



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—上堂說法

無上甚深微妙法 百千萬劫難遭遇
我今見聞得受持 願解如來真實義

Ascending the Hall to Speak Dharma

Composed by Venerable Master Hsuan Hua

The unsurpassed, profound, and wonderful Dharma,
Is difficult to encounter in hundreds of millions of eons,
I now see and hear it, receive and uphold it,
And I vow to fathom the Tathagata's true meaning.

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You must still undergo the retribution yourself



The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(Continued from issue #284)

(接上期)

業種自然，如惡又聚：他造出種種的業，因為他顛倒；這個顛倒，就是無明造成的。因為有了無明，而有種種顛倒，又造出種種的業；有種種的業，就受種種的報。這「造業、受報」，本源自於「無明」。我前幾天，不是在黑板上寫「起惑、造業、受報」？受報，又可以說受苦；起惑，就是無明。為什麼人造惡？就因為他有無明，他不明白了；不明白了，就去造種種的惡業；造了惡業，然後就受苦報，所以這又叫「惑、業、苦」。這惑、業、苦，就像惡又聚這種果實一樣。

在印度有惡又聚這種果實，就在尾巴上生了三個果。這種果，我也沒看過；不過見沒見過，你一看這經，相信也就明白了。這惡又聚，一個蒂上生了三個果；這就比喻這「惑、業、苦」是輪轉的，都在這一個蒂上結著。那麼造種種業、受種種報，都由無明生出來；這就像惡又聚這種果一樣的，都有連帶的關係的。

由這個，所以這「無始」，你說什麼地方是個始？沒有個始，它是輪轉的，在六道輪迴裏頭輪來輪去。我

They **have created seeds of karma which naturally run their course, like the aksha cluster.** Living beings' ignorance leads them to act in upside-down ways, and their various upside-down acts create every kind of karma. According to their various karmas, they undergo various retributions. This 'create karma, undergo retribution' basically comes from ignorance. A few days ago, didn't I write the words 'give rise to delusion, create karma, undergo retribution' on the blackboard? Undergo retribution can be said as undergo suffering. Give rise to delusion is just ignorance. Why do people do evil things? It is because of their ignorance, their lack of understanding, their state of delusion. Their delusion leads to the creation of bad karma, and since they create bad karma they undergo the retribution of suffering. It is three-part process: delusion, leading to the creation of bad karma, which leads to the retribution of suffering. The aksha cluster represents the three fruits of delusion, karma, and suffering.

The Buddha compares the process to the aksha, a shrub found in India which bears three fruits in a cluster on one stem. I have not seen this fruit either. Though you may have never seen an aksha, the sutra makes the meaning clear, and one cannot fail to understand it. The aksha cluster represents the three fruits of delusion, karma, and suffering, which are interconnected as if they were joined on a single stem.

From this 'beginningless', where would you say it all started? There is no beginning. It's an endless cycle on the spinning wheel of the six paths of rebirth. Each of us people born here in

們人生在這個世界上，可以有一個比喻。比喻什麼呢？我們在這個世界，就像一粒微塵似的，忽高忽低、忽上忽下。你做善功德的事情，就往上升了，就高了；你造罪孽過的事情，又往下降了。因為這個，我們人才應該做善功德的事情，不要造罪孽過的事情。因為這個世界有一種因果，有一種業，「業種自然」。這種業，就是行業——你造什麼業，就受什麼果報。

這個「業」和「因」又不同。說種什麼因，結什麼果。「業」，是你天天造的；「因」，是你偶爾間做這麼一次，這因種了，將來結這果。好像春天裏下種子到地裏頭，不是說這種子種到地下，它就成了，要等一年的時間。由種上到結果，這叫「種因結果」。這個「業」，就是從春天到秋天這麼長的一段時間，這中間經過所發生的事。那麼你種什麼因就結什麼果，種善因就結善果，種惡因就結惡果。這個業呢？你平時做的什麼業多——種善業就善業多，種惡業就惡業多。所以由最初那一念的無明，造出來這種業，然後就受報了；這「惑、業、苦」三種，像惡叉聚似的相連著，這也是佛先對阿難講明了這種業感的關係。

「業」，是一種常常有的；「因」，就是暫時的。好像你做生意，買賣東西，這叫「商業」；你做什麼工作，這叫「職業」。這個「業」，就是你所做的什麼，所以它也有善有惡的。好像你若做屠戶，就是個殺業；你若作賊，這就叫盜業；你若盡做男女不正當的事情，這就是一個淫業；你盡

the world is like a fine mote of dust which suddenly rises high, suddenly falls low, going suddenly up and suddenly down. When your actions are good and meritorious you are born higher. When you do things that create offenses, you fall. Therefore, we people should do good things and accomplish meritorious deeds. Don't do things which create offenses because this world runs on the principle of cause and effect, the law of karma. And the seeds of karma naturally run their course: you undergo a retribution for whatever you do.

There is a distinction between “karma” and “cause.” It is said that whenever you plant a cause, you reap its effect. A cause is a particular action which will lead in the future to a particular effect. Karma is the general process by which this inevitably happens. It's like planting a seed in the ground in the spring: this is the cause which, at the end of the growing season, brings about the effect of the harvest in the autumn. The entire process, from planting through months of growth to maturity and harvest, is karma. The causes you plant will determine what harvest you reap. If you plant good causes, you will reap good results. If you plant bad causes you will reap bad results. What about karma? It depends on what you usually do most; if you plant wholesome deeds then you'll have more wholesome karma. If you plant evil deeds then you will have more evil karma. Thus, karma is created from the very first ignorant thought, and from karma born of ignorance comes suffering. The three together like an aksha cluster. This is how the Buddha clearly explains the process of karma to Ananda in this passage.

Your karma is made up of whatever you ordinarily do most. For example, when you run a business you engage in “commercial karma.” Your occupational karma can be good karma or bad. If you are a butcher, for example, you have the occupational karma of killing; if you are a thief, your occupational karma is stealing; if you do nothing but engage in illicit sexual affairs, you have the occupational karma of

說假話，這又叫一個妄語業。就是你常常做什麼，這就叫一個業。所以業和因是不同的，因是暫時的，業是你總做這件事。那麼你總做什麼事，你做善就是善業，做惡就是惡業。

說：「那可以說『做因』？」不可以的。為什麼？因為因是一時的，不是天天的；業是天天的。這個因，你要說「種因」，不是說「做因」；這個業，是「做業」，你做善業、做惡業。這個「業」沒有說「果」，所以和「因」又不同了。這個業，你隨時做，有可能隨時就受報的，所以業和因有這樣的分別。

諸修行人，不能得成無上菩提，乃至別成聲聞緣覺，及成外道，諸天魔王，及魔眷屬。皆由不知二種根本，錯亂修習，猶如煮沙，欲成嘉饌，縱經塵劫，終不能得。

諸修行人，不能得成無上菩提：這一切的修行人——包括所有的外道和佛教的人，本來都希望成就無上的覺道，得到無上的覺果，可是現在還修不成佛果。「菩提」，就是覺果。有上的是菩薩，菩薩叫「有上士」，在他上邊還有佛。佛叫「無上士」，這「無上菩提」，就是佛的果位。那麼既然不能成佛了，可以成其他的果位啊！

乃至別成聲聞緣覺：「別」，是特別，就是與佛果有分別。他們不單不能成佛，乃至另外成就聲聞和緣覺這種的果位。「聲聞」，就是聞佛聲音而悟道的，他是修四諦法。「緣覺」，就是修十二因緣而悟道的。這就是說他們得少為足，在聲聞、緣覺的果位就

lust. If you never tell the truth, your occupational karma is lying. In general, whatever you do continually is your karma, and your retribution will be in accordance with it. Therefore, karma and cause are not the same. Cause is temporary, karma are deeds that you continually do. Whatever you do continually, if it is good then it is good karma, if it is bad, then it is evil karma.

You may say: "Can it be said as 'create cause'?" No, you can't. Why? Because cause is temporary and not daily. Karma is what you do every day. Regarding cause, you can say 'plant cause' but not 'create cause'. Regarding karma, it's 'create karma'. You may do good or evil karma but there is no mention of 'effect'. Hence it is different from cause. You may create karma at any time and it's possible you may reap retribution at any time too. So, this is the difference between karma and cause.

"The reason those who cultivate cannot accomplish unsurpassed Bodhi, but instead reach the level of a Sound Hearer or of one enlightened to conditions; or become accomplished in outside ways as heaven-dwellers or as demon kings or as members of the retinue of demons is that they do not know the two fundamental roots and are mistaken and confused in their cultivation. They are like one who cooks sand in the hope of creating savory delicacies. They may pass through as many eons as there are motes of dust, but in the end they will not obtain what they want."

Those who cultivate cannot accomplish unsurpassed Bodhi, includes those of all the outside ways as well as all Buddhists. People cultivate the Way in the hope of obtaining something and accomplishing something. What they wish to accomplish is the unsurpassed enlightened Way. They want to obtain the unsurpassed fruition of enlightenment. "Bodhi" is the accomplishment of Buddhahood. Bodhisattvas are called Surpassed Lords because above them is the Buddha, while Buddhas are the Unsurpassed Lords, and "unsurpassed Bodhi" is the state of having accomplished Buddhahood. However, since one cannot realize Buddhahood, one can still accomplish other fruition!

But instead of reaching the level of a Sound-Hearer or of one enlightened to conditions: Can cultivators reach positions other than Buddhahood? Sound-Hearers are those who hear the Buddha's sound and awaken to the Way. They cultivate the Dharma of the Four Noble Truths. Those enlightened to conditions cultivate the dharma of the Twelve Causal Conditions. They are con-

停滯不前，變成「定性」了。

及成外道：或者變成了外道。說是外道外道，到底什麼叫「外道」？我現在告訴你，「心外求法，名曰外道」，在心外邊去找法，故名外道。所有的凡夫，也都可以說是在道外邊；因為沒有證果、沒有成佛，這都在道外邊。

諸天：或者修到各界的天上去。天有很多種：四王天、忉利天、夜摩天……。我們最接近的這個天，就叫「四天王天」。四天王天在須彌山東、南、西、北四面的半山，他們住在半山區，最接近我們這個地面。增長天王、多聞天王、廣目天王、持國天王，這是四大天王的字號。四王天的天人壽命是五百歲。他這五百歲，以人間五十年做為四王天一晝夜；我們人間的五十年就是四王天一晝夜。「忉利天」是在四王天上面，這個天上的天人壽命有一千歲，以人間一百年做為忉利天的一晝夜。忉利是梵語，翻到中文就叫「三十三」。它東有八天、西有八天、南有八天、北有八天，這四八三十二天，加上中間一個忉利天，就是三十三天。

這三十三天的天主，最初是個女人，她看見一座廟裏有一尊佛像，這個廟漏雨了，她就發心做一個發起人，把這座廟重新修起來，不叫它漏雨來淋溼了佛像。這個女人本來也是沒有什麼錢的，是一個很普通的窮人，可是她認識很多人；她一聯合，就有了三十二個人同她一起來修這個廟，令這尊佛像不被雨淋。以修廟保護佛像的功德，這三十三個人臨終的時候，就生到天上去做三十三天的天主。〈楞嚴咒〉裏頭，有一句「南

tent with having less. They stagnate in the fruition of a sound hearer and of one enlightened to conditions and thus turn themselves into 'fixed nature'.

Or become accomplished in outside ways: What is meant by "outside ways"? The term has been mentioned often. Those who "seek the Dharma outside the mind" are said to follow an outside way. In fact, all commoners and anyone who has not reached enlightenment or realized Buddhahood can be said, in a sense, to be outside the Way.

As heaven dwellers: Perhaps one cultivates and ascends to the realm of various heavens. There are many heavens: Heaven of the Four Heavenly Kings, Trayastrimsha Heaven, Suyama Heaven...etc. The one closest to us is the Heaven of the Four Heavenly Kings. It lies halfway up Mount Sumeru on the north, south, east, and west. The Four Heavenly Kings are the Heavenly King of Increase and Growth, the Heavenly King of Learning, the Heavenly King of the Broad Eyes, and the Heavenly King Who Upholds his Country. The lifespan of the inhabitants of the Heaven of the Four Kings is 500 years. However, fifty years among us people are equivalent to only one day and night in that heaven. Above the Heaven of the Four Kings is the Trayastrimsha Heaven where the lifespan of inhabitants is 1000 years. A hundred years among people is equivalent to one day and night in the Trayastrimsha Heaven. Trayastrimsha is Sanskrit for "thirty-three," since the Trayastrimsha Heaven is made up of thirty-three heavens, eight each on the north, south, east, and west sides of Mount Sumeru, making thirty-two, with the thirty-third, the Trayastrimsha Heaven located on Mount Sumeru's peak.

The Lord of the Trayastrimsha Heaven was a woman in the past. Once she saw a Buddha-image in a temple which had a leak in its roof. She resolved to repair the leak so the rain would not ruin the Buddha-image. She was a poor peasant woman, but had friends, and convinced thirty-two of her friends to join in her resolve. It was the merit and virtue derived from cultivating this vow which enabled those thirty-three people to be born in the heavens and become rulers of the Heaven of the Thirty-three. In the Shuran-

無因陀囉耶」，這就是三十三天的天主。這個「諸天」，若說起來也太多了，現在就大略說這個意思。

在諸天，又有魔王及魔眷屬：或者墮落到魔王或魔的眷屬裏頭去。這魔王住在六欲天，魔王不是單單就是魔王，魔也有夫妻，魔的眷屬，包括魔的兄弟、父母，還有魔民、魔女，又有魔子、魔孫，他們也有一大堆的魔。魔王的眷屬是很多的，所以魔王也就獨霸一方，在六欲天那個地方稱王稱帝。

那麼外道所修這個法，多數就做魔王——上等的就做魔王，中等的就做魔民，下等的就做魔女。魔女都生得很美麗的，所以她有一種誘惑性。無論你是什麼人，差不離一般的人，好像阿難這個樣子的，證初果而定力不多的，見到魔女就不得了了，大約就躍躍欲試，心裏就動彈了。所以這個魔女是很厲害的！你修道的人，切記不要被魔把你叨去！

怎麼叫被魔把你叨去了呢？你若是定力不夠，有這種境界來了，你就定不住了，就被這個魔所轉，跟著魔女就去了。到什麼地方去呢？到魔的窟窿裏去！（麥克風突然震動，聲音聽不清楚）大約魔聽我講這話，他又顯了神通了！他說：「啊，你說這麼多做什麼？我們這一點毛病都被你給講出來了！」所以這個「魔」，就不要講那麼多了。總而言之，你們小心一點！把你們定力修足，就不怕了！這是我給你們一個最妙的 suggestion（建議）。

（下期待續）

gama Mantra is the phrase “Na Mwo Yin Two La Ye.” “Na Mwo” means homage to and “Yin Two La Ye” is the heavenly lord of the Heaven of the thirty-three (*Indra*). The rest of the heavens will be explained in detail later.

In all heavens, there are also beings as **demon-kings or as members of the retinue of demons**: The demon-kings dwell in the sixth desire-heaven. Not only demon-kings, but an entire population of demons dwell there: demon couple, demon retinues which include siblings, parents, demon civilians, demon-women, demon-children, and demon-grandchildren. Demons, too, have retinues, or followings, and the demon-kings hold court in the sixth desire heaven, where they reign supreme.

Most of the dharmas cultivated in outside ways lead the cultivators to end up as demon kings at best, and more commonly as ordinary demons. At worst they will end up as demon-women. Demon women are particularly beautiful and quite seductive. It doesn't matter who you are. Ananda, for example, who had accomplished the first stage of Arhatship, didn't have enough samadhi-power to keep control of himself when he saw a demon-woman. He was ready to try anything. Demon-women are very powerful. You people who cultivate the Way should be careful not to let a demon snatch you.

What do I mean by that? If you don't have sufficient samadhi power, you won't be able to maintain your composure when you encounter this situation, and the demon will spin you around and you will find yourself trailing along after a demon-woman into a demon's hole! (The microphone suddenly shakes and voice cannot be heard clearly) If I say any more, the demons will complain, “You're saying so much and exposing all our faults,” so I'll stop talking. In general, just be careful. Develop your samadhi-power thoroughly, and then there will be nothing to fear. This is a most wonderful suggestion I'm giving you.

(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

美國葛佛聖城 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 #284)

初禪有三天，二禪有三天，三禪有三天。初禪三天是梵眾天、梵輔天、大梵天。

「梵眾天」：什麼是叫「梵」呢？梵就是清淨的意思，這個初禪天的欲念更輕了，所以就叫「梵」。梵，這個地方所住的一切天人都是清淨的，這是梵天的天民，所以有「眾」。

「梵輔天」：這也是清淨而做天上的宰官，在天上做官的，所以叫「輔」，就是輔佐大梵天王。

「大梵天」呢？就是大梵天王所住的地方，他是一個很用功修道的人，但是他只知道修天福，而沒有得到開悟證果，所以修道修完了之後，他就生天了，生天就做大梵天王。這大梵天王，有梵眾天、梵輔天來擁護他，這是初禪三天。

這「初禪三天」叫「離生喜樂地」，離開生死，那個地方非常歡喜的。在我們人用功得到初禪的境界，可以到初禪天上去，可以見到天上大梵天王，大梵天王的宰官、老百姓。你能到初禪天的境界，你的脈就停止了，

There are three heavens in the First *Dhyana*, three heavens in the Second *Dhyana*, and three heavens in the Third *Dhyana*. The three heavens of the First *Dhyana* are namely: Heaven of the Brahma Multitudes, Heaven of the Brahma Ministers, Great Brahman Heaven.

Heaven of the Brahma Multitudes. What is Brahma? Brahma means purity. In the First *Dhyana* Heaven, thoughts of desire are even lighter; hence, 'Brahma'. All the celestial beings residing in this heaven are all pure. They are the celestial citizens of this heaven; hence, 'multitudes.'

Heaven of the Brahma Ministers. These are ministers in the heavens who came to their positions because of their purity. They assist the Lord of the Great Brahma Heaven.

The Great Brahman Heaven is where the Lord of the Great Brahman Heaven dwells. He is one who very diligently cultivates the way. However, he only knows to cultivate heavenly blessings and has not become enlightened or attained fruition. When he's done cultivating the way, he's born in the heavens and became Lord of the Great Brahman Heaven. The Lord of the Great Brahman Heaven has the multitudes of Brahmans and Brahma Ministers supporting him. These are the three heavens of the First *Dhyana*.

The three heavens of the First *Dhyana* are called the Ground of Bliss from Leaving Production. Leaving behind the cycle of birth and death, this is a very joyful place. When we vigorously applied our efforts in cultivation and attained the state of First *Dhyana*, we can go to the First *Dhyana* Heavens and see the Lord of the Great Brahman Heaven, and also the ministers and

你那麼一打坐脈不動。我們一般人的血脈若不動呢？這就死了。但是你這種境界，是因為你這個自性能到達初禪天上去。你身體上的血脈、脈絡停止了，不流動了，但這並不是死，這也可以說是入初禪的定，或者入一個鐘頭、兩個鐘頭、三個鐘頭、五個鐘頭，或者一天、兩天、三天、五天、十天、二十天，你這脈都不動。脈不動，可是身體不會壞，我們一般普通人死了，到了七天之後，肉就臭了，身體壞了。但是你能用功有這種境界，你的身體不會壞的，不管入定多少日子，這個身體還是一點都不會壞的，這是入到初禪三天。

「二禪三天」，是少光天、無量光天、光音天。怎麼樣能生到這天上呢？就是要去欲斷愛，沒有淫欲心；你若有淫欲心，那麼不能生到這個天上了。這每一層天比每一層天都高一個階級，為什麼階級能高一層呢？因為他這個欲念沒有了，欲念輕了，一層比一層的欲念就減少，減輕。

這二禪天，有少光天，這個天的天人身上也都有光，這個光比夜摩天的光更大了。不過在這一層天，在這二禪三天中，這少光天的光較其他兩層天的光都少。為什麼他有光呢？就是因為他在世間上的時候持戒清淨、專守戒律。梵眾天、梵輔天也是守戒律的，不過守得沒有那麼好，清淨是清淨，但沒有發光。少光天守戒律不單守得好，而且生出一種光明來，所以生到這種天上。

「無量光天」：前面那個是少光，這個光呢？有無量光，沒有數量。

citizens of the Great Brahman Heaven. When you reach the state of First *Dhyana*, your pulse comes to a stop while in meditation. For ordinary people, no pulse means death. However, you are in this state where your pulse and blood flow stop because your inherent nature has reached the First *Dhyana* heavens. This cessation of pulse is not because you are dead but because you have entered the First *Dhyana* Samadhi. This may last for one hour, two hours, three hours, five hours or one day, two days, three days, five days, ten days, twenty days. Although your pulse has stopped, your body does not deteriorate. For ordinary people, after death, the corpse begins to stink after seven days and the body has decayed. Nonetheless, if you can cultivate diligently and reach this state, then your body will not deteriorate no matter how long you are in samadhi. This is entering the three heavens of the First *Dhyana*.

The three heavens of the Second *Dhyana* are: **Heaven of Lesser Light, Heaven of Limitless Light, Heaven of Light Sound.** How can we be born in these heavens? Cut off love and desire, be devoid of lust. With lust, we cannot be born in the heavens. In the hierarchy of the heavens, each heaven is one level higher than the preceding one. Why? It is because thoughts of desire diminish and become less each time we ascend the hierarchy of the heavens.

Heaven of Lesser Light. Heavenly beings here have nimbus brighter than the lights in the Suyama Heaven. Among the three heavens of the Second *Dhyana*, luminosity from the Heaven of Lesser Light is comparatively less than the other two. Why is there light? It is because these heavenly beings upheld the precepts purely and particularly adhered to the vinaya during their life on earth. Those in the Heaven of Brahma Multitudes and Heaven of Brahma Ministers also observe the precepts, but not so well. They are pure but they do not emit light. Whereas, not only do beings in the Heaven of Lesser Light uphold the precepts well, they emit a kind of radiance. This is why they are born in this kind of heaven.

Heaven of Limitless Light. The preceding one was lesser light. Now, this one is limitless light and boundless.

無量光天再上一層就叫「光音天」。這光音天的天人怎麼樣講話呢？就用光來說話。所以講光學，好像電視都有一點電光的作用，由光來代表說話。這光音天的天人不講話的，並不是說他不會講話，而是他不用語言來說話，就用光來說話。有的法師就批評說光音天的天人是不講話的，沒有語言，沒有文字，用光來代表語言、文字，他根本就不會說話。不是這樣子的，他若不會說話，這光音天不就都變成啞吧了？那比這會說話的有什麼好呢？這光音天既然是用光來代表說話，他自己變成一個啞吧，那生這天上也沒有用啊！所以我說他也是語言，不過他不用語言，就像我們人間有文字似的，由文字來代表語言。但是不是說單單用文字，就不要語言了。

他用光就好像我們人間的文字一樣，用光來寫字，好像傳真機那種性質，一定是這麼樣子。並不是說他就只用光說話，沒有語言，不是的。所以講佛法，你一定要把佛法和世間法互相這麼一計算，那就知道了。你不要像有些法師就說，他那裡沒有語言文字，是啞吧，光音天的天人不會說話的，這他簡直是不懂的。這是二禪天，人若是參禪得到二禪天的定力，這叫「定生喜樂地」，由定中生出來一種喜樂。得到這種境界，入這種定的人，是怎麼樣的情形呢？把他的呼吸氣也斷了，沒有呼吸氣了，呼吸氣都停止了，這是二禪的境界。那麼到這二禪的境界上，也並不是說，我的功夫就不得了了，就是最高了，不是的。

The next level up from the Heaven of Limitless Light is the **Heaven of Light Sounds**. How do heavenly beings in this heaven speak? They speak with light. This is the science of optics, as seen in televisions, using lights to communicate. In the Heaven of Light Sounds, the heavenly beings do not speak, not because they do not know how to speak, but rather, they communicate with light, not with words. Some Dharma Masters criticize the heavenly beings in the Heaven of Light Sound saying that they do not speak because they have no language or words, so they use light in lieu of language and words. No, this is not the case. If they do not know how to speak, would they not be mutes? How is that better than those who can speak? What then, is the use of being born in this heaven and being mute? That's why I say that in the Heaven of Light Sounds, they have a language, but do not use words; they use light. Just as people use words to represent language, does it mean we can solely rely on words and ignore the language.

They use light similarly to the way we use light to write, something along the lines of optics, like how a facsimile works. It is certainly that way. It is not that they just speak with light and there is no language. No. When speaking the Buddhadhama, you have to figure out worldly dharma alongside the Buddhadhama. Then, you will know. Do not be like some dharma masters who say that there is neither language nor words in that heaven, saying that the heavenly beings in the Heaven of Light Sounds are mutes and cannot speak. This shows how these dharma masters do not understand.

This is the Second *Dhyana* Heavens. When people meditate and attain the Samadhi of the Second *Dhyana* Heaven, it is called the 'Ground of Joy from Samadhi.' What is the circumstance when people experienced this state and entered this samadhi? Their breathing stops. This is the state of the Second *Dhyana* Heaven. Having reached this state does not mean your skills are amazing and most lofty. No, it's not.

你們用功的人，現在問一問自己，到沒到這種程度呢？是不是脈也斷了？呼吸氣也斷了？一打坐就呼吸氣斷了？沒有。沒有，就要用功去；若不用功呢，那你這生死就不能了。你就是到初禪、二禪，生死都沒有了，所以這用功呢，不是說我見了一點小境界，見到護法菩薩來了，又見到誰了。我們在打坐時，即使見到光，這都是小境界，不要著住了。或者打坐，坐在那個地方，自己就晃起來了，不是你想要晃。你不想要動，但它動了，動了後，你想要停止也止不住，這都是六種震動的作用，六根，大地六變震動的表現。這個時候並不是真正的功夫，你還要往前去努力去才可以。你們若沒有到初禪、二禪的境界，那就不能懶惰的。你懶惰生死就不能了，不能了，將來是很危險的，是個危險人物，不是這麼容易就可以做一個和尚的。所以你一天懶，就是要往地獄裡鑽，你若想不到地獄去嘛！那就要勤力一點，勤加用功。

你說，哦！我一用功就覺得不舒服了，很難受的。你到地獄，那比現在還難受，那更不舒服了。你現在要想舒服，將來就不舒服；你現在要是用點苦功，將來就會舒服。所以你自己算一算這數，你要是到地獄去的時候，那就不知道多長的時間了，那無間地獄是沒有出來的時候，一天到晚都在那兒受罪。為什麼到那個地方受罪去？就因為你出家作沙彌的時候很懶的，你不用功，不學佛法，現在叫你受罪、自在自在，到地獄裡去自在。

(下期待續)

To those of you who work hard in cultivation, ask yourselves now, “Have I reached this level? Has my pulse stopped? Has my breathing stopped? Does my breathing stop once I sit in meditation?” “No.” If not, then you have to work hard. Otherwise, you wouldn’t be able to end birth and death. When you attain the states of First *Dhyana* and the Second *Dhyana*, then you are liberated from birth and death. Hard work does not mean experiencing some minor states such as visions of dharma protecting bodhisattvas or some others. Even seeing light during meditation is insignificant, so do not be attached.

Perhaps during meditation, you begin to swing back and forth without intending to. You do not want to move, but you do. When you do move, you cannot make it stop even if you want to. These are the six forms of shaking at work. These are manifestations of the six senses and the six forms of shaking of the great earth. At this point, you have not attained authentic skill. You still need to forge ahead and strive hard. Until you reach the states of the First *Dhyana* and the Second *Dhyana*, you cannot be lazy. If you are lazy, then you cannot end birth and death; if you cannot end birth and death, you are in danger. It is not easy to become a monk. Hence, for each day that you are lazy, you bore into the hells. If you do not want to go to the hells, then work more diligently.

You say, “I feel discomfort as soon as I work hard. It is very unbearable.” When you go to the hells, it will be much more uncomfortable and unbearable than now. Wanting comfort now, you will be uncomfortable in the future. If you do some hard work now, you will be comfortable in the future. Do the math, figure it out. If you go to the hells, there’s no telling how long you will be there. There is no getting out from the Unintermittent Hells where you suffer day and night. Why does one end up suffering there? It is because one was very lazy as a novice, did not work hard and did not study the Buddhadharma. So now, one suffers. Pursuing for ‘ease’, one ends up in the hells.

(To be continued ...)

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 #284)

(接上期)

(三) 緣覺法界

緣覺聖賢，孤峰獨眠；
春花秋謝，十二連環。

「緣覺聖賢」：這緣覺的聖人，在有佛出世的時候叫緣覺；沒有佛出世的時候，就叫獨覺，他自己就會開悟的，他歡喜「孤峰獨眠」。「春花秋謝」：他看這種「春觀百花生，秋睹黃葉落」，就覺悟到這一切的事事物物，都有自然的一種生滅。「十二連環」：緣覺的聖人他就觀這十二因緣。十二因緣就是：

(一) 無明。他觀察這個無明從什麼地方來的？怎麼會有無明呢？

(二) 行。有了無明，就有行為，就有所表現了；有所表現，就有了識。

(三) 識。識就是分別。行就是個有為法；有了有為法，然後就有分別心；有分別心，就有了麻煩了。

(四) 名色。這個名色就是麻煩。一有了名，這是有名的麻煩；一有了色，就有色的麻煩。名色就是麻煩，麻煩就是名色。這個事情若講

(3) The Dharma Realm of Those Enlightened to Conditions

*The holy sages enlightened to conditions
Doze high on mountain peaks alone.
Springtime's flowers wither in the fall
In a cycle of twelve interconnecting links.*

The holy sages enlightened to conditions: Those who become enlightened when a Buddha is in the world are called Those Enlightened to Conditions. Those who become enlightened when there is no Buddha in the world are called Solitarily Enlightened Ones, because they get enlightened by themselves. They like to *doze high on mountain peaks alone*. *Springtime's flowers wither in the fall:* They observe "the blooming of hundreds of flowers in the springtime, and the falling of yellow leaves in the autumn," and awaken to how the myriad things naturally come into being and then cease to be, *in a cycle of twelve interconnecting links*. They contemplate the twelve links of conditioned co-production:

1. Ignorance: They contemplate to see where ignorance comes from, and why it exists.

2. Activity: With ignorance, there is activity, and then there is manifestation. With manifestation, there is consciousness.

3. Consciousness: Consciousness refers to discrimination. Activity refers to conditioned dharmas. When conditioned dharmas arise, thoughts of discrimination arise. With thoughts of discrimination, trouble comes.

4. Name and form: Name and form are the trouble. Name brings the trouble of name, and form brings the trouble of form. Name and form are the trouble, and the trouble is name and form. To talk

起來更麻煩，不講還沒有麻煩，一講就講出麻煩來了。我沒有這麼說的時候，你根本就不知道，你沒有這麼多麻煩。我這一講，你不懂，有個不懂的麻煩了。有不懂的麻煩，就想要懂；想要懂，這就有了六入了。

(五)六入。這個六入就是想要懂，想要明白，於是乎就生出眼根、耳根、鼻根、舌根、身根、意根，就生出了這六入。這六入為什麼要生出？就是想要明白。孰不知，愈明白就愈糊塗，愈糊塗愈不明白，這就是六入。

(六)觸。這觸就是個碰。不明白，就要各處去碰，東碰、西碰、南碰、北碰、上碰、下碰，就好像那個烏蠅(蒼蠅)似的，各處去碰壁。為什麼要碰壁？就因為要明白。

(七)受。碰了之後，就有了受。沒有碰壁，就覺得很舒服；一碰壁，就覺得很不舒服。沒有人說我不好，我覺得很快樂；有人說我不好，我就覺得很不歡喜。這就是受。

(八)愛。有了領受，就生出一種愛著。我們人為什麼有一種不平安的感覺？就因為有這種愛。有了愛，就有了惡，也就是有了討厭。對於順的境界，就生出一種愛著；對於不順的境界，就生出一種厭惡。為什麼有個高興？為什麼有個不高興？就因為有一個愛，有一個惡。那個惡就是個不願意、厭惡，所以這麻煩就一天比一天多起來了。

about this matter is even more troublesome. Before I mentioned it, there was no trouble. But the mere mention of it brings trouble. Before I talked about this, you weren't even aware of it, so you didn't have that many troubles. Once I speak of it, since you don't understand, you have the trouble of not understanding. Because you have this trouble of not understanding, you wish to understand. With the wish to understand, the six sense organs come into being.

5. Six sense organs: The six sense organs come about because you wish to understand things; that's why the eyes, ears, nose, tongue, body, and mind arise. Why do the six sense organs come into being? Because of the desire to understand. But who would have known that the more you try to understand, the more muddled you get. The more muddled you become, the less you understand. That's the six sense organs.

6. Contact: Contact refers to touching or encountering. When we don't understand, we go seeking encounters everywhere: east, west, north, south, above and below, just like a fly that keeps bumping into the wall. Why do we seek encounters? Because of our desire to understand.

7. Feeling: After we touch something, there is feeling. Before we run into difficulties, we feel very comfortable. Once we encounter difficulties, we feel very uncomfortable. When no one criticizes us, we feel very happy. But if anyone says something bad about us, we get upset. That's feeling.

8. Love: When we have feelings, love and attachment arise. Why do people feel insecure? It's because of love. Once there is love, there is also hatred, or detestation. We like and cling to favorable situations, but detest adverse states. Why do we feel happy? Why do we feel unhappy? It's because we have feelings of love and hate. Hate refers to dislike and loathing. Because of these, our troubles increase day by day.

(九) 取。對於你所要愛的東西，就生出來一個取。什麼叫取呢？就是得著，想要得到。因為你愛，所以你就想要得到。

(十) 有。你得到了，就滿自己的這種欲望。那麼為什麼要滿足自己的欲望？就因為想要有它，所以就有個「有」了。

(十一) 生。因為有這個「有」，你想要得到屬於你自己的。這一屬於你自己的，就有了來生了。

(十二) 老死。有了來生，就又有老死了。所以這十二因緣，是緣覺聖人所修的。

(下期待續)

9. Grasping: When we see something we like, we want to grasp it. What is grasping? It is the action motivated by the wish to obtain something. Because you are fond of something, you wish to obtain it.

10. Becoming: Once you obtain it, you have satisfied your desire. Why do you want to fulfill your desire? It's because you want to possess things. With that wish for possession, "becoming" occurs.

11. Birth: Because of becoming, you want to possess things. Once you want to possess things, there is birth into the next life.

12. Old age and death: With another birth, there is also old age and death again. These twelve links of conditioned co-production are cultivated by Those Enlightened to Conditions.

(To be continued ...)

(上承自第15頁)

(Continuing from page 15)

每個念頭自己發覺不對的，要糾正我們自己的想法。我們所做的任何事情。我修行精不精進，是對我自己負責任。我對道場忠不忠心，是對我自己負責任。這是我的本分，我該做的。我沒有做到，沒有盡到，那我要檢討自己，修正自己。我沒有什麼功勞，是我該做的。就好了。這是我個人的想法。阿彌陀佛！。

(全文完)

Every time we detect an erroneous thought, we must correct our thinking. We should apply this principle to everything we do. Reflect upon ourselves - Am I vigorous in my cultivation? Am I loyal to the bodhi-mandala? These I have to answer myself. This is my duty. This is what I am supposed to do. If I haven't been doing my job, haven't done my best, then I must reflect and rectify my actions. I should not seek any credit for fulfilling these responsibilities since I am only doing my job. This is my point of view. Amitabha!

(The End of the Article)



因緣會遇時，果報還自受

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

恆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

(Continued from issue #284)

(接上期)

剛才近可師講了很多物理的理論。有人說，她這樣講也應該沒有錯。我不懂物理，但是我覺得還是有問題。為什麼呢？因為他們已經學了，當然知道這道理。但是我們上人。我相信世界上很多的物理現象，他都清清楚楚。但是他不會告訴我們，你拜懺會有多少多少 energy come back，你會怎麼樣得到利益。不會的。這個就是第一義諦。我們就是要誠心，不要想得到什麼。什麼都不要得到，都是我該要做的。要行所無事，不要有絲毫的企圖心，要這麼去做。

恆偉師沒有這些理論，但是她有這個信心。上人怎麼說，她就怎麼做。她所得到的結果和沒有得到都一樣。但是我要跟大家講，她仍然很快樂。因為師父跟她講了，她往生的時候地藏王菩薩會來接她。她非常安心。

所以我們凡事做什麼，不要想得到什麼利益。應該覺得這是我的本分。這就好了，就沒有下回分解了。

假如我們有很多的妄想、企圖心。我這樣拜下去，我的姿勢對

Earlier, Jin Ke Shi discussed many physics theories. Some people indicated what she said was right. I don't know physics, but I feel it's questionable. Why so? Since they have studied physics, surely, they know the principles. I believe that the Venerable Master is clearly knowledgeable of the manifold physics phenomena in this world. However, he would not tell us things such as how much energy would come back to you when you bow in repentance, what kinds of benefits you would get. The Venerable Master would not do that. This is the Ultimate Truth. We must be sincere and not scheme for this and that. We should not aspire for any gain. We are simply doing what we ought to do. Do not be attached to what we do; do not have any inkling of ulterior motives. This is how we should be.

Heng Wei Shi did not talk about any physics theories. What she has is her faith. Whatever the Venerable Master instructed her, she followed. Whether there is something to gain or not, it's all the same to her. But this I must tell you all, she was very happy, because Shi-Fu revealed to her that Earth Store Bodhisattva would come to fetch her at the time of rebirth. Consequently, she was very much at peace.

Therefore, whatever we do, we should not scheme for benefits. We should take it as our own responsibility. That's it, no need to wait for the next round.

We should not harbor a lot of random thoughts and ulterior motives, constantly calculating the pros and cons, e.g. Do I have the correct posture if I bow down this way?

不對呢？這樣會不會影響到我的脊椎骨呢？這麼拜又怎麼樣呢？會不會影響我的喉嚨呢？會不會大聲一點，能量就高一點呢？一直在算這些帳。應該什麼都不懂，誠誠懇懇地拜下去，誠誠懇懇地求懺悔「我不對，我不對。我以前真的不懂事，做了很多錯事。」這個就是第一義諦。若有想法，有企圖。這就是般若第二義諦。不能夠持執著的心，不能夠直接了當。所以我們知道般若是一種學問，但是不要太在意。我們只要做，不要計算，不要拿著計算機去修行。

以前，台灣有法師來教我們怎麼放蒙山。我也真的不懂。法師教我們要觀想那些惡鬼很餓。又觀想甘露有多甜，牛奶像河那麼多。有餃子、冬菇、蘑菇。要那樣地觀想。我不懂，但是又不能夠不聽，就覺得自己很困擾。我後來就請教師父。我說：「要觀想什麼？」師父就說：「什麼都不要觀想。誠心就好了。」這就是那麼多的妄想。

所以，誠心是最重要的。為什麼誠淨的心很難？其實這是我們本具的。就因為無明，搞得我們無明無窮，有很多資訊，就一直搞得我們很混亂。把最寶貴的都不記得了，使不出來。

我們大家學佛要學重點。就是上人教我們的六大宗旨「不爭、不貪、不求、不自私、不自利、不打妄語。」

(下轉至第13頁)

Will this take a toll on my spine? What if I bow in a different manner? Would it affect my voice? If I chant louder, would I get more energy back? We should empty our minds and not think about anything. We should single-mindedly bow down with utmost sincerity and repent of our offenses genuinely and wholeheartedly, "I have erred; I have erred. I was really ignorant before and had made many mistakes". This is the Ultimate Truth. If you have other thoughts and motives, then it is the Secondary Truth of Prajna. Do not harbor a mind of attachment and be unable to be straightforward. We know that prajna is a form of learning, but do not take it to heart. Just do what we need to do. Do not scheme; do not carry a calculator in your cultivation.

In the past, a dharma master from Taiwan came to train us on how to conduct the ceremony of Meng-Shan Offering. I knew nothing at that time. The dharma master instructed us to contemplate on how famished the hungry ghosts are, how nectarous the sweet dew is, and how abundant the milk is, like a river overflowing. We were asked to also contemplate on heaps of dumplings on mountains of mushrooms. I was clueless but I was obligated to follow instructions. It bothered me so much not knowing what to do. Finally, I sought advice from Shi-Fu, "What am I supposed to contemplate upon?" Shi-Fu answered, "Do not contemplate on anything. Just be sincere." So be it with the countless random and idle thoughts.

Therefore, sincerity is most crucial. Why is it so difficult for the mind to be pure and sincere? In truth the quality of purity and sincerity is intrinsic to our self-nature. But due to our own ignorance, we become more confused. There is too much information out there that constantly causes us confusion, consequentially making us forget what's most precious and unable to employ it.

When studying Buddhadharma, we must learn the essential points, which are the Six Great Guiding Principles bequeathed to us by the Venerable Master: "No fighting, No greed, No seeking, No selfishness, No pursuing personal advantage, and No lying."



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金輪聖寺

2022年9、10月每週法會時間表 Schedule of Weekly Events – September and October of 2022	
日期	法會
9/4 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
9/11 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
9/18 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
9/25 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/2 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/9 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/16 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/23 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/30 (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.*