



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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## 宣公上人—修菩提道

一粒微塵含法界  
萬象森羅即真身  
諸佛無心說經典  
菩薩有志化眾生

### *Cultivating the Bodhi Path*

Composed by Venerable Master Hsuan Hua

*A single mote of dust contains the Dharma Realm;  
The myriad manifestations of nature are just the Dharma Body.  
All Buddhas speak the Sutras without a thought;  
All Bodhisattvas have the wish to transform living beings.*

#### 本期內容

- 2 大佛頂首楞嚴經淺釋
- 7 地藏菩薩本願經淺釋
- 11 參禪要先打地基
- 14 知恩報恩

#### Table of Contents

- 2 The Shurangama Sutra
- 7 Sutra of the Past Vows of Earth Store Bodhisattva
- 11 In Investigating Chan, First Lay the Foundation
- 14 Recognize and Repay the Buddha's kindness



# The Shurangama Sutra

A Simple Explanation by  
Venerable Master Hsuan Hua

大佛頂首楞嚴經淺釋

(接上期)

(Continued from issue #268)

【編按】以下節自一九八八年春  
「主觀智能推動力」講座

**Editor's Note:** The following is an excerpt from 'The Driving Force of Subjective Wisdom' seminar on Spring of 1988

這段經文，我們可以用兩句話，來說明白它的意思。這兩句話是在《論語》上的：「無欲速，無見小利。欲速，則不達；見小利，則大事不成。」我們人為什麼不能成道？就因為有一個「欲速」的毛病；這個「欲速」，就是妄想。因為用這個妄想作為一種虛妄的塵境，結果就把自己「常住真心、性淨明體」都忘了，本有的智慧不能現前了。為什麼這個樣子？就因為想要快速。譬如讀書，你小學沒畢業，就想入大學；這是無有是處的，一定跟不上課程。你若貪吃一塊糖，就把將來一生的幸福都忘了；這是見小利，見小利則大事不成。你年輕小孩子貪吃糖，就把自己前途都忽略了，所以沒有遠大的眼光。

我們學佛法、學做人，一切一切的，都不要貪快，也不貪小的成就。我們要有大的成就，必須要用功夫。用功夫，不是說要擺上一個什麼架子，掛上一個什麼招牌說：「我做什麼。」這要無形無相的。

To explain the meaning of this section of the sutra, we can utilize two lines from the Analects:

*Seek not quick results,  
look not for small gains.  
Seeking quick results brings no success;  
Looking for small gains,  
you will not attain great accomplishments.*

What is the reason why we people cannot realize Buddhahood? It is because of our habitual fault to 'seek quick results'. This penchant to 'seek quick results' is false thinking. Using this false thinking as a mirage state, we end up forgetting our 'permanent-dwelling true mind, the bright substance of the pure nature,' and our inherent wisdom fails to manifest. Why is this so? It is because we seek quick results. Let us take schooling as an example. If you have not finished primary school and you want to get in the university, it will not work since surely you will not be able to keep up with the course work. If you are greedy for a piece of candy and forget about your future state in life, then you are looking for a small gain and failing great accomplishments. Like a young child greedy for candy, you ignore your future and hence, you do not have long-term vision.

When studying the Buddhadharma and learning to be a better person, in everything, we must not seek for quick results or small gains. If we want to attain great achievements, we must apply our effort. Applying effort is not putting on a show or flaunting advertisements to announce 'what I have done'. Applying effort takes no

行、住、坐、臥都在學習，你學什麼都專一。譬如我學寫字，我走路也在寫字——看那個字帖；我站那兒，還是想這個字帖；坐那兒，還是想字帖；躺著，也想這個字帖。這也就是觀想，久而久之就成了。你若說你不用功就想寫好字，這是辦不到的。舉這一個例子，其他可以類推。無論甚麼事情，都是要你行、住、坐、臥，念茲在茲，心裏沒有妄想，沒有煩惱，清清淨淨的，這都是在用功呢！

參禪也是這樣，學教也是這樣，念佛也是這樣子，無論修那一個法門，都要專一；你能專一則靈，分歧則弊。任何事情不要貪快，所以「無欲速，欲速，則不達」；你想快，也不能了生死。「無見小利」，你不要貪小的成就；你若貪小的成就，那大的成就就沒有了。今天這段經文，我給你們說說這個意思，你們明白這個意思，對這段經文的意思，也就能有一點契入的地方。

——「主觀智能推動力」講座至此

汝今欲研無上菩提，真發明性，應當直心，酬我所問。十方如來，同一道故，出離生死，皆以直心；心言直故，如是乃至終始地位，中間永無諸委曲相。

汝今欲研無上菩提，真發明性：佛又問阿難說，你現在是想要研究、追求，明白這無上菩提性發明的那個來源，也就是「怎麼成的菩提」，你想要知道嗎？你若真想知道，應當直心，酬我所問：你應該用直

form or appearance. Whether walking, standing, sitting, or reclining we should practice what we learn. Stay focused in whatever we are studying. For example, I want to learn how to write Chinese calligraphy. Whether I am walking, standing, sitting or reclining, my mind is always thinking of the calligraphy characters. This is contemplative thinking. In due time, you will succeed. If you say, you won't apply effort but wish to write well, that's impossible. This is just an example from which you can deduce in similar situations. Whatever you do, stay focused in thought after thought, whether walking, standing, sitting or reclining. If you are able to free your mind from false thinking and afflictions, and your mind stays clear and pure, then that is applying effort!

Whatever dharma-door you cultivate, you must stay focused. This holds true whether you choose to investigate Chan, to study the teachings, or to be mindful of the Buddha. When you stay focused, your practice will be efficacious. When you are scatter-brained, you will achieve nothing. Whatever you do, do not be greedy for quick results. Hence, "Seek not quick results; seeking quick results brings no success." You want everything quick, but you still cannot end birth and death. 'Look not for small gains.' Do not be greedy for small achievements. If you are greedy for small achievements, then you won't attain great accomplishments. Now that I have explained to you this section of the sutra today, if you understand the meaning, then you have gained a foothold.

**End of 'The Driving Force of Subjective Wisdom' seminar**

**"Now you wish to investigate the unsurpassed Bodhi and actually discover your nature. You should answer my questions with a straightforward mind, because that is exactly the way the Tathagatas of the ten directions escaped birth and death. Their minds were all straightforward, and since their minds and words were consistently that way, from the beginning, through the intermediary stages to the end, they were never deviated.**

And thus the Buddha instructs Ananda, **"Now you wish to investigate the unsurpassed Bodhi and actually discover your nature."** That is, 'how to realize Bodhi'. Do you want to know it? **"You should answer my questions with a straightforward mind."** You should use your straightforward mind. Do not use

心，不要用彎彎心，不要用委曲的心。所以現在就要用直心，來答覆我這個問題。「酬」，就是酬答。就是我問你什麼，你要直心來答我，不要再用妄想，想一想：「是怎麼回事啊？我要怎麼答才對啊？」好像兩個人作戰，我要用一手什麼功夫，才能把你勝了；或像武術家，你來一拳，我應該是用一腳，還是怎麼樣？你這樣一想，就不對了。你要用直心，我問你什麼，你就照直著來答覆我。

直心就是道心，在《維摩詰經》上說：「直心是道場。」為什麼直心是道場呢？你一念沒動這個時候，就是你的真心；你若一動念、一打妄想，那就不是真心了。你沒想，這叫「第一念」，那就是真心所發出來的；等你落第二念，這就是第二義了。你想什麼就說什麼，不要想太多；想到這兒，就說到這兒，這就是用你真心說話。你要是一想：「啊，我得不要這麼講，這麼講是不對的，我要那麼樣講！」這一想，又轉一個方向，又要變，這就是第二念；第二念，就是人心了。

你用第一念，就是道心、就是道場，所以第一念也叫「第一義諦」。沒有動念的時候，講出來就是第一義諦；等你動念才講出，那就落第二念了。這個「直心道場」，就是不要你用人心來思想，來答覆。你要用直心，我問你什麼，即刻就說，不要思前想後；你思前想後，就不是直心了！

the devious mind, do not use the evasive mind. "Don't think about it," he says, "don't use false thinking to try to figure out how to answer me correctly. Don't approach it as if you were in combat with me and must figure out what maneuver you should make to defeat me, as if this were the martial arts where one must decide how to counter attack." If you think like that, you're wrong. You must use your straightforward mind. Whatever I ask you, you should answer with a straightforward mind.

The *Vimilakirti Sutra* says, "The straightforward mind is the Way Place." Why is the straightforward mind the Way Place? At the point when you have not yet formulated your first thought, that is your true mind, your Way-mind. This is the state of "primary thought," the primary truth that exists prior to the spoken word. As soon as you begin thinking that is to say, as soon as you strike up false thinking, it is no longer your true mind at work. It is your conscious mind which is full of "second thoughts." Instead of speaking up directly, and using your true mind to express yourself, you start thinking about it: "Ah, I shouldn't say that; if I say that I'll be wrong. I should say this!" With this thought, your turn towards another direction and want to change. This is the second thought, which is the human mind.

Your primary thought is the Way-mind. It is the Way Place. Hence the primary thought is also called 'The ultimate truth'. When you speak before you give rise to a thought, this is the ultimate truth. After you give rise to a thought and speak, you fall into the second thought. This 'straightforward mind is the Way place' means do not use your human mind to think and answer. You must use your straightforward mind. Whatever I ask, you must respond immediately and don't over think it. Otherwise, it is not the straightforward mind!

爲什麼我叫你用直心來答覆我呢？因爲十方如來，同一道故：所有一切十方的如來，都是用直心才能成佛的。你不要用彎彎心，不要像「心」字；這「心」字，就是最不好的一個東西。你看中國這個「心」字！

三點如星布 彎鉤似月牙  
披毛從此起 做佛也由它

「三點如星布」，三點就好像星星在天上排布著。「彎鉤似月牙」，心字這一彎鉤，像月牙；初三那個月牙，就像心那一筆。「披毛從此起」，披毛戴角做畜生，都是由你心造成的。所以我不是講「十法界不離一念心」嗎？「做佛也由它」，你若成佛，也由你這一念心。不單做佛，你就做鬼，也是由心造成的；做畜生，也是由心造成的；你生到天上，也是由心造成的；你證阿羅漢果，也是從你心去造的；你行菩薩道，也是從心造的。

好像你們現在要學佛法，研究這部《楞嚴經》，這都是由你先天裏邊一念心——你先天種下這個金剛種子了，所以現在才：「我一定要去學《楞嚴經》！我不怕任何困苦艱難，怎麼樣我都到那兒去學！」這就是你無量劫種的金剛種子，這菩提種種下來了，所以今天來學佛法，來學《楞嚴經》，這都是由這一念「真心」所成就的。也有的是由「識心」來幫助的，想來想去：「是去啊？是不去啊？」這麼來回拉鋸，推過來、又推過去；拉鋸了一段時間，把這個東西割斷了：「喔，還是去！」到這兒來聽經這個問題，和這個是一樣的。

When you speak, use your straightforward mind to answer my question. Why? **Because that is exactly the way the Tathagatas of the ten directions escaped birth and death.** There is a verse about the Chinese character *Xin* (心), “mind,” which goes:

*Three small dots like a cluster of stars,  
And a hook shaped like a crescent moon.  
Beget animals with fur and horns,  
Yet perfection of Buddhahood comes from it too.*

The ten Dharma realms are not beyond a single thought of the mind. Your thoughts can send you not only into the animal realm, but into Buddhahood as well. Not only are Buddhas made from the mind, ghosts are creations of the mind, and so are gods, Arhats, and Bodhisattvas.

For instance, you are now studying the Buddhadharma, investigating the *Shurangama Sutra* without fear of whatever difficulties may arise. This is because you repeatedly planted a single indestructible seed of thought into the field of your mind in countless former lives. Hence you have this resolve: “I must study the *Shurangama Sutra*! I’m not afraid of any suffering or hardship. No matter what, I will go there to study!” A Bodhi-seed has taken root so that now you are studying the Buddhadharma. Of course this single thought of the true mind has been helped along by the conscious mind, which thought over and over, “Should I study the Buddhadharma or not?” You kept debating the issue back and forth until finally you cut through it. “Oh, I will go anyway!” Whether you to decide whether to come and listen to the Sutra lecture is the same issue.



因爲十方如來成佛，都是用直心，沒有用彎曲心成的，所以出離生死，皆以直心：十方如來都是用直心這個道，才能了生脫死，把生死相續這個輪轉的問題截斷了。「皆以直心」，皆，當「全」字講；完全都是用直心成的佛。

心言直故：因爲他用直心的緣故。如是乃至終始地位：「如」，是「像」；「是」，就單單指「這個直心」。你不要以爲這個「如是」，是「如是我聞」那個「如是」；一樣的字、一樣的音，但是意思不同。「終」，就是到妙覺，到佛的果位上；「始」，是從乾慧地這兒開始。乾慧地，「乾」字在這兒讀「甘」，又叫金剛初心，這是菩薩所修五十五位的一個開始；由乾慧地到妙覺的位置上，這叫「地位」。像這樣，一路從乾慧地到妙覺這個位上，中間永無諸委曲相：「中間」，是由乾慧地到佛的果位——十信、十住、十行、十迴向、四加行，到十地，然後等覺、妙覺，這相距一段很長的時間，經過這段很長的修行時間，這中間一點的委曲相都沒有，完全是用直心，所以成佛了。

這是釋迦牟尼佛恐怕他問阿難，阿難不用直心答覆他，亂講亂說的，就研究不出真理來了。所以佛先要和阿難講清楚了：「要用直心來答覆我，你不要馬馬虎虎。我現在同你講正經的法門，講這個成佛的真發明性——這個最初成佛的道理！所以你不能隨隨便便、馬馬虎虎的，想來想去，這麼來答覆我。你一定要用直心！」

(下期待續)

It is because the Tathagatas from the ten directions all uses the straightforward mind to realize Buddhahood. The devious mind would never accomplish this. Hence, **Escaped birth and death and their minds were all straightforward.** The Tathagatas all uses the straightforward mind to accomplish the Way, and severed the continuous transmigration of birth and death. They use solely the straightforward mind to realize Buddhahood.

**Their minds and words were consistently that way:** Because they use the straightforward mind.

The Chinese characters *ru shi* (如是) “that way” refer specifically to the straightforward mind and do not have the same meaning as when they occurred in the opening sentence of the Sutra where *ru shi* means “thus” in “Thus I have heard.” **From the beginning, through the intermediary stages to the end.** “The end” refers to wonderful enlightenment, the achievement of Buddhahood. “The beginning” refers to the stage of Dry Wisdom, also called the Vajra Initial Resolve. This is the beginning of a Bodhisavatta cultivating the fifty-five positions. “The intermediary stages” are the long period of cultivation between the stage of Dry Wisdom and the achievement of Buddhahood, through the various stages of Bodhisattvahood - the Ten Faiths, Ten Dwellings, Ten Conducts, Ten Transferences, Four Aiding Conducts, up to the Ten Grounds, then to Equal Enlightenment, and Wonderful Enlightenment. Through all that time the Buddhas of the past **were never deviated** and used only their straightforward minds. And so they became Buddhas.

The Buddha was concerned that Ananda would not use his straightforward mind to answer the questions, but would answer in round-about ways, making it impossible to arrive at any true principles. So the Buddha first wanted to explain to him clearly that he should give uninhibited answers and not be murky about it. “Now I am speaking essential Dharma-doors for you,” said the Buddha, “I’m explaining how to actually discover your nature, the initial doctrines concerning the realization of Buddhahood, so you can’t be casual or do a lot of modifying when you answer me. You must use your straightforward mind to answer me.”

(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

編者按：自此期起，將登載上人開示地藏菩薩本願經淺釋。

## 講經緣起

我們現在隨處都是道場，隨處都是法會，隨時隨地都可以講經說法，隨時隨地都可以修行，隨時隨地都是用功的場所。所以修行沒有處所的分別，沒有遠近的分別，到什麼地方都和在那來的地方一樣。而且不但不要分別地方，也不要分別法會的好壞。我們要到處都可以講經說法，到處都可以研究佛法，這樣才能打成一團，煉成一片。養成這種到任何的地方都研究佛法的習慣，這是最要緊的。

我們研究佛法主要是什麼？要是不打妄想，要收攝身心，把身心收攝到一起，不東想西想，不想過去，也不想現在，也不想未來，就一心一意來研究佛法。這樣你就會沒有什麼煩惱，沒有什麼憂愁。你為什麼有煩惱？就因為你什麼事情都看不破，放不下，覺得這個事情也重要，那個事情更重要，這一重要就生出一種執著心。一有執著心就有煩惱生出來。所以我們研究佛法的人，就要沒有執著，而且是沒有一切的執著。

From the editor: Starting from this issue, we will publish Venerable Master Hua's Explanation of the Sutra of the Past Vows of Earth Store [Ksitigarbha] Bodhisattva

## The Arisal of Conditions Leading to the Lecturing of the Sutra

Nowadays, every place is a Bodhimanda. Every place is a place for Dharma assemblies. Whenever and wherever, we can lecture on the Sutras and speak the Dharma. At all times and in all places, we can work on our cultivation and apply our effort. Therefore, when it comes to cultivation, location or distance makes no difference. Wherever we go is just the same as our point of origin. We should not distinguish locations or Dharma assemblies on how good or bad they are. We should be able to lecture on the Sutras, speak the Dharma and study the Buddhadharma wherever we happen to be. Only then will we be able to achieve wholeness and harmony in our skill. Make it a habit of studying the Buddhadharma anywhere we are. This is most important!

What is the key point when we study the Buddhadharma? It is to refrain from false thinking! It is to gather your mind and body to come together as one. It is to control your mind from wandering. It is to not think of the past, the present, or the future. It is to only focus your mind in studying the Buddhadharma. This way, you will not have any afflictions or worries. Why do you have afflictions? It is because you cannot see through and let go of things. You regard this matter important and that matter even more important. This regard of importance leads to attachment. Once there is attachment, afflictions arise. Hence, as students of the Buddhadharma, we should be free of attachments—that is, any and all attachments.



我們今天是頭一次在此地講經，以後坐的時候，都是後排的人坐在前排兩人的中間，互相錯開，這就不會擋到後邊人的視線，前邊後邊都可以看得見，這是坐法。那麼站呢？兩個人站在一排，排與排間的距離要離得可以叩頭的距離。還有方才我們念〈六字大明咒〉，這地藏王菩薩，他就歡喜人念這〈六字大明咒〉，你要是能念〈六字大明咒〉，他就隨心滿願，你求什麼，他就會幫助你。地藏王菩薩的靈感是一言難盡的，這在經裡會講到。那麼在講經的時候，常常我們要念這〈六字大明咒〉，這是最好的一個咒法，它的功能，也很不可思議。

講到這《地藏經》的因緣，說起來也有很重要的關係，因為在這個夏季租這個房子，本來暑假完了，我想把房子退租了。可是退租了，就有一些人要出去找房子，這很困難，不容易找，所以我就很冒險的，把這房子又租下來了。租下來後，請這些人到這邊住，我並且把地藏王菩薩也請到這邊來，陪著大家在這兒住，那麼大家就可以天天拜一拜菩薩，種善根修福呢！

但是因為「菩薩」對於美國人而言，都是很陌生的，美國人在過去對於每一位菩薩都不認識，現在居然跟菩薩住在一起。有的人就會很高興；有的人就會想，哦！這菩薩的像是一個人的樣子，會感到很害怕。所以，我現在就把這位菩薩的事蹟介紹給各位。大家希望交一個朋友，可能要先瞭解這個朋友是

Today marks the first time the (*Earth Store*) *Sutra* is being lectured here. From now on, let us follow this seating arrangement. People in the second row should position themselves in between the people in the first row, i.e. one person sits in the second row behind the space of two persons in the first row. This way, there is no obstruction of view. Everyone will have a clear line of sight, whether you are sitting in front or behind. For the standing arrangement, people should leave enough room between the rows for bowing. Earlier, we were reciting the Six Syllables Great Bright Mantra. Earth Store Bodhisattva likes people to recite this mantra. If you are able to recite it, he will grant you your wishes. He will help you with whatever you request. Words come short when describing Earth Store Bodhisattva's [many] efficacious responses, which we will discuss during our *Sutra* lectures. When speaking the *sutra*, we always have to recite the Six Syllables Great Bright Mantra. It is an excellent mantra and its functions are inconceivable.

There are some very important causes and conditions leading to the *Earth Store Sutra* lectures. I was renting a place for the summer and was planning to terminate the lease by the end of summer. However, I realized that, if I did that, it would be difficult for some people to find a place to stay. So, I took a risk and renewed the lease on this place and invited these people to stay. I also invited Earth Store Bodhisattva to stay here with us. This way, every day we would get to bow to the Bodhisattva, plant good roots and cultivate blessings!

However, Americans are unfamiliar with Bodhisattvas since they have never been introduced to a bodhisattva, let alone had to live with one! While some people are delighted by the human-like image of the Bodhisattva, others seem frightened. This led me to want to introduce this Bodhisattva's life stories. When you wish to make a new friend, you first would probably want to know the kind of person he or she is. So let us now get acquainted with Earth Store



什麼人？因此我們現在要認識這位地藏王菩薩，所以在這種情形下，我給大家講一講《地藏經》。

《地藏經》是佛教裡的一部「孝經」，地藏王菩薩也就是一位行孝的菩薩，是最孝順父母的一位菩薩。因為希望我們每一個人都學地藏王菩薩那種孝順父母的精神，所以來講這部《地藏經》。

現在，第一要講「教起因緣」：為什麼有這一部經——教起的因緣。第二要講「藏乘所攝」：藏，是三藏。乘，是大乘、小乘。若講五乘，就有人乘、天乘、聲聞乘、緣覺乘、菩薩乘。所謂藏乘所攝，就是說它在三藏裡邊是屬於那一藏，在五乘裡邊是屬於那一乘的。第三「辨定宗旨」：要說明它的宗旨。第四是「消釋名題」：消釋名題就是解釋這部經的題目名字。第五是「傳譯使者」：誰流傳翻譯這部經典，這也要講出來。第六是「別解文義」：這是特別的解釋經文的意思。

什麼是第一教起因緣？「教」是聖人一種教化眾生的語言——聖人被下之言。「起」是本來沒有的，現在有了，生起來了，生出來了。「因緣」，因是一種因素，緣是一種緣故。那什麼因緣生出這種教來？

因為釋迦牟尼佛成佛之後，說法四十九年，講經三百餘會，始終也沒有去超度他的母親。釋迦牟尼佛是從他母親的左脅（肚子的左上

Bodhisattva. Given these circumstances, I will lecture on the *Earth Store Sutra* for everybody.

The *Earth Store Sutra* is a Buddhist scripture on filial piety. Earth Store Bodhisattva is a Bodhisattva who practices filial conduct and is considered the most filial Bodhisattva. By giving my lectures on the Sutra, I hope to inspire everyone to follow Earth Store Bodhisattva's spirit of filial piety.

Now, we will discuss the following. First, *Causes and Conditions for the Arising of the Teaching*: the circumstances that gave rise to this Sutra. Second, *Divisions and Vehicles in Which It Is Contained* -- "Divisions" refers to the Tripitaka, "Vehicles" refers to the Great Vehicle [the Mahayana] and the Small Vehicle [the Hinayana]. Or, in terms of the Five Vehicles, there are the Vehicle of Humans, the Vehicle of Gods, the Vehicle of Sound Hearers [Shravakas], the Vehicle of Those Enlightened to Conditions [Pratyekabuddhas], and the Vehicle of Bodhisattvas. "*The Divisions and Vehicles in Which It Is Contained*" refers to the division of the Tripitaka and the category of the Five Vehicles to which the Sutra belongs. Third, *Determining Its Aim and Purport*: We will explain its tenet. Fourth, *An Explanation of the Title*: We will explain the title of the Sutra. Fifth, *Its Transmission and Translators*: We will identify the individuals responsible for its transmission and translation. Sixth, *Discerning and Explaining the Meaning of the Text*: We will especially clarify the meaning of the Sutra's text.

First, what does the Causes and Conditions for the Arising of the Teaching mean? "Teaching" is the [body of] language used by the Sages to teach and transform living beings, as in the [Chinese] phrase: The language [that] the Sagely One administers to his charges. "Arising" refers to the fact that what did not previously exist now exists, having arisen and come forth. "Causes" are the factors and "conditions" refers to the reasons. So what causes and conditions brought forth this teaching?

After he had attained Buddhahood, Shakyamuni Buddha spoke the Dharma for forty-nine years in over three hundred assemblies, yet all along, never once did he get a chance to take his mother across [to the other shore of nirvana]. Shakyamuni Buddha was born from his mother's

方)生出來的,生出來之後,他的母親就死了,而他成佛之後,知道他的母親摩耶夫人已經生天了。所以等到釋迦牟尼佛說完《法華經》之後,在沒說《涅槃經》之前,想起母親來了,就升到天上去,到忉利天宮三個月,為母親說法。

說什麼法?就說這部《地藏經》——這一部孝經。因此這是釋迦牟尼佛為度慈親,為度他的母親而到忉利天宮,說這一部《地藏菩薩本願經》,為什麼有這部經的因緣,是釋迦牟尼佛為了母親而說法的,這部經是不是很重要呢?這是教起的因緣。

第二是藏乘所攝。攝,是所屬的那一部;藏,是三藏——經藏、律藏、論藏。經藏屬於定學,律藏屬於戒學,論藏屬於慧學,經律論也就是戒定慧。而這一部經是屬於經藏和律藏所攝,因為其中也講戒律。這個乘,就是五乘,有的說三乘,三乘是聲聞、緣覺、菩薩這三乘,五乘呢?再加上人乘和天乘,合起來就叫五乘。我們人有千差萬別,天上的人也千差萬別,聲聞、緣覺這其中也是千差萬別,菩薩也不只是一尊菩薩,有很多菩薩。而這部《地藏經》是屬於人天乘和菩薩乘所攝,這是藏乘所攝。

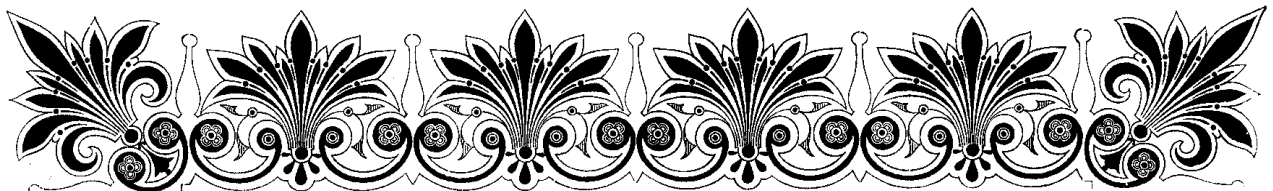
(下期待續)

left ribcage, and his mother passed away after giving birth. When he became a Buddha, he learned that his mother, Lady Maya, had ascended to the heavens. After he had spoken the *Dharma Flower Sutra* and before starting the *Nirvana Sutra*, he thought of his mother and ascended to the Palace of Trayastrimsha Heaven. He stayed there for three months to expound the Dharma for his mother.

What was that Dharma? It was the *Earth Store Sutra*, the sutra on filial piety. For the sake of crossing over his dear mother, Shakyamuni Buddha spoke the *Sutra of the Past Vows of Earth Store Bodhisattva* in the Palace of Trayastrimsha Heaven—those are the causal conditions leading up to this Sutra. Shakyamuni Buddha speaking the Dharma for his mother—isn't this sutra very important? That sums up the Causes and Conditions for the Arising of the Teaching.

Second, *Divisions and Vehicles in Which It Is Contained*: "Contained" refers to the categories to which it belongs. The tripitaka has three "divisions", namely: Sutras, Vinaya, Shastras. Sutras fall within the study of samadhi; Vinaya, the study of precepts; Shastras, the study of wisdom. Sutras, Vinaya and Shastras are simply precepts, samadhi and wisdom. This Sutra is contained within the divisions of Sutras and Vinaya because it discusses the precepts too. "Vehicles" refers to either the Five Vehicles or the Three Vehicles. The Three Vehicles are those of the Shravakas, the Pratyeka-buddhas, and the Bodhisattvas. When you add the Vehicle of Humans and the Vehicle of Celestial Beings, it becomes the Five Vehicles. Just as each human being is unique and different from one another in millions of ways, so are the celestial beings, the Shravakas and Pratyeka-buddhas. Likewise, there are—not just one—but many Bodhisattvas. The *Earth Store Sutra* is contained within the Vehicles of Humans, Celestial Beings, and Bodhisattvas. This is the *Divisions and Vehicles in Which It Is Contained*.

(To be continued ...)



## 參禪要先打地基

### *In Investigating Chan, First Lay the Foundation*

宣公上人一九八二年十一月廿八日晚間開示  
Instructional talk given by Venerable Master Hua on November 28, 1982

(接上期)

你修參禪法門，不要連坐都還未練好，也不能結雙跏趺坐，連單跏趺坐都結不起來，就想學怎樣參，又如何如何？你的基礎都未打好呢！參禪要先打地基。

第一個禮拜，就是在整地。造房子先要整一整地，等到地差不多平了。

第二個禮拜就可打樁。打樁須費一番功夫，就是修忍，忍痛、忍餓、忍飢、忍寒，什麼都要忍，這是很費力的，雖然費力，但這是必經之路。必須把地基打好，立好樁，否則造出的房子必不堅固，風一吹就倒，雨一沖也就散了，這都是因為樁未打好，基礎沒建立好的緣故。

第三個禮拜才把樑、棟、柱腳石等都安好，把所有的柱子都豎建起來。

第四個禮拜就可以造牆、裝門、安窗戶、蓋上屋脊。所以是一點一點地造起來，不是「一鍬就挖個井」，不是一下子就可以成功的。

參禪如此，念佛是如此，學教、修密、習律也是如此，都要念茲在茲的，把心弄老實，不教它好高騖遠，不要聽人說密宗好啊！就跑到

(Continued from issue #268)

In cultivating the Dharma-door of investigating Chan, you should not try to learn the details of how to investigate when you have not learned how to sit in full lotus, or even half lotus. You have not finished laying the foundation yet! To investigate Chan, you must first lay the foundation.

During the first week, set to clear the land. When you build a house, you must level the land first.

During the second week, you can drive in the stakes. Driving in the stakes requires effort--this is where you must cultivate patience and endure the pain, hunger, and cold. You must endure everything, which takes a lot of effort. Nonetheless, you must travel this path. You have to lay a good foundation and drive in good stakes. Otherwise, your house will not be sturdy; the wind will blow it down and the rain will wash it away. That is the consequence of not driving in the stakes well and not setting a good foundation.

In the third week, you can put up the beams, rafters, column bases, and columns.

In the fourth week, you can erect the walls, install doors and windows, and put up the ridgepole. That is the best way to build a house, gradually. You cannot "dig a well with one thrust of the shovel"; there is no instant success.

This holds true not only in investigating Chan, but also of being mindful of the Buddha, studying the teachings, practicing the Secret School, and delving into the Vinaya. In thought after thought, you have to train your mind to be honest and not to yearn for what is lofty. Do not run over to join the Secret School

密宗。我們人不要迷得死不開竅，食古不化。明明眼前都擺著事實，還迷頭迷腦地密密密，密來密去也不知怎麼就死了，這真是密！這不是「密」，是「迷」——糊里糊塗！

各位信佛的人，要研究真理，不要盲從。要「親近有德，遠避凶人」，凶人就是專門欺騙人；有德之人就是不欺騙人。無德的人專用奸詐手段，所以德存不住；唯獨不欺騙人的人，才能日積月累地修功立德，故其德行存在。所以你們觀察人就是從這兒著眼。不是單單在表面上看，說：「我看這人有德，是善知識。」根本沒有確實的標尺。你必須要設身處地，真正了解那人才算。末法時代，人都犯了一種通病，就是好高騖遠，以耳代目，聽人家說什麼好，就往那兒跑。跑到那兒，好不好也不知道，甚至被人騙了還不醒覺。學這種迷信財色，迷信風水，是非常可憐的。

今天從報紙上轉載大陸福建某地，有六個小孩子集體跳海自殺去成仙。這為什麼呢？就因為邪說把人迷住了，說人做壞事就要做鬼，做好事就成神仙。什麼叫好事呢？就是不怕死。在鄉下地方，小孩子天真純樸，聽了什麼也就容易入腦。說好人不怕死，死了會成仙，所以這六個小孩就要集體自殺成仙去，「以前有八仙，大概是集體自殺的，我們現在也要集體自殺成六仙，免去六道輪迴。」所以他們一起自殺想成仙。

just because you hear someone talk about how wonderful it is. We should not get so deluded that we obstinately refuse to see the truth and rigidly hold onto old ways. The facts are right in front of us, but with addled brains, we still chase after what's "secret, secret, secret" until we die not knowing what happened. That is truly secret! Actually, it is not secret, it is confusion; it is very muddled.

Buddhists should study true principles. Do not be blind followers. You should draw near virtuous people and stay away from bad people. Bad people are those who do nothing but cheat others. Virtuous people do not cheat others. People without virtue use all sorts of fraudulent means — that is why they cannot preserve their virtue. Only those who do not cheat people can store up the merit and virtue they cultivate over days and months. That is why their virtue endures. Pay attention to this when you observe people. Do not just judge by appearances and say, "That person looks virtuous; he seems to be a Good and Wise Advisor." You do not have a way to measure that. You must really get to know him thoroughly before you can make such an assessment. In this Dharma-ending Age, people have a common problem, that is, a penchant for what is lofty. We let our ears do the "seeing" for us. When we hear someone say such-and-such is good, we rush over. When we get there, we are clueless to whether it is good or not, and without realizing it, we get duped. People who follow confused belief in wealth and sex and in geomancy are very pathetic!

Today's newspaper featured an article that happened in China's Fujian province. Six children committed suicide together by jumping into the sea, hoping to become immortals. Why did they do that? They were misled by deviant talks, saying that people who do evil become ghosts, and people who do good become immortals. Moreover, what did "doing good" mean? It meant not being afraid to die. Children in rural areas are quite naive and easily believe whatever they hear. Since they were told that good people are not afraid to die and will become immortals after death, they decided to do a group suicide and become immortals. They thought, "In the past, there were Eight Immortals who probably committed suicide together. Now we can commit suicide together and become the Six Immortals and escape from the six paths of rebirth." Thence, they killed themselves, wishing to become immortals.

他們成不成仙呢？我可以證明沒有。爲什麼不成仙？因爲他們太迷了。成仙的人都很聰明的，沒有這麼愚癡，不懂真理，是非不辨的。怎麼會一起死去就成仙呢？成仙若是這麼容易，那麼大家不如快點死了，都去成仙。這真是無有是處，這種鄉愚太可憐了，盲從迷信邪說，令小孩子都失去了方向，這是很可憐的一件事。

話又說回來，爲什麼小孩子寧可死也不怕，而說要去成仙呢？這也可以說是環境壓迫而成，他們覺得人活著還不如死，做人如行屍走肉沒什麼意思，於是找個大解脫，一起去死。小孩子在他們的筆記簿上，寫「死」字寫了一千多個，天天死死死，一天到晚念死。所以這些童男童女無知，受迷信之蠱惑，而失去真正的目標和方向。

所以我們信佛的人，不應該迷信，要破除迷信。什麼是迷信？就是糊里糊塗地亂信，別人說什麼就信，信迷了。「迷信」還不打緊，最怕是「信迷」，信那迷亂顛倒的外道。有人自作聰明，真的他不信，假的他反而去信，這就是「迷中之迷」，不認識真理，拿真當假，把假當真。好像這六個小孩，本來「找死成仙」是一種虛假騙人的方法，而他們卻相信。若是教他們要修行才能成仙，恐怕他們就不相信了。所以世界上可憐的人很多，可憐的事也很多，一言難盡！

(全文完)

Well, did they become immortals? I can guarantee they did not. Why? They were too muddled. People who become immortals are very intelligent, not foolish who have no understanding of true principles and can not tell right from wrong. How could they all die together and become immortals? If becoming immortals were that easy, everyone should just hurry up to die, and become immortals. However, that is impossible. How pitiful those foolish villagers were, blindly following this deviant claim and leading their children astray. This is very pathetic.

Why did those children choose to die unafraid, saying they were going to become immortals? You could say their environment forced them to feel that life was not worth living, that it would be better to die than to be living corpses. So seeking liberation, they all went to their deaths together. The children had written the word "death" over a thousand times in their notebooks. Every day, it was "death, death, death." They kept thinking of death from morning to night. In their ignorance, those boys and girls were seduced by superstition, losing their true goal and direction.

Buddhists should not believe in superstition. You must break through superstition. What is superstition? It is being reckless and confused in your belief. You simply believe anything people say, and you end up all muddled. Being superstitious is still not that serious. What is most scary is 'believing in confusion', that you believe in the confused, upside-down teachings of externalist ways. Some people try to be clever; they do not believe in what is true but instead believe in what is false. This is a case of being confused within confusion. They do not recognize true principles. They take the true as false, and the false as true. For example, in the case of the six children, the theory that "death leads to immortality" is actually just a false claim meant to cheat people, but they believed it. If someone had told them they have to cultivate the Way before they can become immortals, they might not have believed that. In this world, there are many pathetic people and many woeful situations that we could never finish speaking of!

(The End of the Article)

## 知恩報恩

### *Recognize and Repay the Buddha's kindness*

恒是法師開示於二〇一六年十一月二十四日金輪聖寺梁皇寶懺午齋期間  
Instructional Talk by Dharma Master Heng Shr on November 24, 2016,  
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

(接上期)

Continued from issue #268)

我們的煩惱是無量無邊的。人只要有我，罪就生了。每一個人用自己自私自利的心，那就可以說苦海無量無邊。把我自己的煩惱認識清楚了，拿出智慧的寶劍，把我這個眾生的煩惱給斷了。要斷煩惱，就要學習真正的出離煩惱的方法。那法門也是無量無邊的。

沒有佛法，就好像沒有光明。沒有正法，這個世界的眾生全部都沒有希望。所以法門無量無邊。我自己要立定志向，無量無邊的法門都誓願要去學。這一種心，這一種力有多大呢？

佛道是無上的。我們在這個娑婆世界唯一一件，真正重要的事情，就是要了生死，跳出輪迴圈。這是我們在娑婆世界唯一應該做的事情，不是我們七扯八拉的弄了一大堆。所以「佛道無上誓願成」。我們如果能夠立定這四種宏誓，跟很多眾生結善緣，結正確的緣，結西方的緣。

我們怎麼樣來莊嚴我們的身相呢？我們要循規蹈矩。要守戒，

Our afflictions are endless. As long as the idea of a "self" exists, offenses spontaneously follow. If everyone uses a mind that is selfish and seeks personal advantage, there is no end to the sea of suffering. We have to clearly recognize our own afflictions and sever them with the double-edged sword of wisdom. To end afflictions, we have to study the dharma that will truly enable us to leave behind afflictions. That dharma door is likewise without bounds.

The absence of Buddhadharma is like the absence of brightness. Without proper dharma, living beings in this world are without hope. Dharma Doors are measureless. We have to set our goal and resolve to learn the immeasurable dharma-doors. Can you imagine the power of such resolve?

The Buddha Path is unsurpassed. In this Saha world the one and only great matter that's truly important is to end birth and death and to jump out of the wheel of transmigration. This is the only matter we should do in the Saha world. We should not busy ourselves with a lot of mundane tasks that keep us from accomplishing the most important one. Hence, "The Buddha Path is unsurpassed; I vow to realize it." We should firmly follow through with these Four Great Vows. We should form wholesome and proper affinities with many living beings. We should create affinities that will lead us to the Western Land.

How do we adorn our body and appearance? We should adhere to rules and regulations. We should observe and uphold the pre-

要持戒。這就是把我們的規矩，把我們自身的行為端正起來。先持身，而後持心。我們身都不能夠端正，我們怎麼會攝我們的心呢？不攝我們的心，怎麼莊嚴我們的佛性呢？所以要莊嚴我們的身相。修淨土行，淨土法門不是用說的。這是一個行門。

今天講，很多很多都要有力量。「慈悲道場力，皈依三寶力，斷疑生信力，懺悔發心力，解諸怨結自慶力，歡喜踊躍至心力，發願迴向善根力。」每一個都給它加一個力量。這個力不發出來，都是形同虛設。

這個力量怎麼能夠發出來呢？是從我們的心出來的。我們的心沒有確定好目標，沒有確定跟著這個目標去做，這個力量生不出來的。生不出來，就沒有自己受用的一份。

今天就先跟大家講這麼多。因為大家都要回家去敦倫盡分，闔家團圓。我們雖然是方外之人，可是要體恤一下在家人的辛苦。今天一點二十分我們起香。起香之後，如果大家狀況不錯，一支香就給它圓滿了。阿彌陀佛。

(全文完)

cepts, which are our rules and regulations. This way we can conduct ourselves with proper decorum. First, we regulate our body; next, we regulate our mind. If our body cannot abide by proper decorum, how can we gather in our mind? Without a collected mind, how can we adorn our Buddha nature? Therefore, we have to dignify our body and appearance. We have to cultivate the Pureland practice. The Pureland Dharma Door is not merely to be spoken. It is meant to be applied in practice.

In the repentance text we recited today, we encountered "power" in many sections, i.e., the *Power of Kindness and Compassion in the Bodhi-mandas*, the *Power of Taking Refuge in the Triple Jewel*, the *Power of Severing Doubts and Generating Faith*, the *Power of Repenting and Bringing Forth the Bodhi Mind*, the *Power of Dispelling Enmities and Unraveling Knots*, the *Power of Felicitating and Rejoicing*, the *Power of Vigor and Sincerity*, the *Power of Vowing to Transfer Merit and Virtue to the Good Roots*. Power is added to each one. Without applying power, everything is just empty talk.

How is this 'power' generated? It is generated from the bottom of our hearts. If we do not set a clear goal in our minds and we are not resolute in working towards our goals, this 'power' cannot come forth. Without this 'power', we will not be able to reap the benefits.

I will finish the talk now because all of you have to go home to get together with your family and fulfill your familial duties. Even though we monastics have left the home life, we still have to be sympathetic to the drudgery laypeople go through. We will start the first incense this afternoon at 1:20 pm. If all of you feel up to it, we will conclude the repentance ceremony in the time of one incense stick. Amitofo.

(The End of the Article)







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金輪聖寺

2020年1、2月每週法會時間表 Schedule of Weekly Events – January and February of 2020	
日期	法會
1/5 (星期日)	消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm
1/12 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
1/19 (星期日)	大悲咒 Great Compassion Mantra 8:00 am — 3:00 pm
1/26 (星期日)	消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm
2/2 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
2/9 (星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
2/16 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
2/23 (星期日)	大悲咒 Great Compassion Mantra 8:00 am — 3:00 pm

~常將有日無日，莫待無時想有時~

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