



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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## 宣公上人—修菩提道

不爭不貪不求得 不存自私自利心  
再能誠實不妄語 日久功深性自真

### *Cultivating the Bodhi Path*

Composed by Venerable Master Hsuan Hua

*Be not contentious, not greedy, nor seeking gains*

*Be without the mind of selfishness and self-benefit*

*In addition, if one can be honest and refrain from deceitful speech,*

*One's skills will deepen with time and one's nature will naturally become real.*

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# The Shurangama Sutra

*A Simple Explanation by  
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(接上期)

阿難白佛言：世尊！一切世間，十種異生，同將識心，居在身內；縱觀如來青蓮華眼，亦在佛面。我今觀此浮根四塵，祇在我面；如是識心，實居身內。

這一段文，阿難就不是直心答出來的，這是彎曲心。怎麼說呢？阿難被佛這麼一問：「心在什麼地方？眼睛在什麼地方？」啊，這時他手足無措，不知怎麼答好！但是不知怎麼答好，也就照著現在的狀況來講囉！

阿難白佛言：世尊：於是阿難對佛說：「世尊哪！」相信這時候，阿難說話的聲音是很小的，不會很大的。為什麼？他自己沒有把握，不知道是對不對。不過他就知道這麼樣子，就照這麼樣答；好像又想要說，又不敢說的這樣。你想想，當時的情景一定是這樣的！

一切世間，十種異生：這世界所有十類不同的眾生，就是胎、卵、溼、化、有色、無色、有想、無想、非有想、非無想。這是《金剛經》上說的，本來是十二類的眾生，那

(Continued from issue #270)

Ananda said to the Buddha, “World Honored One, all the ten kinds of living beings in the world alike maintain that the conscious mind dwells within the body; and as I regard the Tathagata’s blue lotus-flower eyes, they too are on the Buddha’s face. I now observe that these prominent organs, four kinds of defiling objects, are on my face, and so, too, my conscious mind actually is within my body.”

In this section of the text Ananda has not answered with a straightforward mind. He’s being evasive. When Ananda was asked by the Buddha, “Where is your mind? Where are your eyes?” he was at a loss and didn’t know what the best answer was. Still, he had to speak, so he sized up the situation.

Ananda said to the Buddha, “World Honored One.” I believe at this point Ananda was speaking in a very soft voice. Why? Because he wasn’t sure of himself. He didn’t know if he was right or not. He just guessed based on what he knew; he was hesitant, on the verge of speaking and yet not daring to do so. Think about it, the situation at that time must be that way!

All the ten kinds of living beings in the world. The ten kinds include those born from wombs, those born from eggs, those born from moisture, those born by transformation, those born having form, those born without form, those born with thought, those born without thought, those born not totally with thought, those born not totally without thought, and so

麼現在就單單講這十類異生。這在後面的文分析得很清楚，所以現在先就這麼講一講。

**同將識心，居在身內：**這十種的眾生，他的心都是在身裏邊。什麼叫「識心」？就是生滅心，就是分別心，分別計度。阿難不說他自己，而說十類眾生，因為恐怕：若是和其他眾生不同呢？所以他說：「這十類的眾生，都是這樣子嘛！不是單單我阿難一個人！」這裏邊，就包藏著一種狡辯的性質，說：「這不是誰都知道嗎？這個心就在身內嘛！」

**縱觀如來青蓮華眼，亦在佛面：**「縱觀」，就是縱目遠眺，往遠了看一看。我現在把頭抬起來望一望，詳細看看，世尊！您這青蓮華眼，也在佛的臉上。佛的眼睛生得光明修廣，很長的，好像青蓮華，所以叫「青蓮華眼」。這無形中阿難就是駁嘴，說：「這怎麼還要問我呢？這眼睛在臉上，心就在身裏邊，都現成在這兒嘛！」但是他沒敢正式公開這麼講。

阿難說是：世尊！您的青蓮華眼，也在您的面上，那我今觀此浮根四塵，祇在我面：我阿難現在觀看眼、耳、鼻、舌這四種東西，也只是在我面上。「此」，就是這個。什麼呢？眼、耳、鼻、舌這四種；它們是在外邊，在面上，很顯明的可以看見，所以叫「浮根四塵」。

**如是識心，實居身內：**我現在

forth as listed in the Vajra Sutra. Originally, there were twelve kinds of living beings. For now, we will briefly go over the ten kinds of living beings as they will be clearly explained later in the text.

“All ten kinds of living beings in the world are **alike in that they maintain that the conscious mind dwells within the body.**” The “conscious mind” is the mind subject to birth and death, the discriminating, calculating mind. Ananda doesn’t mention himself. He talks about the ten kinds of living beings. He didn’t talk about himself for fear he might somehow be different from other living beings. Therefore, he says, “All the ten kinds of living beings are like that, it’s not just I, Ananda, alone, who is that way.” There was a tone of quibbling as he implied, “After all, everyone knows that the mind is inside the body.”

“**And as I regard the Tathagata’s blue lotus-flower eyes, they too are on the Buddha’s face.**” The Thus Come One’s eyes are so bright and wide that they resemble blue lotus flowers. Ananda says, “As I gazed upward and examine closely the Thus Come One’s blue lotus-flower eyes, they are on the Buddha’s face too.” Ananda was subtly implying, “Plain as can be, the eyes are on the face and the mind is in the body. Why do you still have to ask me?” But he didn’t dare openly say that.

Ananda said, “World Honored One, your blue lotus-flower eyes are on your face. **I now observe that these prominent organs, four kinds of defiling objects, are on my face.**” The “prominent organs” refer to the eyes, ears, nose, and tongue, all of which are located on the face. They are quite distinct and visible.

“**And so, too, my conscious mind actually is within my body.**” As I now think about it further, my discriminating conscious mind which can differentiate

再想一想，我這個分別的識心，能知道好醜善惡的識心，實實在在地，是住在我的身裏邊。這是阿難這麼樣答覆佛所問。

佛告阿難：汝今現坐如來講堂，觀祇陀林，今何所在？世尊！此大重閣清淨講堂，在給孤園，今祇陀林，實在堂外。

佛告阿難：佛聽阿難說他的心在身裏邊，眼睛就在面上。佛先不答覆他這個問題，又問阿難，汝今現坐如來講堂，觀祇陀林，今何所在：你現在在佛的講堂裏坐著，你看一看戰勝太子這個樹林子，現在在什麼地方啊？佛不答覆他「心在內」對不對，反而又來徵問他，這是佛設的問難，來更正阿難的思想。

阿難聽佛這樣問他，就答覆了。世尊！此大重閣清淨講堂，在給孤園：重樓曰閣，就是在房裏頭再加上一層；廣東話叫「閣仔」，正式的文言，就叫「重閣」。這棟大的重樓，這麼乾淨的大講堂，在給孤獨長者這座園子裏邊。今祇陀林，實在堂外：現在您所說祇陀太子這樹林子，確實在這講堂的外邊。

阿難！汝今堂中，先何所見？世尊！我在堂中，先見如來，次觀大眾；如是外望，方矚林園。

釋迦牟尼佛聽見阿難說，他的浮根四塵——眼、耳、鼻、舌這四根，生出色、聲、香、味這四塵，

pleasant from unpleasant, good from bad, is actually in my body.” That is how Ananda answered the Buddha’s question.

**The Buddha said to Ananda, “You are now sitting in the Tathagata’s lecture hall looking at the Jeta Grove. Where is it at present?”**

**“World Honored One, this great many-storied pure lecture hall is in the Garden of the Benefactor of the Solitary. At present, the Jeta Grove is in fact outside the hall.”**

**The Buddha said to Ananda:** After having heard Ananda’s answer that his mind was in his body and his eyes were on his face, the Buddha initially did not make any direct reply. Instead, the Buddha asked Ananda, **“You are now sitting in the Tathagata’s lecture hall looking at the Jeta Grove. As you look at Prince War Victor’s grove, where is it at present?”** The Buddha didn’t give any indication whether the mind is indeed inside or outside. He just fired another challenging question back at Ananda in order to correct Ananda’s thought process.

Ananda answered the Buddha, **“World Honored One, this great many-storied pure lecture hall is in the Garden of the Benefactor of the Solitary.** The character 「閣」 means many-storied; it’s having a story added inside a story of a building. In Cantonese, it’s called 「閣仔」. The Buddha’s large, pure and clean lecture hall is in the garden of the Elder Anathapindaka. **At present the Jeta Grove is in fact outside the hall.** The pure lecture hall, the place where we all are, is in the Garden. Prince Jeta’s grove is actually outside the hall.”

**“Ananda, as you are now in the hall, what do you see first?”**

**“World Honored One, here in the hall I first see the Tathagata, next I see the great assembly, and from there, as I gaze outward, I see the grove and garden.”**

Shakyamuni Buddha heard Ananda say his external organs - eyes, ears, nose, tongue, and the four defiling objects - forms, sounds,

就在面上，證明他這個識心在身裏邊。佛就問他：「你現在坐在這講堂裏邊，那祇陀林在什麼地方？」阿難就答覆佛：「這個清淨講堂——我們大家住的這棟樓閣，在給孤獨園裏邊；祇陀太子這個林，是在講堂外邊。」

阿難！汝今堂中，先何所見：佛就又對他說：「你現在在這堂裏邊，首先看見什麼？」這是問他，因為他說心在身內。

世尊！我在堂中，先見如來，次觀大眾；如是外望，方矚林園：阿難就答覆佛：「我在這講堂裏邊，首先看見的就是佛——世尊您！其次我又看見大菩薩、大阿羅漢這些聽眾。我像這樣地看，先看裏邊，然後再向外邊一看，才看見外邊這個祇陀林和給孤獨園。」  
「矚」，是望，也就是看見。

阿難！汝矚林園，因何有見？世尊！此大講堂，戶牖開豁，故我在堂，得遠瞻見。

阿難！汝矚林園，因何有見：佛問阿難：「你見這祇陀林和給孤獨園，是怎麼看見的？為什麼你看見？你說！」這好像佛一趟比一趟不講道理，但是這裏頭有深意啊！我們若往深的一研究，就知道了。

世尊！此大講堂，戶牖開豁，故我在堂，得遠瞻見：阿難又答覆佛說：「這大講堂，因為門也開著，窗也開著，所以我在堂裏邊，就看見外邊的東西——看見這祇陀林和給孤獨園。」「戶」，就是門；

smells, tastes, are located on his face, while his conscious mind is in his body. Then the Buddha asked Ananda, “As you are now seated inside the lecture hall, where is the Jeta Grove?” Ananda replied, “This clean and pure lecture hall – this many-storied structure where we dwell, is in the garden of the Elder Anathapindaka. The prince’s Jeta Grove is outside of the lecture hall.”

Now the Buddha asked, “**Ananda, as you are now in the hall, what do you see first?**” Ananda has said his mind was in his body, and so the Buddha asked him what he saw first when he was in the hall.

“**World Honored One, here in the hall I first see the Tathagata.**” Ananda replied, “Inside this lecture hall, the first I see is the Buddha, it’s You, World Honored One.”

“**Next I see the great assembly.**” Next, I see the great Bodhisattvas and the great Arhats in the audience. **And from there, as I gaze outward, I see the grove and garden.** I see the Jeta Grove and the Garden of the Benefactor of Orphans and the Solitary.”

“**Ananda, why it is you are able to see the grove and the garden as you look at them?**”  
“**World Honored One, since the doors and windows of this great lecture hall have been open wide, I can be in the hall and see into the distance.**”

The Buddha continued, “**Ananda, why it is you are able to see the grove and the garden as you look at them?** How can you see them? What’s the reason you are able to see them?” It seems like the Buddha is getting more unreasonable with each question he asked Ananda. Yet, within the Buddha’s words lies profound meaning. As we investigate more deeply, you will come to realize it.

“**World Honored One, since the doors and windows of this great lecture hall have been open wide, I can be in the hall and see into the distance.**” From inside I can see the Jeta Grove and the Garden of the Benefactor of Orphans

「牖」，是窗。「開」，是開開；  
「豁」，就是豁然通達。

佛告阿難：如汝所言，身在講堂，  
戶牖開豁，遠矚園林。亦有眾生，  
在此堂中，不見如來，見堂外者？  
阿難答言：世尊！在堂不見如來，  
能見林泉，無有是處！

這一段，就是佛設一個問答，  
來反問阿難。佛告阿難：如汝所  
言，身在講堂，戶牖開豁，遠矚林  
園：佛告訴阿難，假如就像你所說  
的這樣，這個身子在講堂裏邊，因  
為門、窗都開著，才能看見外面的  
祇陀林和給孤獨園。亦有眾生，在  
此堂中，不見如來，見堂外者：也  
有一種的眾生，他在這講堂裏邊，  
看不見如來，單單就見到堂外邊這  
林園，有沒有這麼個道理呢？「亦  
有」，就是也有。

阿難答言：世尊！在堂不見  
如來，能見林泉，無有是處：阿難  
就回答：「如果有人在這堂裏邊，  
看不見世尊，而單單見堂外邊的樹  
林子和泉井，沒有這樣子的，不會  
的！他若身在堂裏邊，一定就會看  
見佛的。看不見佛而能看外邊，這  
是不對的，沒有這個道理。」這很  
決定地就答覆了！

阿難！汝亦如是！汝之心靈，一切  
明了。若汝現前所明了心，實在身  
內，爾時先合了知內身。頗有眾生，  
先見身中，後觀外物？縱不能見心  
肝脾胃，爪生髮長，筋轉脈搖，誠  
合明了，如何不知？必不內知，云  
何知外？

and the Solitary.”The character 「戶」 means  
door; 「牖」 means window; 「開」 means to open;  
「豁」 means suddenly everything is open up  
and accessible.

**The Buddha said to Ananda, “It is as you say. When one is in the lecture hall and the doors and windows are open wide, one can see far into the garden and grove. Could there be someone in the hall who does not see the Tathagata and yet sees outside the hall?”**  
**Ananda answered: “World Honored One! To be in the hall and not see the Tathagata, and yet see the grove and fountains is impossible!”**

In this section of text, the Buddha sets up a question to ask Ananda. **The Buddha said to Ananda, “It is as you say. When one is in the lecture hall and the doors and windows are open wide, one can see far into the garden and grove. You are absolutely right. You are inside now and yet you can see the Jeta Grove and the Garden of Anathapindaka. Could there be someone in the hall who does not see the Tathagata and yet sees outside the hall? Could there be a living being who doesn’t see the Thus Come One, but sees only the grove and garden outside the hall? Is this possible?”** the Buddha asked.

**Ananda answered, “World Honored One! To be in the hall and not see the Tathagata, and yet see the grove and fountains is impossible! If someone were inside,”** Ananda says, “he certainly would be able to see the Buddha. There’s no way he could see what’s outside the hall and not see the Buddha, who’s inside the hall.” Ananda’s answer was very decisive.

“Ananda, you are like that too. “Your mind is capable of understanding everything thoroughly. Now if your present mind, which thoroughly understands everything, were in your body, then you should be aware first of what is inside your body. Can there be living beings who first see inside their bodies before they observe things outside?”

阿難！汝亦如是：阿難這樣答，說這不對的。佛就告訴他：「阿難！你就是這樣！你就像這個眾生，在這堂裏邊看不見佛，只看到外邊。」佛說「汝亦如是」，就因為知道阿難還沒領會到真心的本體是什麼樣子，還是在妄想心、識心上用功夫呢！所以佛就又說這一段文。

汝之心靈，一切明了：你的心靈，一切都明了。說「人為萬物之靈」，這心為人的萬物之靈；「汝之心靈」這個「心靈」，還是那個識心。若汝現前所明了心，實在身內：假如你現在所明了的這個心，你說它實實在在，在身內的話。爾時先合了知內身：這個時候，你應該知道你身子裏邊怎麼樣。「內身」，就是身內，身子裏邊。頗有眾生，先見身中，後觀外物：「頗有」，就是能不能有。什麼樣呢？有沒有這樣的眾生，先看身裏邊的東西，然後再看外邊的東西呢？這又問阿難了。

(下期待續)

“Ananda, you are like that too,” the Buddha replied. Ananda said it was impossible to be inside and not see the Buddha inside, and the Buddha proceeds to tell Ananda that Ananda himself is just like someone inside the hall who can’t see the Buddha and can only see outside the hall. The Buddha knew that Ananda had not yet understood, and that he still did not know what the basic substance of the true mind is like. He was still adroitly making use of his false-thinking mind, his conscious mind. So the Buddha continues his explanation:

“Your mind is capable of understanding everything thoroughly.” It is said that people are the most capable among a myriad of things, and that of all their attributes their minds are the most capable. However, **your mind which is capable of understanding thoroughly** refers only to the conscious mind. **Now if your present mind, which thoroughly understands everything, were in your body, then you should be aware first of what is inside your body.** The Buddha argues that if Ananda’s mind is really inside his body, as Ananda says, then he ought to be able to know first of all what the inside of his body is like, in the same way that someone inside the lecture hall is able to see the people inside. “**But can there be living beings who first see inside their bodies before they observe things outside?**” the Buddha asks.

(To be continued ...)

(上承自第13頁)

(Continuing from page 13)

「意」就是分別心，也就是第六意識。「心」不單有分別，而且又妄想紛飛。至於六識，可以說是一種知覺性，就是從六根：眼耳鼻舌身意，發出見聞嗅嚐覺知。人造罪業也是在六根門頭，修行也是在六根門頭。若能不被外邊境界所轉，那就是修行；若被外邊境界轉，就是墮落。

(全文完)

‘Intent’ is the discriminating mind, the sixth type of consciousness. Not only does the ‘mind’ make discriminations, it is full of idle thoughts. The six consciousness can be said to be a perceptive nature. That is, from the six sense organs--eyes, ears, nose, tongue, body, and intent--the functions of seeing, hearing, smelling, tasting, feeling, and knowing arises. When people commit offenses, they do it with the six sense organs. Likewise, cultivating the Way starts with the six sense organs. Unperturbed by external states is cultivating the Way. Effectuated by external states is the downfall.

(The End of the Article)

# *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)

第四是「消釋名題」。什麼叫「消」，也就是把文意解釋清楚。消釋名題——解釋這部經的名字，這名字是「地藏菩薩本願經」，也就是以地藏菩薩的名號作這部經的名字。地藏菩薩是個人。本願，是屬於法。這部經在七種立題裡邊是屬於人法立題。法，也就是一種業。本願就是他本來的行業——過去生中的行為和所造的「業」(karma)。

為什麼叫「地藏」呢？因為地能生長萬物。「藏」是寶藏，一切的寶藏都在地裏邊。這個藏也可以說是藏起來，藏起來就是隱藏起來，一切寶藏萬物，一切的東西，都可以在地裏埋藏起來。而這一位菩薩，就像大地一樣，能生長一切的萬物。又有無量無邊這麼多寶藏，在地裏邊，任人去發掘；誰要是相信這一位菩薩，就可以得到其中的寶藏。這個寶藏要什麼都有什麼；名貴的如：鑽石、金、銀、琉璃、玻璃、碑磬，無所不具，什麼都有的。如果你得到一塊大鑽石，有三百磅那麼重，那就成了世界第一大富翁了。我方才說三百磅，很

(Continued from issue #270)

Fourth, an Explanation of the Title. Xiao 「消」 as in ["to extinguish"]. What does the word xiao 「消」 mean? It means to explain clearly the meaning of the text. Therefore—an explanation of the title of the Sutra: Sutra of the Past Vows of Earth Store [Ksitigarbha] Bodhisattva.

The Sutra incorporates Earth Store Bodhisattva's name in its title, which refers to a person, and "Past Vows" denotes dharma—therefore, in the Seven Categories of Sutra Titles, this Sutra belongs to the category of "Titles Consisting of Person and Dharma." "Dharma" is just a kind of karma; "Past Vows" refers to his fundamental activity karma — deeds and karma created in his past lives.

Why the name "Earth Store"? "Earth" nurtures the growth of all things, and "Store" refers to treasure troves—all the treasure troves are in the ground. "Store" also has the meaning "to keep hidden". All the treasure troves are hidden from view, under the ground. Like the great earth, this Bodhisattva is able to make the myriad things grow. Like the great earth, he has endless, boundless treasure troves for people to uncover. Those who believe in this Bodhisattva will be able to obtain the treasures. Anything you can think of can be found in these treasure troves, and there is something to suit everyone's fancy: all the precious diamonds, gold, silver, lapis lazuli, crystal, mother-of-pearl, to name a few. If, say, you come into possession of a big, three-hundred-pound diamond, that should make you the world's richest person. I made some people laugh when I said "three-hundred-pound." They thought that was way too big. In fact, that is still "way too



多人都笑了，他們認為是太大；其實這是最小的一塊，太大的那個，簡直是你拿不動的。因為具足上列種種美德，所以這位菩薩叫「地藏」。

菩薩是梵語，翻成中文是「有感覺」，眾生裡邊一個覺悟的人。有可翻「覺有情」，自己覺悟後，再以自己的覺悟的道理，令其他眾生也覺悟。這就是自覺覺他，自己覺悟了，也願一切眾生覺悟；又可以說是自利利他，自己有大智慧，也願一切眾生有大智慧，有了大智慧，就不顛倒了。

「本願」不是現在的願，而是他從本以來就發的這個願。從本以來是什麼時候呢？是無量劫以前，他就發這個願，過去生中的願力，這叫本願。這就好像十二部經中講的「本事」，本事就是指過去生中的事。現在這地藏王菩薩本願，就是他過去生中所發的願，不是現在發的願，現在他已經履行他的願。他發什麼願呢？他說：

地獄不空，誓不成佛；  
眾生度盡，方證菩提。

什麼時候，所有的地獄不空，他就成佛；地獄要是完全空了，他才成佛。你們想一想，這個願力有多大？地藏王菩薩說：「我在地獄裏，接引一切的餓鬼，這些餓鬼一天沒有離苦得樂，我就一天不成佛；必須要地獄的餓鬼，完全都得到解脫了，離苦得樂，然後我才成佛。」

small"—the smallest of all, because the one that is "way too big" is practically too heavy for you to even pick up. This Bodhisattva is replete with all these gracious virtues, thus the name "Earth Store."

The word Bodhisattva is Sanskrit. It is translated into Chinese as "an enlightened sentient being"—an enlightened one among living beings. It can also be translated as "to enlighten sentient beings"—leading others to enlightenment with the principles that oneself has become enlightened to. In other words, it is "the enlightened one enlightening others"—one who has become enlightened and wishes for all living beings to become enlightened. Put another way, it is "the benefited one benefiting others"—one who has attained great wisdom, and wishes for all living beings to attain great wisdom. With great wisdom, there will be no more upside down thinking.

"Past Vows" refers not to vows made in the present but the ones he had made since the origin. Since the origin—when was that? It was countless eons ago when he made those vows. The power of vows from lives past is called "past vows." Similar to the Events of the Past Lives—one of the Twelve Divisions of Sutras—which are accounts of events in lives past. Here, the past vows of Earth Store Bodhisattva are the vows he made in his past lives—not at the present, because by now he has already fulfilled his vows. What were the vows he made? He vowed:

*Until the hells are empty  
I vow to forgo Buddhahood;  
When all beings are saved  
will I then certify to Bodhi.*

For as long as the hells are not yet empty, he will hold off on becoming a Buddha; only when the hells are completely empty will he become a Buddha. Can you imagine how great that vow-power is? Earth Store Bodhisattva says, "I will be in the hells to receive and guide all the hungry ghosts. For each day that they have not gained deliverance from suffering to bliss, I will hold off on Buddhahood. The hungry ghosts in the hells must completely gain deliverance, leave suffering, and attain bliss, and then I will become a Buddha.

我們想一想，眾生造業是無盡的，煩惱也是無盡，那麼地獄怎麼會有窮盡的時候呢？除非眾生煩惱斷了，業障消了，然後地獄才會空。可是我們眾生的業障不能消，煩惱不能斷，地獄又怎會空呢？

而地藏菩薩發這種願，這個願力按照我們現在科學家、哲學家來評觀，是不是最愚癡的一種行為？最愚癡的一種思想呢？為什麼說最愚癡的一種行為和思想？因為他這樣想而發於行，有了行為表現。可是這一種思想和行為，是不是太笨了？為什麼太笨呢？這根本就是辦不到的事情，地獄根本也不會空。那麼，地藏王菩薩不是永遠都沒有成佛的機會了嗎？不是，這不是最愚癡的一種思想和行為，這是最慈悲的一種行為、一種思想，也是最孝順的一種思想和行為。

為什麼說是最孝順的一種思想和行為呢？因為地藏王菩薩觀察他的母親墮到地獄裏去，受了很大的苦，所以他要求佛超度他的母親。地藏王菩薩究竟是誰呢？就是摩訶目犍連尊者，他在地獄裏做菩薩。為什麼他要在地獄裏做菩薩？因為他感覺到他母親受這樣的苦，就想到「老吾老以及人之老」這個問題，「如果我母親受這樣的苦，天下人的母親都會受這樣的苦。」所以他以「沒有分別」的這種平等的孝道，要度脫地獄的一切眾生離苦得樂。地藏王菩薩的願是這樣，他的願力要是講起來，是講不完的。

Let's think that over. The karma living beings create is endless and so are their afflictions. Then how could the hells ever come to an end? Only when living beings' afflictions are cutoff and their karmic obstructions eradicated will the hells then be empty. Yet, as living beings' karmic obstructions cannot be eradicated and our afflictions cannot be ended, how will the hells ever be empty?

From the standpoint of contemporary scientists and philosophers, won't they deem the vows that Earth Store Bodhisattva made as the most foolish of conduct and notions? Why do I say "the most foolish of conduct and notions"? First, he had the notion that he put into action and which manifested in his conduct. However, isn't this kind of conduct and notions way too foolish? Why? This is improbable to happen. Basically, the hells can never be empty. Being so, Earth Store Bodhisattva stands no chance to ever become a Buddha, right? No, it is not the most foolish kind of conduct and notions. It is the kindest, most compassionate type of conduct and notions—and also the most filial.

Why do I say that? In his contemplation, Earth Store Bodhisattva perceived that his mother had fallen into the hells and had undergone great suffering, and he beseeched the Buddha to help take his mother across. Who is Earth Store Bodhisattva, really? He is the Venerable Mahamaudgalayana, and he serves as a Bodhisattva in the hells. Why would he want to do that? He felt the pain his mother underwent in the hells, and reflected on "extending filiality for one's elders to others' elders." "If my mom went through such sufferings, others' moms could also be undergoing the same sufferings," he thought. Therefore, with a filiality that is equal, level and indiscriminating, he sought to rescue all hell beings and deliver them from suffering to bliss. That is what Earth Store Bodhisattva's vows are about. If we are to discuss his vow power, it will be endless.

那麼現在再講一講「地」字。「地」有十種的意思，但這十種的意思，也無法講完「地」的功能，不過我講一個大概。第一個意思是「廣大」。你看地是不是廣大？有人說：「法師你不要講了，這地廣大的意思，人人都知道，你何必要講？」人人都知道，我更應該講，讓大家知道得更多一點。第二個意思是「眾生依」。所有的眾生，都依靠地而生。你說！哪一個眾生不是在地上活著？沒有在虛空裏頭活著的。第三個意思，「地無好惡」。地沒有所好，也沒有所惡，它不會選擇地說：「哦！你這個眾生，我叫你在這個地方；那個眾生，我不要你。」沒有的，無論是好的眾生、壞的眾生、善的眾生、惡的眾生；老虎也在這個地上，梅花鹿也在這個地上，仙猴也在這個地上，所有的東西都在這個地上，依靠這個地。並且它還不生一種好的心，也沒有一種惡的心。有人說：「那我懂，這個地根本沒有知覺。」你知道它沒有知覺嗎？地的知覺，不是我們的知覺所能知道的；地也有它的知覺，地，也是眾生之一。

第四是什麼呢？「受大雨」。天降下再大的雨，它也能承受。第五生草木。第六是「種所依倚」。種就是種子，一切的種子，也都埋在這個地裏頭。第七呢這個本來應該不講的，講了，你們人人都想去取寶，第七就是「生眾寶」。地裏頭有很多寶貝。第八「產諸藥」。一切的藥品都是從地裏頭產生出來的。第九是「風吹不動」。這個地，風是吹不動的，再大的颶風，

Now, let us go over the word "Earth." It has ten designations, and though the ten still cannot cover all its functions, I will give a general idea.

First, *Vast and Great*: Do you see that the earth is vast and great? Some of you are saying, "Dharma Master, you may skip that one. We all know it's vast and great. Why bother?" Because everyone knows that, I find it even more important to bring it up to your attention.

Second, *Relied upon by Living Beings*: All living beings rely on earth to sustain life. Do you know of any living being that does not? Surely none lives in empty space.

Third, *Not Given to Likes and Dislikes*: The earth has no likes or dislikes. It does not pick and choose, dictating, "You! Stay here. That living being there, I don't want you." No way. All living beings - good, bad, wholesome, and evil, together with tigers, sila deer, monkeys and everything else all live and rely on the earth. The earth is not given to preferences or biases. Some people might claim, "Oh, I know! The earth simply has no awareness. It's insensate." Do you know for sure that it has no awareness? The earth's awareness and perception is beyond the scope of our awareness and perception. The earth has its awareness; it is also one of the living beings.

Fourth, *Acceptant of Great Rains*: It can withstand the most forbidding of downpours.

Fifth, *Bringing Forth Vegetation*.

Sixth, *A Repository for Seeds*: All the seeds are buried underground.

Seventh, *Bearing Many Treasures*: There are many valuables in the ground. Originally, the seventh was not going to be discussed because once discussed, you people will all think of going after the treasures.

Eight, *Yielding Various Medicines*: All medicines are produced from the earth.

Ninth, *Unmoved by Blowing Winds*: Not even the gustiest of winds, not even hurricanes,

也不能把地吹動。地震呢？那不是風吹的。第十是「獅子吼不驚」。獅子一吼，什麼都怕，但是地不驚。地有這十種的意思，所以地藏王菩薩就用地來代表他的名字。

這部經的名字是以人法為名，地藏菩薩是人，本願是法。這個本，就是根本，也就是本來，本來和根本就是「以前」的意思。表示這是地藏菩薩以前所發的願。他在無量劫以前，生生世世都發願盡孝道，孝順父母，為父母捨棄自己的生命，去救度父母，這是地藏王菩薩的願力。這個「經」字講過很多次了，不過在每一個講經法會，都應該講一講。為什麼呢？聽過經的，雖然明白這個道理；沒有聽過經的人，對於這個道理還不清楚，所以不妨重覆再說一下。有聽過經的人，對於這個道理還不清楚，所以不妨重覆再說一下。

「經」者，「徑」也。徑，就是徑路，修行的一條徑路；這條徑路是人人可以從這條路走的。你想要成佛，必須要經過這條路，所以這條路就是成佛的道路，因此說經者，徑也。「經」又有繩墨的意思。什麼叫繩墨呢？好像中國的木匠有一個墨斗，線放在裏面，要畫直線時，這一條線拉出來，用手一彈，就有一條黑的直線畫出來，這叫繩墨。經就如繩墨，可以幫助我們分辨邪正。「經」也有結鬘的意思。結鬘就是用一條線，穿著一朵一朵的花，成為一串；而經把義理貫串起來，就如同結鬘一樣。

(下期待續)

can move the earth. What about earthquakes? They are not caused by movement of winds.

Ten, *Undaunted by the Lions' Roars*: When the lions roar, all creatures are scared, but the earth does not flinch. In light of these ten designations, Earth Store Bodhisattva takes the earth to represent his name.

This Sutra bases its title on a person and a dharma, with "Earth Store Bodhisattva" being the person and his "past vows" the dharma. The Chinese word for "past" is 本 *ben* as in foundation or origin—both suggest "the past" and indicate that these were the vows Earth Store Bodhisattva made previously. Previously—countless eons ago—in life after life he constantly made these vows to perfect his filiality, to serve his parents with filial devotion, and to save and take them across at the expense of his own life—such was Earth Store Bodhisattva's vow-power. I have explained the term "sutra" on many previous occasions, but it helps to go over it in every sutra lecture. Some of you learned it from prior lectures, yet others have not been to one until now and are not clear about its principles.

"Sutras" offer a "path" for cultivation which everyone may walk on. If you wish to become a Buddha, you must take this route. This is the way to Buddhahood. Therefore, "Sutra" means "path." It also has the meaning of the carpenter's chalk line, or in China, the carpenter's ink line. The carpenter snaps the line he pulls out of the ink pad to mark a straight black line. By the same token, Sutras help us tell the proper from the deviant. Moreover, "Sutra" has the meaning of "garland" as Sutras string together principles like flowers in a garland.

(To be continued ...)

## 性、識、意、心

### *The Nature, Consciousness, Intent, and Mind*

宣公上人開示

Instructional talk given by Venerable Master Hua

**不被外境轉，就是修行；被外境轉，就是墮落。**

問：「性、識、意、心，有什麼分別？」

答：小孩子剛生出來時，活活潑潑的，無人、無我、無眾生、無壽者，這時可說是「性」。一知道吃奶了，「識」就增加。吃奶之後，又懂得穿衣服，不穿就會冷，不穿就覺得羞恥；知道飢渴寒暑，這就是「意」了。等到長大，想要這個，想要那個，這就是有「心」了。本來這是四種心，可是也可說是一個，互相有連帶關係，不可分開，是同一家。雖說有四個名詞，但是它本性是一樣的，它根本的罪魁就是「業」。

再擴大來說，什麼叫「佛」？我們的「性」叫佛。什麼叫神？「識」是神。「意」是分別心，「心」是盡打妄想。再說，「性」本是圓陀陀、光灼灼，無人、無我，不落二三。但一有「識」，就落二落三，有所分別。「意」也是有分別，又叫第六識，比較混濁。而第七、第八識則比較清淨。識有八種，眼、耳、鼻、舌、身、意六識，加第七、第八識。識本非有八識，而是名詞上有八個，但總機關是一，而有八個崗位。雖然有八個崗位，可是都由識來支配控制，八而一，一而八；八不礙一，一不礙八。從一可生八，從八又可回到一，這是識。

(下轉至第7頁)

**Unperturbed by external states is cultivating the Way. Effectuated by external states is downfall.**

Q: What are the differences between the nature, the consciousness, the intent, and the mind?

A: Newborn babies are lively and vivacious. With no concept of self, others, living beings, or a life span, what they have is the 'nature'. Once they start to nurse, their 'consciousness' increases. After learning to nurse, they learn to wear clothes. Without clothes, they feel cold and embarrassed. They become aware of hunger, thirst, cold, and heat. That is the 'intent'. When they grow up, they start wanting this and that. That is the 'mind'. Originally, these are the four kinds of minds, but they can be grouped as one since they are interrelated and inseparable. They belong to the same family. Although there are four names, their fundamental nature is the same. Their basic defiled cause is "karma."

To expand on this, what is the "Buddha"? Our 'nature' is the Buddha. What is the 'spirit'? 'Consciousness' is the spirit. 'Intent' is the discriminating mind. 'Mind' is what constantly engages in idle thinking. Furthermore, 'nature' is originally perfect and bright, with no concept of self or others, and not falling into a second or third level of truth. As soon as there is 'consciousness', one falls into a second or third level of truth, and discriminations arise. 'Intent' also has discriminations. It is also called the sixth consciousness, which is relatively turbid. The seventh and eighth consciousnesses are comparatively more pure. There are eight kinds of consciousness: the *six consciousnesses* consist of eyes, ears, nose, tongue, body, and intent, the *seventh consciousness* and the *eighth consciousness*. Fundamentally, consciousness is not of eight kinds, although there are eight different names. We could say that there is one headquarter with eight stations. Although there are eight stations, they are controlled by one headquarter. The eight are one, and the one is eight. The eight doesn't hinder the one, and the one doesn't hinder the eight. The one can give rise to the eight; the eight can converge to the one. That is the consciousness.

(Continuation in Page 7)

## 衆生三醉醒無秋

*Beings are made drunk by the three poisons and  
they know not when they'll wake up*

恒是法師開示於二〇一六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 Shr on November 25, 2016,  
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

(接上期)

今天唱這個讚，我就想到了給孤獨長者。如果不是給孤獨長者來供養世尊，有這樣莊嚴的、清淨的說法處——祇樹給孤獨園。若世尊只在天上十八世界說法，我們人道的眾生就沒有辦法遇聞了。所以要非常地感謝給孤獨長者。

常常很慶幸得到我們的人身，五官也端正，也有善根，也在中國生活，懂中文，所以可以讀佛經。又遇到明眼的大善之士，有這麼好的道場。什麼好的都給我們遇上了。但是轉不轉我們自己的念呢？要不要正我們自己的心呢？自己要不要發真正的願呢？這個願要不要落地生根，長出一種力量呢？這些是我們自己的工作。

做人很不容易。做人很難成功。因為不知道佛法，我們是善惡夾雜，甚至是惡多善少。我們自己學習佛法的人，我們在一個念頭裡面，到底是怎麼樣一個內涵呢？我們一天的想法裡面，善多呢？還是惡多呢？恐怕我們都來不及去想。也來不及去發現。每一個念就是一個生死。這個自己信得過嗎？相信這個念念的生死，不是別人給我們的。劇本都是自己

(Continued from issue #270)

Today while chanting the praise, I thought about the Elderly Benefactor of Orphans and the Solitary. If he had not offered the World Honored One the Garden of the Benefactor of Orphans and the Solitary as an adorned and pure place for speaking the dharma, and if the World Honored One had only spoken the dharma in the eighteen realms of the heaven above, then we livings in the human realm would not have been able to encounter the dharma. Therefore we have to be very grateful to the Elderly Benefactor of Orphans and the Solitary.

I always rejoice that we are born as human beings, are replete with five flawless sense organs, have good roots, live in China, and are well-versed in Chinese so as to be able to study the Buddhist sutras. On top of that, we encountered a bright eye good and wise adviser and we have such a superb Way Place. By far, we have come by everything good and wholesome. Now, are we going to turn, redress, and rectify our thought processes? Are we going to make true and proper vows so that the vows can sprout, take root, and materialize into potential for realizing Bodhi? These are the things each of us has to do.

It's not easy to be a human. It is very difficult to be a human successfully. Not knowing Buddhadharma, our thoughts and actions are an admixture of good and evil, with the evil outnumbering the good. For those of us who are studying Buddhadharma, do we know what constitutes every single thought that arises in our mind? In the span of a day, what do we have more - good thoughts or evil thoughts? I'm afraid we don't even have the time to think about them or to discern those thoughts. The production and cessation of every single thought correspond to one cycle of birth and death. Can we trust our own thoughts? I believe the continuous cycle of birth and death in our waves of

編的。現在自編，自導，又自演。所以做人很難。我們不會做人。

如果懂得做人，我們就容易學習佛法。如果沒有正法的道場，在正法的道場裡面，大家不能夠真正實行正法，這道場對我們也是沒有用的。因為不是法的問題，是我們心的問題。明眼的大善之士給我們遇到了，也沒有用的。因為我們不聽他的教化。他的教化是要我們，違背我們的貪嗔癡，要隨順我們的戒定慧；要熄滅我們的貪嗔癡，要起修我們的戒定慧。但是我們都不是這麼做。

所以做人容易嗎？糊糊塗塗地做一個人，將來隨業受報。這個很容易。想要逆流而上，做一個光明正大的人，很難。

上人說：「眾生三醉醒無秋」一個醉倒的醉漢怎麼能夠醒過來呢？上人這麼辛苦造建道場，說：「法場處處，利益眾生。」，每一個月奔奔波波地，都要來一次洛杉磯，再辛苦也都說法。把法留下來給我們。那我們這一些法子、法孫都要捫心自問，對不對得起上人？對不對得起我們的良知、良能呢？

看到給孤獨長者這樣真誠、懇切的供養世尊，令世尊可以在這娑婆世界說法、渡化我們，我感到非常地感動。阿彌陀佛。

(全文完)

thoughts did not come from others. We wrote the scripts. Now we are acting out the script we had written, under our own direction. Therefore it's very difficult to be a human. We don't know how to be a human.

If we know how to be a human, it will be easy for us to learn Buddhadharma. In the Way Place of proper dharma, if we cannot truly commit to the practice of proper dharma, then the Way Place will be of no use to us, just as if it is non-existent. Why? The problem is not with the dharma; the problem is with our own mind. Even if we had encountered a bright eye good and wise adviser, it will be useless because we do not listen to his teachings, i.e., to turn against our greed, anger, and delusion; to obey our sila, samadhi, and wisdom; to expunge our greed, anger, and delusion; to cultivate our sila, samadhi, and wisdom. Unfortunately, these are not what we do.

So is it easy to be a human? It is easy to be a muddled one riding the karmic waves and undergoing retributions. However, to go against the current and be a bright and righteous person is difficult.

The Venerable Master said, "Beings are made drunk by the three poisons and they know not when they'll wake up" How can an inebriated person awaken from his drunken stupor? The Venerable Master, toiling tirelessly establishing Way Places, said, "The more Way Places of dharma, the more living beings will be benefited." Even with a hectic schedule, the Venerable Master committed to come to Los Angeles once a month regardless. No matter how exhausted he is, the Venerable Master would speak dharma and bequeath the dharma to us. Those of us who are disciples of the Venerable Master, whether during the Venerable Master's time or after his nirvana, have to retrospect and ask ourselves, what have we done to repay the Venerable Master's kindness? Are we battling with our conscience over our own thoughts and actions?

Reflecting on how the Elderly Benefactor of Orphans and the Solitary, so genuinely and sincerely made such magnificent offering to the World Honored One so that the World Honored One could speak dharma to cross over and transform us living beings in the Saha world, I feel extremely moved. Amitofo.

(The End of the Article)



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金輪聖寺

2020年5、6月每週法會時間表 Schedule of Weekly Events – May and June of 2020	
日期	法會
5/3 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
5/10 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
5/17 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
5/24 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
5/31 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
6/7 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
6/14 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
6/21 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
6/28 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today

～常將有日無日，莫待無時想有時～  
*Always think of the day as if there is no tomorrow.  
Do not wait until there is no time and try to find time.*