



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—上堂說法

金剛經云

一切有為法 如夢幻泡影
如露亦如電 應作如是觀

又說

無我相 無人相 無眾生相 無壽者相
過去心不可得 現在心不可得 未來心不可得

Ascending the Hall to Speak Dharma

Composed by Venerable Master Hsuan Hua

Vajra Sutra says:

*All conditioned dharmas
Are like dreams, illusions, bubbles and shadows,
Like dew and like lightning.
You should contemplate them thus.*

It also says:

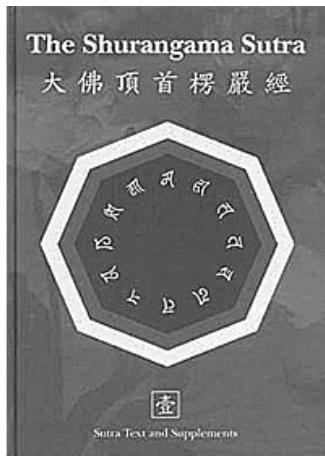
*Be free of the mark of self, the mark of others,
the mark of living beings, and the mark of a life span.
The mind of past cannot be obtained, the mind of present cannot be obtained,
the mind of future cannot be obtained.*

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(接上期)

一者、無始生死根本：第一種根本，就是由無始劫以來，這個生生死死，死死生生，生死相續這種的根本。什麼叫生死相續的根本呢？前文已提，說是：「皆由不知常住真心性淨明體，用諸妄想，此想不真，故有輪轉。」那麼現在又把這生死的根本給指破了，說是，則汝今者，與諸眾生，用攀緣心，爲自性者：這個生死根本，就是現在你和所有的一切眾生——不是單單你一個人，盡用妄想，還以爲它就是你的自性。「攀緣心」，也就是妄想。

攀緣，就是盡打妄想。譬如讀書，也有攀緣心；我和這個教授要拉攏社會關係，中國話叫「托大腳」。我要儘量諂媚這個教授，恭維他，和他講好話。爲什麼？就希望他給我高一點的分數。他明明給我八十分，我對他好，回頭給他送一點禮，或者送一點什麼東西，這個教授就可以給我多兩分，我無形中就得到好處，這都叫「攀緣心」。

The Shurangama Sutra

A Simple Explanation by
Venerable Master Hsuan Hua

(Continued from issue #286)

Ananda, the first is the root of beginningless birth and death. From beginningless time onward you have endured birth after birth, death after death, death after death, birth after birth. I have already explained the meaning to you: “Unaware of the pure nature and bright substance of the permanently dwelling true mind, they use false thinking. Such thoughts are not true, and so the wheel keeps turning.” In this passage once again the fundamental root of continual birth and death is revealed. It is the mind that seizes upon conditions and that you and all living beings – not just you, but all living beings – now make use of, taking it to be self-nature. The mind that seizes upon conditions is just false thoughts.

To “seize upon conditions” is to act exclusively on the basis of false thought. For example, say, you go to school and knock yourself out trying to get on the good side of your professor by buttering him up. You flatter him by using all his titles and saying things you hope will please him. Why? In the hope that he’ll give you a high grade. You think, “It’s clear he’s going to give me an 80, but if I’m nice to him and maybe give him a gift or a little something, he might raise my grade a couple of points.” You gain advantages in imperceptible ways. That is an example of seizing upon conditions.

大佛頂首楞嚴經淺釋

還有好像國家要選總統、選省長、選議員，這都是一種攀緣心，去拉攏票，叫：「你投我一票啦！」對朋友：「老友你投我一票啦！」這都叫「攀緣心」，都不自然的。若自然的你應該做總統，你不應該去拉攏，應該叫大家看你是道德夠了，所謂「眾望所歸」。你不去拉攏他，不去攀緣他，他自然推舉你出來做總統，那才叫真的，那不是攀緣心。

你們學中文的，要知道有這麼一段故事。在中國唐堯——就是帝堯，當時年紀老了，想要把天下讓給賢而有德的人。你看，現在的人是巴結去想做總統，巴結去想做官，這都是用攀緣的心去做去！這位帝堯，那時他不願意做皇帝了，就願意讓給其他的賢人——就是有德行的人。他聽說巢父、許由這兩個人是很有道德的，於是就想把天下讓給巢父。

怎麼叫「巢父」呢？他住的地方很古怪的，像鳥蓄窩似的，他在樹上蓄一個窩，就住到那個窩巢裏頭。他喝水，就用手捧著水來飲，有人看他沒有東西飲水，就送給他一個瓢。他把瓢掛到樹上，風吹這個瓢，「咚咚咚咚」一響，他把這個瓢拿下丟到一邊去，不要了，嫌它麻煩。

所以帝堯聽見他這麼清高，就想把天下讓給他。到那兒和他一講，說是：「我現在年紀老了，你應該出來做皇帝，我把這個皇帝的位置讓給你了！」巢父一聽，「望

Another example occurs during elections for President, mayor, senator. The candidates go around drumming up votes, and soliciting support from their friends. That, too, is a case of the mind seizing upon conditions, instead of letting things naturally take their course. If it were to happen naturally that you were to become President, you wouldn't have to campaign to let everyone know that you were a worthy candidate. Your virtue would be obvious and people would look up to you. You wouldn't have to persuade people; they quite naturally would elect you President. That's the ideal way to do it. Anything else falls in the realm of seizing upon conditions.

Those who study Chinese should know this story. An incident involving the Chinese Emperor Yao illustrates the point. When Emperor Yao got old, he wanted to relinquish his kingdom to a virtuous and worthy person. You see, nowadays, one would fawn on people with desire to become a president or a government official. This is all done with a mind that seizes upon conditions! But Emperor Yao didn't want to be an emperor at the time. He had heard that Ch'ao Fu and Hsu Yu had great virtue and he decided to offer the empire to Ch'ao Fu.

Why was he called Ch'ao Fu, "Nest"? For one thing, he lived in a pretty strange place. He built a nest in a tree, just like a bird, and lived there. His manner of life was so simple that he drank by just scooping up water in his cupped hands. Once some people saw him do that and realized he didn't have anything to drink from, so they gave him a gourd. He hung the gourd from a branch of his tree but it made such a racket when the wind blew that he finally threw it away; deciding it was just too much trouble.

Emperor Yao had heard how pure and lofty Ch'ao Fu was, and he was determined to yield the throne to him. So he went to announce his intent. "I'm old now," he said to Ch'ao Fu. "You should come and be emperor. I'll give my position to you!" No sooner had he gotten the words out of his

望掩耳去」，就是看看帝堯：「你和我講這麼個話，真是！我真不願意聽！你和我講這種話，把我耳朵都給弄髒了！」於是就跑到河裏洗耳朵。去洗耳朵，偏偏這兒有一個許由牽著牛在這兒飲水，就問他，說：「你洗耳朵幹什麼啊？」他說：「你看這個帝堯，啊，真討厭！想把國家交給我，叫我做皇帝，把我耳朵都給聽得污了，所以我要洗乾淨了它！」許由一聽：「喔，那你這個洗耳朵的污濁水，我這牛不能飲的！」於是把牛牽到上流去飲乾淨水。

你看，給他皇帝都不做，他說把耳朵給污濁了！現在，是說「你選我做總統」、「你選我做省長」，到各處去交際聯絡，又請人吃飯，又叫人家給他拿錢；他也給人家錢，花錢買票，你投一票給我。有這種情形，這都是屬於攀緣心！那麼什麼是沒有攀緣心？好像巢父、許由這樣，這真是清高到極點，最清高了！沒有攀緣心。

所以你有這種攀緣心，你拿這個攀緣心，就認為是自性了。因為這樣子，所以你就生死不了，你沒有認清楚，你認賊作子了。這下文，佛直接就說：「你認那個土匪做你兒子，將來你家裏的珍寶都會被他給盜劫去！」這個以攀緣心來修道，以為可以成功的，其實是一種妄想。那麼究竟怎麼辦呢？那有另一種，那一種可非常有價值。

二者、無始菩提涅槃，元清淨體。則汝今者，識精元明，能生諸緣，

mouth then Ch'ao Fu plugged up his ears and marched off. "I'm not the least bit interested in such talk!" he retorted. "In fact you've dirtied my ears by saying such things to me!" He headed for the river, where he proceeded to wash his ears.

Now it so happened that Hsu Yu was at the river, too, watering his ox. "Why are you washing your ears?" he demanded.

"That Emperor Yao is really odious!" Replied Ch'ao Fu as he scrubbed away. "He came here to tell me he wants to bestow the country on me, and he asked me to become the emperor. His proposal has made my ears dirty, so I'm washing them!"

"How can my ox drink the water you're using to clean your ear?" exclaimed Hsu Yu. "My ox can't drink such filthy stuff!" And he led the ox upstream for a drink of clean water.

You see, in ancient times, a sage would not only refuse the imperial throne, he would even say the very request had sullied his ears. And yet today it's "Hey! Vote for me as President!" "Select me as your governor!" as candidates barnstorm across country making connections, wining and dining, wheeling and dealing, and even buying votes. But Ch'ao Fu and Hsu Yu would not seize upon conditions. They represent the ultimate in pure and lofty virtue.

Making use of the mind that seizes upon conditions, you take **it to be the self-nature**. You mistake your ordinary mind for your self-nature, and that is why you cannot end birth and death. You haven't recognized it for what it is; instead you take a thief for your son. In the following text, the Buddha said directly: "You take a thief for your son who in the future will plunder all the gems in your household!" It is nothing but a false thought to think you can have any accomplishment by using the mind that seizes upon conditions. Then ultimately what should be done? There's another, and that one can be very valuable.

"The second is the primal pure substance of the beginningless Bodhi Nirvana. It is the primal bright essence of consciousness that can

緣所遺者。由諸眾生，遺此本明，雖終日行，而不自覺，枉入諸趣。

在前面，阿難認為這個攀緣心是自性，這是一個錯誤。二者、無始菩提涅槃，元清淨體：第二種根本，就是由無始來，那個不生不滅、本來清淨的體。前文曾經講過「無始」，你說哪一個是開始呢？這開始，追究不出來所以然的，所以就說「無始」，沒有一個開始。在沒有開始那個時候，就是比那個開始還再以前，那個「開始」還沒有來呢！那個時候叫「無始」。菩提、涅槃，在前邊都講過很多了。「菩提」是梵語，譯成中文就叫「覺道」，就是一個覺悟的道理。這有三種：

(一) 真性菩提：這就是我們根本就有的那個佛性。(二) 實智菩提：實實在在這個真實的智慧，這也叫菩提。(三) 方便菩提：就是人成了佛之後，方便權巧而教化眾生。

這三種菩提，也可以說是一種，也可以說是三種；分之則三，合之則一，就是一個真性菩提。在真性菩提生出來實智菩提，言其這是真實不虛的智慧；又生出來一個方便菩提，言其這是方便權巧的智慧；所以這三而一、一而三。那麼菩提究竟是從什麼地方來的呢？這個菩提什麼地方也沒有來，什麼地方也沒有去。我們每一個人自己都有一份，每一個人都無欠無餘的，不增不減、不生不滅、不垢不淨。

「涅槃」也是梵語，翻到中文，就叫「不生不滅」。一般的人認為涅槃就是死後，其實涅槃不一定是死

bring forth all conditions. Because of conditions, you consider it to be lost.

Earlier, Ananda believed that the mind that seizes upon conditions is the self-nature. This is a mistake he made. **The second is the primal pure substance of the beginningless Bodhi Nirvana.** The second root is from beginningless time, the primal pure substance that is neither produced nor extinguished. In the previous text we have talked about ‘beginningless’. Which one do you say is the beginning? It cannot be pursued. So, it is called ‘beginningless’. There is no beginning; it was even before the beginning itself had occurred. That ‘beginning’ hasn’t come yet! That time is called ‘beginningless’.“Bodhi” is Sanskrit; it is interpreted to mean “awakening to the Way.” There are three kinds of Bodhi:

1. The Bodhi of the true nature, which refers to your inherent Buddha-nature. Initially, everyone has the Buddha-nature;
2. The Bodhi of actual wisdom, which refers to your genuine wisdom, not false wisdom;
3. Expedient Bodhi, which refers to the state of people who have accomplished Bodhi and who then use expedient and clever means to teach and transform living beings.

These three kinds of Bodhi can be said to be one. Divided they are three; in combination they are one. Together they are the Bodhi of the true nature, and from it comes the Bodhi of actual wisdom and expedient Bodhi. Therefore they are three and one, one and three.

Where does Bodhi itself come from? Bodhi doesn’t come from anywhere or go anywhere. Each of us is endowed with it. No one person has any more or less of it than anyone else. It neither increases nor decreases, is neither produced nor extinguished, is neither defiled nor pure.

“Nirvana” is a Sanskrit word which is interpreted to mean “neither produced nor destroyed.” Most people think that Nirvana follows upon death, but actually it is not necessar-

後，而是證得一種道理。到那個沒有生死的地方上，就叫「涅槃」，不是說佛死了叫涅槃。佛死了，不過是「入了涅槃」，證到涅槃「常、樂、我、淨」的理體。所以有一些對佛學沒有研究清楚的，就認為「涅槃」就是「死」，這是一種不明白佛理的見解。那麼涅槃既然不生不滅，你到涅槃這個境界上，就沒有生死，生死就了了。「元」，當「本來」講。由無始來，這個菩提涅槃，本來它是清淨的一個體，也不垢不淨，也不增也不減的。

則汝今者，識精元明：這個本然清淨的體，就是你現在那個光明遍照的識精。「汝」，就是說阿難。這個「識」，不是眼識、耳識、鼻識、舌識、身識、意識、末那識和阿賴耶識這八識；是「識精」，識的精，這也就是「菩提涅槃」的一別名。因為在這下一段不能再說「菩提涅槃」了，所以就說「識精元明」。「識精」就是識的最精妙處；「元明」，它本來是光明遍照的。這說來說去，就是本有的佛性，也就是常住的真心。

(下期待續)

ily an after-death state. It is the certification to and attainment of a principle. One attains Nirvana when one reaches the position of not being subject to birth and death. But Nirvana is not the Buddha's dying. When the Buddha dies, he enters Nirvana; he enters and certifies to the principle of Nirvana with its four virtues of permanence, bliss, true self, and purity. Some people who haven't seen things clearly in their study of Buddhism think that Nirvana is just death, but Nirvana is emphatically not death. One who holds this view does not understand Buddhist principle. Since it is neither produced nor destroyed, when you reached the state of Nirvana, there is no more birth and death, birth and death are ended. "Primal" means original. That is, from beginningless time, this Bodhi Nirvana originally is a pure substance which is neither defiled nor pure, neither increasing nor decreasing.

It is the primal bright essence of consciousness. This originally pure substance is just your bright and everywhere shinning essence of consciousness. "Consciousness" here does not refer to the eight consciousnesses, nor to the eye-consciousness, the ear-consciousness, the nose-consciousness, the tongue-consciousness, the body-consciousness, the mind-consciousness, nor the manas or the alaya consciousnesses. It is not any of the eight consciousnesses. It refers to the essence of consciousness, which is but another name for Bodhi Nirvana. The phrase is used here to avoid repetition for the sake of literary style. It refers to the most essential and wonderful aspect of consciousness, its light illuminates everywhere. It's just the inherent Buddha-nature, the bright substance of the permanently dwelling true mind.

(To be continued ...)



Sutra of the Past Vows of Earth Store [Ksitigarbha] Bodhisattva

A Simple Explanation by Venerable Master Hsuan Hua
at Buddhist Lecture Hall in San Francisco, on June 13, 1971

美國萬佛聖城 宣化上人講述於三藩市佛教講堂一九七一年六月十三日

地藏菩薩本願經淺釋

(接上期)

(Continued from issue #286)

「無煩天」：煩就是煩惱，這層天上的天人沒有見思煩惱，見思煩惱都斷了。什麼叫見思煩惱呢？

「見」，就是對著境界生出一種貪心來，這叫見的煩惱。「思」，對理論不清楚、不明白，就生出一種分別心，這是思惑。見惑、思惑，沒有這種的煩惱，所以他沒有一種煩熱的煩惱。也沒有苦，也沒有樂，苦樂雙亡，在這苦樂雙亡的境界，他沒有鬥爭心，沒有鬥爭心，所以他這個煩惱也就沒有了，煩惱沒有就得到清涼，得到清涼就叫無煩天。

「無熱天」：熱就是熱惱，那個天上非常清涼，沒有一種熱的煩惱。

「善見天」：怎麼叫善見天呢？這層天，他這種見非常廣大，非常的遠，見得非常遠。

「善現天」：也就是有一種很微妙的變化，變化一切樂的境界。

No Affliction Heaven. In this heaven, beings are not afflicted by delusions of views and delusions of thoughts. Both delusions are severed. What are afflictions from views and thoughts? Views come from greed upon encountering states. Thoughts arise from discriminations resulting from unclear understanding of principles. These are the delusions of thought. Without the delusions of view and delusions of thought, they do not have that type of heated afflictions. They have neither suffering nor bliss. In a state where both suffering and bliss have perished, they do not have a mind of contention, so their afflictions disappear. Without afflictions, they attain refreshing coolness; hence, it is called No Affliction Heaven.

No Heat Heaven. Heat refers to heated afflictions. That heaven is very refreshingly cool. It is devoid of heated afflictions.

The Good Views Heaven. What does this mean? Those in this Heaven enjoy views that are vast and far. They can see a long ways away.

Good Manifestation Heaven. This heaven has a kind of transformation that is subtly wonderful, manifesting all the joyful states.

「色究竟天」：這以上所說的天都叫色界天。這個是色究竟天。

「摩醯首羅天」：摩醯首羅天是梵語 翻成中文 就叫大自在天。這大自在天，他有八隻手，有三個頭，騎著一頭大白牛，所以他認為他很自在的。這摩醯首羅天，也叫大自在天。以上所說的這十個天，無想天是外道天魔所住的地方，那麼其他九個天，合起來就叫四禪天。這四禪又叫「捨念清淨地」，前面初禪脈住，二禪氣停住了，三禪念也停住了，四禪呢，捨念，叫捨念清淨地，把這個念也捨去了，沒有了。

「乃至非想非非想處天」：乃至於有這個非想非非想處天。非想非非想處天，這就包括著空無邊處天、識無邊處天、無所有處天、非非想處天。非非想處天，就是他連識都沒有了，所以叫「非非想」，但這「非想」，又不是沒有了，他還有少少的，所以也不是沒有想，這叫非想非非想處天。

「一切天眾」：一切所有的天眾，很多很多的。和「龍眾」：這龍也很多。「鬼神等眾」：這有鬼、有神，也很多很多。「悉來集會」：都來到忉利天宮這個法會來集會。

有他方國土。及娑婆世界。海神。江神。河神。樹神。山神。地神。川澤神。苗稼神。晝神。夜神。空神。天神。飲食神。草木神。如是等神。皆來集會。

Ultimate Form Heaven. All the heavens described above are heavens of the Form Realm. This one now is the Ultimate Form Heaven.

Maheshvara Heaven. Maheshvara is Sanskrit; it means Great Ease. The Maheshvara god has eight arms, three heads and rides on a great white ox. He thinks he is very much at ease. The Maheshvara Heaven is also called the Heaven of Great Ease.

Of the aforementioned ten heavens, the No Thought Heaven is where heretics and heavenly demons live. Together with the other nine heavens, they form the Fourth *Dhyana* Heavens. Fourth *Dhyana* is also called the Ground of Purity from Renouncing Thoughts. Earlier, we said that the pulse stops in the First *Dhyana*, the breath stops in the Second *Dhyana* and thoughts stop in the Third *Dhyana*. In the Fourth *Dhyana*, thoughts are renounced. The Ground of Purity from Renouncing Thoughts abandons thoughts.

... and so forth, up to the Heaven of the Station of Neither Thought nor Non-Thought. The Heaven of the Station of Neither Thought nor Non-Thought includes the Heaven of the Station of Boundless Emptiness, the Heaven of the Station of Boundless Consciousness, the Heaven of the Station of Nothing Whatsoever, and the Heaven of the Station of Non-Thought. In the Heaven of the Station of Non-Thought, even consciousness is gone, hence, “non-thought”. Neither thought is not nothing, there is still some thought, not necessarily no thought whatsoever. This is the Heaven of the Station of Neither Thought nor Non-Thought.

All the multitudes of the heavens, of the dragons, of the ghosts and spirits, all came and gathered together in the palace of the Trayas-trimsha Heaven. There are a great number of them.

Moreover, from the other lands and from the Saha World, sea spirits, river spirits, stream spirits, tree spirits, mountain spirits, earth spirits, brook and marsh spirits, sprout and seedling spirits, day spirits, night spirits, and space spirits, heaven spirits, food and drink spirits, grass and wood spirits, etc., all came and gathered together.

如前面說有那麼多的天，這麼多的鬼神、天龍等，都還沒有說完。

「復有他方國土」：他方是指其他的世界，其他的國土。「及娑婆世界」：不是單他方國土，他方世界的鬼神，而是和這娑婆世界的鬼神一起也都在這兒。

「海神、江神、河神」：什麼叫海、江、河？這都是有水的地方。佛在《長阿含經》中講到海、河、湖從什麼地方來的，這是因為世界有太陽，太陽就有熱力，有熱力就有炙，有炙就有汗出，江、河、湖、海，都是由這汗而成就的，不單人有汗，地也有汗，樹也有汗，一切眾生都有汗。太陽無論曬到什麼地方，它就有一股熱力，這股熱力就叫「炙」。

這世界上就是汗出太多了，水多就變成江河。尤其水是遍一切處的，盡虛空遍法界，什麼地方都有水的。例如《楞嚴經》上講在月明的中夜，用水晶珠盤向空承接露水，這水就來了。所以由這個證明水是遍一切處的。但雖是遍一切處，有時候我們看不見它，這是因為它有水的性，而沒有水的體。就如同人有佛性，我們看不到佛性，只看到人的體一樣。水有水的性，水有一種濕性，一般地方都有很大的濕氣。所以這證明到處都有水，也到處都有火。可是水性火性是互相合作，而不是相互衝突的。那為什麼又不是所有地方都有水呢？天地和水是相連的，而四大天王有避水珠，如果沒有避水珠，這世界上統統都是水，淹遍全世界。所以

We have talked about all those many heavens, ghosts and spirits, gods and dragons, etc. and yet, we are not done. **Moreover, from the other lands...** other lands refer to the other worlds, **and from the Saha World:** Not only the ghosts and spirits from the other worlds are present here, but also those from the Saha World, all gathered together here.

Sea spirits, river spirits, stream spirits... All these places have water. In the *Dirghagama Sutra*, the Buddha talks about where the oceans, rivers and lakes come from. In the world, there is the sun. The sun has heat energy that generates heat. When heat is generated, there is sweating. Rivers, streams, lakes and oceans are all the results of sweating. It is not only people that sweat; all beings sweat, including the earth and the trees. Wherever the sun shines upon, there is heat energy, called heating.

Profuse sweating in this world creates a lot of water, forming streams and rivers. Water pervades all places throughout space and the Dharma Realm; there is water everywhere. For example, the *Shurangama Sutra* describes how dew water appears in a crystal platter held toward the sky on a full moon night. This proves that water exists everywhere. Although it is everywhere, there are times when we do not see it because there is the essence of water but there is no physical form. In a similar way, people have the Buddha nature but we do not see the Buddha nature, we only see the physical body. Water has its nature, it has the characteristic of moisture. Mostly places are very humid, which proves that water exists everywhere. Fire also exists everywhere.

The nature of fire and water work together rather than in conflict. Why is it that not all areas have water? Heaven, earth and water are interlinked. The Four Heavenly Kings have a pearl for avoiding water. Without this pearl, water would inundate the whole world. This is why

水不是到處都有的，這道理講起來是很妙的。

什麼是海呢？海可當晦字講，晦是黑暗的意思，就是說海裡邊很黑暗，你到海裡邊睜開眼睛，看不見裡邊有什麼東西。海大得很，你什麼也看不見，你不知道它有多深、多寬、多大，這叫海，也可以說是個大的意思，也可以說是晦昧不明的意思。海有很多神，龍王就是海裡的神。海神中有一個叫海若，一個叫陽和，海若這個海神是獸類，不是蟲類。牠有十八條尾巴，八個頭，長得和人的面貌一樣，有八條腿，這是海中最高的神。其他還有很多神，如果你們打坐時見到有這個樣子的，不用害怕，牠是海神來供養你，不要以為牠的樣子怪，就害怕了。

江字怎麼講？江和海有什麼不同？江比河大、海比江大；江很寬，但不太深；河沒有江寬。因為海是大的，是萬流之主，所有江河湖都匯歸到海裡，無論多少江，它都能收下，不怕多，是容納萬流的。江就不同了，要往旁邊的地方發展；海水則不往其他的地方流。江當做公講，指它很公平的。另一種意思是「貢」，在中國所有江、淮、河、漢出產的東西都要進貢皇帝，所以叫公也叫貢。

河也有一種講法，這種講法也不容易知道，就是「掌」也，河上沒有風浪時，河面非常平靜的如同手掌般，水平如鏡。以上河神、江神、海神皆是水裡的神。

water is not everywhere. When explained, this principle is very wonderful.

What are oceans/seas? The Chinese character for ocean/sea (海) can be explained through the character 晦, which means darkness. Meaning to say, it is very dark inside the ocean/sea. When you open your eyes while submerged underneath, you cannot see anything. You cannot see what's in it. Oceans are huge, but you can't see what's inside, neither do you know its depth, width, and expanse. This, is the ocean/sea. It also implies its gigantic scope, as well its darkness and obscurity. There are many spirits in the oceans and seas. The Dragon King is a sea spirit. Among the sea spirits, there is one called Hai Ruo and one called Yang He. Hai Ruo is a sea spirit categorized as a beast and not as a worm. It has 18 tails, eight legs, eight heads and it has a human face. This is the highest-ranking sea spirit. There are many other spirits. If you see any of them while meditating, do not be afraid. Sea spirits came to make offerings to you. Do not be frightened by their grotesque appearance.

How do you explain river? What is the difference between river and ocean? Rivers are larger than streams, oceans are bigger than rivers. Rivers are very wide but not very deep. Streams are not as wide as rivers. Oceans are big; they are the masters of the myriad waterways. All the rivers, streams and lakes end up in the ocean. No matter how many rivers flow in, the ocean can take them all, undaunted. It takes in the myriad waterways. Rivers are different, they have to expand to other areas; oceans do not flow towards other areas. The Chinese character for river implies impartiality or imperial tribute. All the goods produced along the Yangtze River, Huaihe River, Yellow River and Hanshui River are offered as tributes to the Emperor.

There is a little-known way to describe the stream. It implies the “palm” of the hand. When the stream is calm and has no waves, it is like the palm of a hand, the still water like a mirror. The aforementioned stream spirits, river spirits and ocean spirits are all water spirits.

有「樹神。山神」：山可當產字講，又可當生字講，在山上可生長東西。又可當虛字，虛發萬物的種子。

「地神」：地當底字講，它在最低下，還能生長萬物，又能運載萬物。

「川澤神」：川，穿也，言其能穿過地，它能穿過本來沒有水的地方。澤，也是有水的地方。

「苗稼神」：什麼叫苗呢？植物從地裡生長到某一高度叫苗。稼是種子，種子種入地裡時叫稼，收成是叫籽。

「晝神」：管白天的神。

「夜神」：管晚間的神。晝夜的區分是晚上十二點以後屬晝，白天十二點以後屬夜，晚上十二點雖非正式有太陽，不過那時陽氣已經生出來了，所以人們往往在早上天亮三點到五點時會有淫欲心，那是陽氣生出來了。如果你沒有淫欲，那就變成智慧。你往這邊走，就變成智慧；你往那邊走，就變成淫欲。這也就好像廣果天、無想天之間，有一歧路、叉路。你往這邊走，就是你存著正當的思想，它就幫助智慧；你往那邊走，就幫助欲念。白天十二點以後屬陰生，等到晚間也會生淫欲心，你不往淫欲路上走，就會往智慧路上去，陰陽這裡邊都有兩條岔路，全憑你自己如何走。

There are also **tree spirits and mountain spirits**. The Chinese character (山) mountain may be explained as production or birth because things grow in the mountains. It can also imply “imaginary” in the sense that it shoots the seeds of myriad things without hitting the target.

Earth spirits. Earth is implied as “the bottom”. Being at the bottom, it can grow all things and carry all things.

Brook and marsh spirits. The Chinese character for brooks also means penetrate, meaning that brooks can go through soil and other places that are originally without water. Marshes are also places with water.

Sprout and seedling spirits. What are sprouts? Vegetation that grows to a certain height is called sprouts. Seedlings are seeds when they are being planted into the ground. As a part of the harvest, they are pits.

Day spirits. Spirits in charge of the day.

Night spirits. Spirits in charge of the night. The divide between day and night is midnight. After 12:00 midnight, it belongs to day; after 12:00 noon, it belongs to night. Although the sun is not officially out at midnight, yang energy has already arisen. This is why people tend to have lustful desires from 3 a.m. to 5 a.m. because the yang energy emerges. If you do not have lustful desires, it will turn into wisdom. Go down one direction, it turns into wisdom; go down another direction, it turns into lust. This is similar to the forked road that leads to either the Abundant Fruit Heaven or the No Thought Heaven. By maintaining proper thoughts, you go the direction that aids your wisdom; going the other direction will fan your desires. After 12:00 noon is the start of yin. Lust develops at night too. If you don't go down the path of lust, you would be moving toward the path of wisdom. There is a forked road in the midst of both yin and yang. It is up to you how you will walk.

「空神」：空神是誰呢？空神就是〈楞嚴咒〉前面阿難偈頌中的舜若多——舜若多性可銷亡，燦迦羅心無動轉。你們聽經不要聽過去就算了，以為這是沒有貪心，連法都不貪。不貪佛法，可也不要貪世法，你若不貪佛法而貪世法，一天到晚算錢，那也是一件麻煩的事。

「天神」：天上的神。

(下期待續)

就是受氣。我們都給別人受氣，但是不能受別人的氣。

上人說：「受盡天下百般氣，養就胸中一段春。」因為我們不受氣，所以心中沒有一段春。我們心裡常常有很重的負擔，但是受了氣之後，反而裡面變成一段春，很輕鬆。我看了上人的開示，教我們怎樣把業重情迷轉化的。就是以上幾點。我們大家知道了，有沒有去做呢？就看我們的誠心有多少。誠心多，就快一點，誠心少，就慢一點，走三步，退十步，就這樣。阿彌陀佛。

(全文完)

Space spirits. Who are they? Space spirits refer to “shunyata” in Ananda’s verse in the beginning of the Shurangama mantra. “Even if the nature of shunyata melts away, my vajra-like supreme resolve would still remain unmoved.” When listening to sutras, do not just let what you hear go by thinking that you are not being greedy, even for the Dharma. Not being greedy for the Buddhadharma, you better not be greedy for worldly dharma either. If you are not greedy for the Buddhadharma but are greedy for worldly dharma and sit around counting your money all day, then that is a problem too.

Heaven spirits are the spirits in the heaven.
(To be continued ...)

(上承自第15頁)

(Continuing from page 15)

It's taking in aggravations. We cause other people aggravations, but we are unable to take in aggravations from others.

The Venerable Master said, “Being capable of enduring aggravations in the world, peace and harmony naturally spring forth from one’s heart.” Because we are not able to endure aggravations, there is no peace or harmony within our hearts. Oftentimes we carry a heavy burden in our hearts; but once we are able to endure past the aggravations, peace and harmony will spring in our hearts, and we will feel light-hearted. Having read the Venerable Master’s instructional talk on how to turn and transform our heavy karmic burden and confused emotions, the above pointers are the gist. Since we now know of this, have we put it into actual practice? This depends on the level of our sincerity. Those who are more sincere will quickly follow in practice. Those who are less sincere take longer toward following in practice, taking three steps forward and ten steps backward. That’s just the way it is. Amituofo.

(The End of the Article)

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

(接上期)

因為在往昔釋迦牟尼佛發了這個願：「我若成佛了，我要先度毀謗我的人，殺我的人，對我最不好的這個人，我要先去度他去。」誰對佛最不好呢？就是《金剛經》裏邊那個歌利王。釋迦牟尼佛在因地做忍辱仙人的時候，在那兒修行，這個歌利王就把老修行的身體給割了。為什麼要割他的身體呢？

因為釋迦牟尼佛往昔在山上修道，身上的塵土修得很厚，也不下山，在那兒用苦功，修苦行。有一天，歌利王帶著一些宮娥、嬪女、妃嬪，到深山打獵，這些女人很好玩的，就不跟他去打獵，於是到一個山上去。歌利王各處去打獵回來了，就找他這些女人。一看這些女人都圍在那個地方，和一個很奇怪的人在講話，這個也摸摸手，那個也摸摸腳的，很不規矩的樣子。啊！他就生出一種妒忌心了。聽聽他講什麼？是講修行、講修道！這歌利王就發脾氣來了：「你啊，不要在這兒騙女人了！你修的什麼道啊？」老修行說：「我修的是忍辱。」「什麼叫忍辱啊？」「就是誰罵我，誰打我，我也不生瞋恨心。」「你能忍辱？真的？假的？」「當然是真的。」「好，那我就試驗、試驗。」歌利王把身上的寶劍拔出來，就把忍辱仙人的手給剝下來了，說：「我現在把你的手剝下來了，你瞋恨不瞋恨？」這個老修行說：「我不瞋恨。」

(Continued from issue #286)

In the past, Shakyamuni Buddha had made a vow, "If I become a Buddha, I will first save the people who have slandered me, who have killed me, and treated me the worst." Who treated the Buddha the worst? As mentioned in the *Vajra Sutra*, it's the King of Kalinga. When Shakyamuni Buddha was cultivating as the Patient Immortal in the causal ground, the King of Kalinga dismembered that old cultivator's body. Why did he do that?

In the past, Shakyamuni Buddha dwelled in the mountains cultivating the Way. He never went down the mountains. His body was covered with a thick layer of dust. He remained there working hard, cultivating ascetic practices. One day the King of Kalinga took his concubines and the pretty palace maidens with him on his hunting spree in the mountains. The concubines loved to have fun. Instead of accompanying the King hunting, they went to play in the mountains. When the King returned from hunting, he went looking for his women. He saw them surrounding a spot, talking with a very strange-looking person. Some were touching his hands; some were touching his feet. It looked so improper. Ah! The king was overwhelmed with jealousy. He listened to what the man was saying. When he heard the man talking about cultivating the Way, he bellowed in fury, "Don't you be cheating my women! Just what kind of Way are you cultivating?" The old cultivator said, "I'm cultivating patience." "What do you mean by patience?" "Patience means that no matter who curses me or beats me, I don't get angry." "You say you can be patient? Is that for real or not?" "Of course, it's for real." "All right, then let me test you out." The King of Kalinga drew his precious sword and sliced off the cultivator's hand. Then he asked, "I've cut your hand off. Are you angry?" The old cultivator said, "No, I'm not angry."

「哦！好，你不瞋恨，真有點本事，你盡打大妄語，心裏瞋恨，你口裏講不瞋恨，你來騙我！我是一個最聰明的人，你能騙得了我？好，你既然說你能忍辱，不生瞋恨，你另外那隻手，我也給你剁下來。」所以把那隻手也剁下來，又問：「你瞋恨不瞋恨？」老修行說：「還是不瞋恨」。於是乎，歌利王又拿著寶劍，把兩隻腳也給剁下了，又問：「你瞋恨不瞋恨？」老修行說：「我還是不瞋恨，有什麼證明呢？我要是瞋恨你，我的手腳就不能恢復如故；我要是沒有瞋恨心，我的手腳就能恢復如故，像我原來的樣子，這就證明我沒有瞋恨。」釋迦牟尼佛在因地說過這話之後，手腳果然又恢復如故。

這天龍八部、護法善神，一看歌利王這麼惡，把老修行四肢給斷了。於是就大顯神威，下雹子打歌利王。歌利王也知道厲害了，看老修行有這麼大的神通變化，於是跪到老修行面前求懺悔。老修行就發願說：「我若不成佛，就沒有什麼可說的了。我若有一天成佛，我就先度你成佛。你若不開悟不成佛，我也不成佛。」因為這樣子，所以佛成佛了，就到鹿野苑，先度這個憍陳如。這老修行，就是釋迦牟尼佛，憍陳如就是歌利王。

那麼我們聽見這一段公案，誰對我們愈不好，我們要發願，成佛的時候要度他。不要說：「你對我這麼不好，等我成佛的時候，一定教你先下地獄。」不要發這種願。

(下期待續)

"Fine! You're not angry? Then you've really got skills. But actually, you're just lying. You're angry inside, but you say you're not. Are you trying to deceive me! I'm a very intelligent person. Do you really think you can fool me? All right, since you say you can be patient, and not get angry, I'll cut off your other hand, too." The King cut the cultivator's other hand off, and then asked, "Are you angry now?" The old cultivator said, "I'm still not angry." Then the King of Kalinga raised his jeweled sword and sliced off the cultivator's two feet. Having cut off his four limbs, he asked, "Aren't you angry?" The old cultivator said, "I'm still not angry. How can I prove it? If I'm angry with you, my limbs will not grow back. If I am not angry, then my hands and feet will grow back, and I will be just as I was before. That will be proof that I have no anger." After the old cultivator (Shakyamuni Buddha in the stage of cultivation) spoke these words, his hands and feet actually did grow back.

When the gods, dragons, and the rest of the eight divisions of Dharma-protecting good spirits saw how the King of Kalinga had viciously cut off the old cultivator's limbs, they manifested their spiritual might and sent down hailstones to pelt the King. Seeing the severity of his situation and witnessing the old cultivator's spiritual prowess, the King knelt before the cultivator and begged to repent. The old cultivator then made a vow, "If I don't become a Buddha, then there's nothing to be said. But if one day I do attain Buddhahood, then I will first come and teach you to become a Buddha. If you don't get enlightened and become a Buddha, then I won't become a Buddha either." Therefore, after the Buddha attained Buddhahood, he went to Deer Park to save Ajnatakaundinya first. The old cultivator was a former incarnation of Shakyamuni Buddha, and the King of Kalinga was a former incarnation of Ajnatakaundinya.

After hearing this story, we should make a vow that when we have attained Buddhahood, we will save those who have mistreated us. Don't think, "You've been so mean to me. When I become a Buddha, I'm going to make you fall into the hells." Don't make that kind of a vow.

(To be continued ...)

受盡天下百般氣 養就胸中一段春

*Enduring Hardships and Adversities in This World,
Developing Peace and Harmony from One's Heart*

恒貴法師開示於二〇一七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 Gwei on November 26, 2017,
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

(接上期)

剛才上人的開示，也講得很清楚因果。我們在十法界裡面，從來沒有去過佛菩薩四聖法界那邊。在六道裡面已經輪迴了不知多少、多少輩子，就是因為業重情迷。我們現在知道了，就要實行了。就是第一不要發脾氣。

第二，不要鬧情緒，不要給別人麻煩，也不要怕別人給你麻煩，逆來順受。就算什麼東西來到我們面前，都是我們應該受的。受苦是了苦。雖然這個境界很苦很苦，但是受了，就了了。不受的話，你抗債不還，還是不了，不能了，還會繼續下去。所以上人講的因果，十法界不離一念心。

藕益大師解釋什麼叫道。我們說學佛修道，道就是從因到果，中間所經歷，所走過的路。這就是道了。我們從因開始就學佛修行，要達到菩提果，所經過一切的種種經歷，種種經驗，種種磨難，都是成就我們的。所以上人說：「大家都不知道從反面找到好處。大家都非常慷慨，給別人，自己不要。」是什麼呢？

(下轉至第12頁)

(Continued from issue #286)

In the Venerable Master's instructional talk that we heard just now, he very clearly talked about cause and effect. Within the ten dharma realms, we have never been to the dharma realm of the buddhas and the bodhisattvas, or that of the four sagely realms. We have undergone transmigration in the six paths for countless lifetimes all because of our heavy karmic burden and confused emotions. Now that we understand this, we should apply real practice. First, do not get angry.

Second, do not engage in mood swings and temper tantrums. Do not cause trouble for others; and, do not be afraid of others giving us trouble. We should accept adversities pleasantly. Whatever issues come our way the issues are meant for us to face. Enduring suffering is ending suffering. Although the encounter is extremely miserable, once we bear through it, it is over. If we choose to avoid the encounter and flee, it is like owing a debt and not wanting to pay back. It will not end, but will haunt us endlessly. The Venerable Master's discussion on cause and effect emphasizes on the principle "The ten dharma realms are not apart from a single thought of the mind."

Grand Master Ou-Yi had made a commentary on the meaning of the Way. We say, "Study the buddharma and cultivate the Way." The "Way" is the path that one threads from the point of cause to the point of effect, including everything that transpired in between. All these comprise the Way. Starting at the causal ground, we study buddhadharma and cultivate the Way in order to reap the bodhi fruit. All the encounters and tribulations that we went through contribute to our accomplishment. So, the Venerable Master said, "Nobody knows how to look for positivity from the opposite side. Everyone is very generous in giving others what one dislike." What is it?

(Continuation in Page 12)



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金輪聖寺

2023年1、2月每週法會時間表 Schedule of Weekly Events – January and February of 2023

日期	法會
1/1 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
1/8 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
1/15 (星期日)	大悲懺 Great Compassion Repentance 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
1/22 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
1/29 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
2/5 (星期日)	大悲懺 Great Compassion Repentance 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
2/12 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
2/19 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am
2/26 (星期日)	大悲懺 Great Compassion Repentance 8:00 am — 10:00 am 上供 Meal Offering 10:20 am — 10:50 am

～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.*