天天都在道場，有些給業力拉著要照顧事業。我們每天每個時刻都是在造業。我們所做出來的都有一種力量。

我們今天拜到地獄，為地獄的眾生來求懺悔。剛才果荷師說，她覺得好像很沉重。我想我們人和所有眾生都有一種心波的，一種電波的。這些眾生在地獄裡面，因為他們的業很重，我們雖然讀的是經文，也可以感受他們的痛苦。這就是如是因，如是果。我們做了，就一定要還債的。

我記得有一個故事。東嶽大帝(就是閻羅王)邀請民國時代一個國學大師章太炎去做判官。章太炎白天在人間，晚上就去陰間做官。他看到地獄種種的刑罰，覺得很殘忍。看到那些鐵床啊，銅柱啊。地獄裡受罰的人哀嚎，慘叫。他聽到這些聲音覺得非常殘酷。他就跟閻羅王說：「能不能廢除

Fellow cultivators, all good and wise friends, Amitabha!

Last Saturday we held the ceremony of purifying the boundaries for Emperor Liang's Jeweled Repentance. Today is Saturday; it's been one week and we have reached Roll Nine of the repentance text. Have the afflictions in our mind become less, or more? All of us have different karmic forces. Some are able to come to the bodhimanda and partake in the ceremony every day; others are pulled by their karmic forces to go and take care of business and cannot come to the bodhimanda. Every moment of the day, we are creating karma. Every karma that we create carries a force.

Today we are bowing in repentance on behalf of the hell beings. Just now Guo He Shi said that she felt heavily weighed down. I think humans are interconnected with other beings by brain waves and electro waves. Hell-beings are weighed down by their heavy karmic burden. While we read the repentance text, we can feel their suffering. This illustrates the principle of cause and effect. Whatever karmic debt we owe, we must pay in full.

I remember a story about Emperor Dongyue's (also known as King Yama). He invited Zhang Taiyan, an accomplished sinologist during the early period when the Republic was established in China, to be a judge in the underworld. During day time, Zhang Taiyan was in the world of humans; come night time, he worked as an official in the underworld. He felt that the punishments meted out in the hells were very cruel. He saw hell beings grilled on searing iron beds or roasted with scorching copper posts. He heard their screams of unspeakable anguish and cries of agony. These sounds were extremely savage and brutal. He said to King Yama, "Can you abolish these tormenting punishments? They're just too cruel!" King Yama

這些酷刑？太殘忍了！」閻羅王看看他，就笑了笑。他讓兩個鬼差帶章太炎去那些炮烙地獄、鐵床地獄參觀一下。這兩個鬼差帶章太炎去到那個地獄。什麼都沒有，非常安靜，空空如也。章太炎馬上悟到了，因為他沒有這個業力，所以這個地獄沒有現出來的刑罰。

所以他們說，地獄不像人間的監獄一樣，先做好等我們去的。地獄種種的刑罰是按照我們的業力來示現的。假如我們沒有這個業力，那種地獄、酷刑就不會現出來。所以在《瑜伽師地論》上面說：「已作不失，未作不得。」就是說，我們沒有作的，我們不會得到這個業；但是我們作了，這個業就不會忘失的。《華嚴經》說：「假使百千劫，所作業不亡，因緣會遇時，果報還自受。」我們所作的，就是我們種下的因，假使百千萬劫這麼長的時間，我們都忘記了我們做過這種事情。但是業是不會忘記的，只要在等待因緣成熟了，各樣條件都聚匯在一起了，果報還是要受的。

所以我們真的要把我們心裡面的三毒，像剛才上人說的：「心三口四」，好好地去注意，去留意，去改造。拜懺就是提醒我們要徹底地改進自己。生命最寶貴的地方，最值得去做的，就是要把我們的身心投入在改正，提升我們的身心，各方面健康成長。

(下期待續)

looked at him and smiled, then he had two ghost-messengers take Zhang Taiyan to the hells of the scorching copper posts and searing iron beds for a visit. When they arrived at these hells, Zhang Taiyan saw nothing. It was very quiet and totally empty. Immediately, Zhang Taiyan came to the realization that the tormenting punishments of the hells did not manifest before him because he did not have such karmic forces.

Therefore, it is said that the hells are not like the jails in the human world. In the human world, jails are pre-built and wait for offenders to get in. Conversely, the various forms of punishment in the hells manifest according to one's karma. If we did not have such karma, then such hells and their corresponding punishments would not manifest. Therefore, the Yogacarabhumi Shastra states, "What has already been done is never lost; what has not yet been done will never materialize." In other words, we will not incur karmic retributions for what we did not do. But for karmic offenses that we created, the karmic retribution would not be forgotten. The Avatamsaka Sutra states,

*Even in a hundred thousand eons,
The karma you create does not perish.
When the conditions come together,
You must still undergo the retribution yourself.*

All the things that we have done constitute the cause that we have planted. After a very lengthy span of time, tens of thousands of kalpas, we've forgotten what we've done, but karma does not forget. Once the conditions are ripe and everything is in place, one still must undergo the karmic retributions.

Therefore, we must truly be mindful of the three poisons inside us, as said by the Venerable Master, "Three from the mind and four from the mouth". We should always pay careful attention to their doings and change for the better. Bowing in repentance is to remind us to completely and thoroughly reform ourselves. The most precious and most worthy to pursue in our life is to throw ourselves into rectifying our mind and body, enhancing our mind and body, and fostering healthy development in all aspects of our life.

(To be continued ...)



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金輪聖寺

2022年7、8月每週法會時間表 Schedule of Weekly Events – July and August of 2022

日期	法會
7/3 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
7/10 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
7/17 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
7/24 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
7/30 (星期六)	法界聖城線上梁皇寶懺 灑淨 The Jeweled Repentance of Emperor Lyang online at City of Dharma Realm: Purifying the Boundaries
7/31 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today 法界聖城線上梁皇寶懺 起香 The Jeweled Repentance of Emperor Lyang online at City of Dharma Realm: Start of Repentance Ceremony
8/7 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today 法界聖城線上梁皇寶懺 圓滿 The Jeweled Repentance of Emperor Lyang online at City of Dharma Realm: Completion of Repentance Ceremony
8/14 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
8/21 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
8/28 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today

~常將有日思無日，莫待無時想有時~

*Always think of the day as if there is no tomorrow.
Do not wait until there is no time and try to find time.*