



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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宣公上人—說而未說

說法偈

佛法妙理本無說 覺後一字更嫌多  
惟因眾生迷障重 善巧方便來說說

*Spoken and Yet Unspoken*

Composed by Venerable Master Hsuan Hua

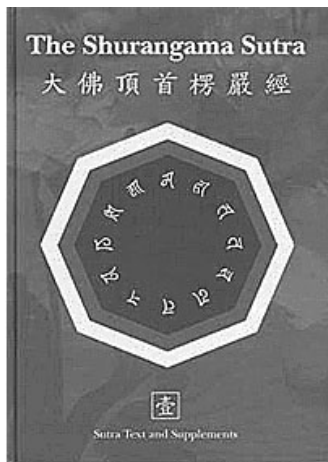
The Gatha of Speaking Dharma

*The Buddhadharma's wondrous principles are basically unspeakable.  
After enlightenment, even one word is too many.  
Only because of living beings' heavy confusion,  
That they are spoken as skillful expedients.*

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# The Shurangama Sutra

A Simple Explanation by  
Venerable Master Hsuan Hua

大佛頂首楞嚴經淺釋

(Continued from issue #290)

(接上期)

阿難白佛言：世尊！我佛寵弟，心愛佛故，令我出家。我心何獨供養如來，乃至遍歷恆沙國土，承事諸佛及善知識，發大勇猛，行諸一切難行法事，皆用此心；縱令謗法，永退善根，亦因此心。若此發明，不是心者，我乃無心，同諸土木，離此覺知，更無所有。云何如來說此非心？我實驚怖；兼此大眾，無不疑惑。惟垂大悲，開示未悟。

阿難白佛言：世尊！我佛寵弟，心愛佛故，令我出家：阿難聽見佛這樣講，他還是沒有明白，又和佛做起雄辯來了。他說了，我是佛最寵愛的一個小弟弟，在佛的面前，我像一個小孩子，佛也最疼愛我，對我最寵了。我因為看見佛這麼莊嚴相好，心裏愛佛這三十二相，所以佛你叫我出家，我就出家了。「寵」，就是願意怎麼樣就怎麼樣，就不管你怎麼樣，都認為是好的。阿難說為什麼他立刻就答應佛出家呢？就是愛佛的相好，「佛面猶如淨滿月，亦如千日放光明」；阿難還沒忘了他見佛三十二相而出家的這種因緣。

Ananda said to the Buddha, “World Honored One, I am the Buddha’s favorite cousin. It is because my mind loved the Buddha that I was led to leave the home-life. It is my mind that not only makes offerings to the Tathagata, but also, in passing through lands as many as the grains of sand in the Ganges River to serve all Buddhas and good, wise advisors, and in martialing great courage to practice every difficult aspect of the dharma, I always use this mind. Even if I am slandering the dharma and eternally withdrawing my good roots, it would also be because of this mind. If this is not my mind, then I have no mind, and I am the same as a clod of earth or a piece of wood. Without this awareness and knowing, nothing would exist. Why does the Tathagata say this is not my mind? I am startled and frightened and not one member of the great assembly is without doubt. I only hope that the World Honored One will regard us with great compassion and instruct those who have not yet awakened.”

After listening to the Buddha’s explanation, Ananda still didn’t understand. He still wanted to debate the issue. **Ananda said to the Buddha, “World Honored One, I am the Buddha’s favorite cousin.”** He said, “I am the Buddha’s youngest and most favored cousin, and the Buddha loves me dearly. As I stand before the Buddha I am like a child.” The word “favorite” means that the Buddha let him have his own way. He didn’t try to control him. Ananda could do whatever he pleased. **It is because my mind loved the Buddha that I was led to leave the home-life.** Ananda says that it was his mind that loved the Buddha’s thirty-two hallmarks. The Buddha’s face is like the clear full moon, and like a thousand suns emitting light. His hallmarks are exquisite. “So the Buddha told me to leave home, and as soon as he suggested it I agreed, because I loved his adorning hallmarks and characteristics.” Ananda hadn’t forgotten that the causes and conditions for his leaving home were his seeing the Buddha’s thirty-two hallmarks.

我心何獨供養如來：我這個心，不是單單獨獨地來供養世尊您，乃至遍歷恆沙國土，承事諸佛及善知識：「乃至」，這是超略詞，是說從這兒到那兒，有無量無邊這麼多。「遍」，就是普遍。由世尊您這兒，普遍到恆河沙數那麼多的佛國土，我都去承奉諸佛和所有最好、最有知識的這種善知識。供養諸佛、禮拜諸佛，這都叫「承事」。發大勇猛，行諸一切難行法事，皆用此心：我發大勇猛的心，人家做不到的事情，我都能做到。好像人家怕辛苦，我就不怕辛苦；我侍候佛，犧牲一切，所謂「忍人所不能忍的、行人所不能行的」，我所以能做這種供養三寶的功德，都是用的這個心。

縱令謗法，永退善根，亦因此心：縱然我譏謗佛法，把善根都斷了、向後退了，也還是因為這個心。這兩句經文，也可以說：「世尊您啊！縱然說我是謗法，我也認為是這個心。」又有一個意思說：「縱然我就是謗法，我把我善根都斷了，都是用的這個心。」

若此發明，不是心者，我乃無心，同諸土木：假設我這個說法，不是心的話，啊，我變成一個沒有心的人，和土、木頭一樣了！講到這個地方，阿難慌上來了。離此覺知，更無所有：我離開這個覺知分別的心，我什麼都沒有了！我現在能以聽經，能以聞法，都是用這個心，旁的我沒有的。云何如來說此非心？我實驚怖：為什麼如來您說我這個不是心呢？現在我真是心驚恐怖，講來講去，講得我沒有心了，這還得了！沒有心，就

**It is my mind that not only makes offerings to the Tathagata – my mind makes offerings not only to you, World Honored One – but also, in passing through lands as many as the grains of sand in the Ganges river to serve all Buddhas and good, wise advisors – ‘But also’ are super abbreviation words. It means from here to there, with immeasurable and boundless numbers. When Ananda says “serve,” he means “I go to attend on all Buddhas, to make offerings to all Buddhas, to bow to all Buddhas, and I do the same for teachers of vast knowledge and experience. And in martialing great courage to practice every difficult aspect of the dharma, I always use this mind. I do all the things other people cannot do. People fear suffering, but I am not afraid to suffer. I look after Buddhas and tend to their every need, sacrificing everything. I bear what others cannot bear and practice what others cannot practice. The reason I am able to develop merit and virtue by making offerings to the Triple Jewel is because I use this mind.**

**Even if I am slandering the dharma and eternally withdrawing my good roots, it would also be because of this mind.** Even if you say that I am slandering the Dharma to speak this way – even if I were to retreat and cut off my good roots to the point that there were none left, I would still be using this mind. This sentence can alternately be said to mean that Ananda is supposing that if he ever were to slander the Dharma, he still thinks it would be his mind that would be doing it.

**If this is not my mind, then I have no mind, and I am the same as a clod of earth or a piece of wood. Without this awareness and knowing, nothing would exist.** Ananda is really flustered to be speaking in this way. “I’ve become someone without a mind. I’m no different from dirt or wood. I have no mind. If I am separate from this conscious mind that makes discriminations, then what else is there? There isn’t anything at all. My present ability to hear the sutra and listen to Dharma is a function solely of this mind. Beyond that I have nothing.

**“Why does the Tathagata say this is not my mind? I am startled and frightened and not one member of the great assembly is without doubt. Now I am really alarmed. You’ve talked me right**

和土、木、金、石一樣了嘛！兼此大眾，無不疑惑：不單我驚怖，所有在會的這些大眾，對於這個問題，我相信都發生疑惑了。

惟垂大悲，開示未悟：惟願世尊您大悲，悲能拔苦，救救我們這一切人的苦惱！您開示開示我們沒明白的這個道理，令我們都明白了！

阿難說，我們現在都痛苦得不得了了！爲什麼？我這樣的驚怖，大眾這樣的疑惑。驚怖也是痛苦，疑惑更是痛苦。怎麼叫「疑惑」呢？對於這個道理不明白。

那麼大眾怎麼就疑惑，阿難爲什麼就驚怖呢？因爲其他大眾是旁觀者，聽著阿難和佛互相問答，還沒有設身處地說「這個是我」，沒有扣到自己身上；就這麼旁觀，說：「這個道理不明白了。」所以生了疑惑。阿難呢，他親歷其境，釋迦牟尼佛說這不是他的心，阿難自己就覺得：「這沒有心，還得了？那我這個命恐怕都沒有了！」所以他就驚上來，恐怖起來了。

說大眾生了疑惑心，這還是阿難用識心來揣測，推測大約大家也對這個問題都不了解；殊不知那兒有大菩薩，不過當時沒有講話，其實那大菩薩已經早就明白了。阿難這就叫「以小乘而推測大乘的思想」，說是大家都疑惑了。我相信其中，好像文殊師利菩薩、觀世音菩薩、大勢至菩薩，這都不會疑惑的；這是我這樣講。

out of my mind. And not only myself, but the multitudes of this great assembly, I believe everyone has doubts regarding this.

**“I only hope that the World Honored One will regard us with great compassion and instruct those who have not yet awakened.”**I can only hope that the World Honored One can bestow great compassion, as compassion can pull people out of suffering. “Please rescue each of us from our distress,” Ananda says, “and teach those of us who have not understood this doctrine so that we can understand.”

Ananda said, “we are all in unbearable pain now! Why? Though my fear is painful, the assembly’s doubt is even more painful”. By “doubts” is meant that they had not understood the doctrine and had questions about it.

Why did Ananda say that the great assembly had doubts, but that he himself was alarmed? It’s that all the others in the assembly were onlookers and so they had not thought to take the situation personally and put themselves in his place. They simply took note of the principles. But Ananda was being addressed personally, so when Shakyamuni Buddha said he didn’t have a mind he was shocked. “No mind? That’s too much. Next thing you know I won’t have a life either.” Hence Ananda was alarmed and fearful.

Ananda says that everyone else who was listening to his dialogue with the Buddha had doubts about what they heard, but in fact that too was a deduction Ananda made with his conscious mind. “Probably they haven’t understood either,” he thought. He didn’t realize that the great Bodhisattvas who were present, although they hadn’t said anything, had long since understood. Within his small frame of reference Ananda was deducing things about those whose frame of reference was much greater. Actually, however, I believe that members of the assembly such as Manjushri Bodhisattva, Gwan Yin Bodhisattva, and Great Strength Bodhisattva, couldn’t have had any doubts. That is what I said.

爾時世尊開示阿難，及諸大眾，欲令心入無生法忍。

爾時世尊開示阿難，及諸大眾，欲令心入無生法忍：阿難請佛開示未悟，釋迦牟尼佛在這個時候，也就又對這個小弟弟生出一種憐憫而愛護的心了。於是，當爾之時，佛就開示阿難和在會的一切大眾。做什麼呢？就想要他們都得到無生法忍這種境界。怎麼叫「無生法忍」？前幾天講過「生忍、法忍、無生法忍」，在這個地方，把「無生法忍」再略略講一講。

「無生法忍」，就沒有生，也沒有法了。沒有什麼生？沒有法生，也沒有法滅。在這個時候，這個證得無生法忍的人，他覺得這「四聖六凡」——四聖的法界，這叫三界之外的法界；六凡的法界，就是三界之內的法界，他看這個十法界沒有最少的那個法生，也沒有最少的那個法滅，沒有生滅了。可是在每一個法的本體上，當體如如，它這個法的本體都是如如不動。

因為如如不動，所以它就沒有生滅。那麼他得到這種的境界，他忍可於心。本來要是不懂的，一聽這個世間沒有生滅了，一切萬法什麼的都沒有了，心裏就生出一種恐慌，就不能忍了。但是他忍可於心：「啊，就是這麼回事了，沒有什麼地方出奇的。」他這時候證得相應的道。得到好像要證果而沒有證果這個時候，這叫「相應」。相應這個時候，只可以懷之於心，心裏自己知道。可是知道是知道，不能對任何人講這

**Then the World Honored One gave instruction to Ananda and the great assembly, wishing to cause their minds to enter the state of patience with the non-existence of beings and phenomena.**

**Then the World Honored One:** at the time that Ananda asked the Buddha to instruct those who had not yet awakened, Shakyamuni Buddha pitied his young cousin and felt a loving protectiveness for him. So, he **gave instruction to Ananda and the great assembly, wishing to cause their minds to enter the state of patience with the non-existence of beings and phenomena.** What is meant by the “patience with the non-existence of beings and phenomena”? There are three kinds of patience: patience with beings; patience with phenomena; and patience with the non-existence of beings and phenomena. At this point, I will briefly explain again the ‘patience with the non-existence of beings and phenomena’.

Patience with the non-existence of beings and phenomena: No phenomena comes to being and no phenomena ceases to be. When you attain patience with the non-existence of beings and phenomena, you see that in each of the four sagely and six ordinary Dharma realms not even the minutest phenomena arises and not even the minutest phenomena are destroyed. The four sagely dharma realms are beyond the realm of desire, the realm of form and the realm of formlessness, while the six ordinary realms are within the three realms but in none of them is there any production or extinction; and yet the fundamental substance of every phenomena is in a state of unmoving suchness.

Because they are in a state of unmoving suchness, there is neither production nor extinction. Before you understand you think: “Oh no, so there’s no production or extinction, and all the myriad phenomena vanish!” A fear rises in your heart; you can’t bear the idea of it. But if you actually experience the state of non-production and non-extinction, in fact it will not seem at all unusual and you will be able to bear it, because you attain patience with the non-existence of beings and phenomena. Then you will have gained a mutual response with the Way. A mutual response occurs when you are about to attain enlightenment but have not yet done so.

When the mutual response occurs, the only thing you can do is cherish it in your heart. You yourself know, but you cannot go around telling

個道理，講也講不來，說也說不出；這個時候，就叫「無生法忍」。你能看山河大地、森羅萬象，什麼都是自性裏邊的事情，三界唯心、萬法唯識，這一切一切的，你證得：「啊，都是不生不滅法！」在你看見山河大地、房廊屋舍，所有的都是一個實相，這就叫「無生法忍」。可是這個時候，你還沒有正式證得，心裏要忍受的。現在佛欲令所有的大眾，都得到無生法忍這種境界。

於師子座，摩阿難頂，而告之言：  
如來常說，諸法所生，唯心所現，  
一切因果、世界微塵，因心成體。

於師子座，摩阿難頂，而告之言：  
佛欲令一切眾生得入無生法忍，於是坐在師子座上，用手摩阿難的頂，對阿難就說了。「師子座」，並不是說佛騎著獅子，或坐著一頭獅子，或者雕刻一個獅子來坐；是因為佛說法好像獅子吼，所以佛坐那兒，也就說是師子座。摩頂，就撫摩他的頭；在佛教裏頭，表示一種最慈愛的攝受力量。

如來常說：如來我昔日常常地說。  
說什麼呢？諸法所生，唯心所現：  
所有的一切法，就是由我們心裏頭  
所現出來的。「諸法」，是所有的一  
切法，包括世、出世間法。「所  
生」，從這兒生出來種種的法。

一切因果、世界微塵，因心成體：  
所有這個世界上一切的因因果果，  
和微塵那麼多的世界，都是因為我  
們這個心而成就的。所以在中國宗

people about it. It is inexpressible. That is what is called patience with the non-existence of beings and phenomena. When you can see that the mountains, the rivers, the earth, and all that grows forth from them are things within your self-nature; that the three realms are only the mind, and that the myriad phenomena are only consciousness; once you attain that state, then everything, every phenomenon, is devoid of production and extinction. Everything you see – the mountains, the rivers, the earth, the plants – are all one true appearance. That is patience with the non-existence of beings and phenomena. Before you have truly realized and truly obtained this state, you must be patient. You must be able to bear it. Now the Buddha spoke to the assembly, wishing to cause everyone there and all living beings to attain the state of patience with the non-existence of beings and phenomena.

**From the lion's seat he rubbed Ananda's crown and said to him, "The Tathagata has often said that all phenomena that arise are only manifestations of the mind. All causes and effects, the worlds as many as fine motes of dust, come into being because of the mind.**

**From the lion's seat he rubbed Ananda's crown and said to him:** The Buddha wished to cause all living beings to enter the patience with the non-existence of beings and phenomena, so he sat on the lion's seat, rubbed Ananda's crown with his hand and said to him. 'The lion's seat' does not mean that the Buddha mounted a lion and sat on it, or that his seat was carved in the shape of a lion. The Buddha's speaking dharma is like the roar of a lion, and so the place where the Buddha sits is called the lion's seat. **He rubbed Ananda's crown.** The Buddha rubbed the top of Ananda's head with his hand. In Buddhism, rubbing the crown is a gesture which represents the power of the utmost compassionate love to attract living beings and draw them in.

**And said to him, "The Tathagata has often said that all phenomena that arise are only manifestations of the mind.** I, the Tathagata, have often said in the past that every single phenomenon, whether worldly or transcendental, is manifested entirely from within our minds.

**All causes and effects:** cause upon cause, effect after effect, all that occur in this world and throughout the worlds as many as fine motes of dust come into being

門所講的機鋒轉語，古來的人說：  
「若人識得心，大地無寸土。」你若  
認識自己的心了，這個大地連一寸  
這麼多的土都沒有了。你說有什麼？  
到什麼地方去了？可惜我們人就都  
沒有認識心，所以大地才這麼多的  
土。

阿難！若諸世界，一切所有，其中乃  
至草葉縷結，詰其根元，咸有體性。  
縱令虛空，亦有名貌。何況清淨妙淨  
明心，性一切心，而自無體？

佛叫了一聲，說阿難哪！若諸  
世界，一切所有，其中乃至草葉縷  
結：假設這一切的世界，所有一切  
一切，都包括在內了。「其中」，就  
是在山河大地、森羅萬象這個世界  
裏頭，乃至那最小的草、葉、細線、  
絲結。「縷」，是細絲；「結」，是  
絲結成結。詰其根元，咸有體性：你  
追究、找它那個根元，統統都有它各  
自的體性。「詰」，就是問。

縱令虛空，亦有名貌；何況清淨妙  
淨明心，性一切心，而自無體：就算  
這個虛空，也還有個「虛空」的名字，  
還有個虛空的相貌呢！所以一切一  
切的，都有形體。況且這種清淨而妙  
淨、妙明這種的心——這一切性的  
心，它怎麼會沒有體呢？它一定也  
有體的。

(下期待續)

**because of the mind.”** They are all brought because of our minds. So the ancients of China had a saying:

*If a man recognizes his mind  
There's not an inch of dirt left on earth.*

If you can recognize your own mind, then there's not even an inch of dirt left on earth. What is there? Where did it go? That's the Ch'an school's way of expressing the irony of the ineffable. Unfortunately, we have not recognized our minds, and so the great earth is still a big mound of dirt.

**“Ananda, when all the things in the world, including blades of grass and strands of silk thread, are examined at their fundamental source, each is seen to have substance and a nature, even empty space has a name and an appearance. How much the less could the clear, wonderful, pure bright mind, the essence of all thoughts, itself be without a substance?”**

The Buddha called Ananda's name again, **“Ananda, when all the things in the world, including blades of grass and strands of silk thread, are examined at their fundamental source, each is seen to have substance and a nature”** Absolutely everything in the world, including the mountains, the rivers, the earth, vegetation, and all the myriad appearances, even down to blades of grass or fine strands of silk thread, if you try to seek out their fundamental source, each has its own substance and nature. The character 「詰」 means examined.

**Even empty space has a name and an appearance, How much the less could the clear, wonderful, pure bright mind, the essence of all thoughts, itself be without a substance:** Even empty space, which still has the name “empty space” and has the appearance of empty space, all have a substance and a nature How much the less could the wonderful pure mind have no substance? It, too, certainly has substance.

(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 #290)

現在這段經文上，佛說他以佛眼觀故，他用佛眼觀察來到忉利天宮的諸佛菩薩、聲聞、緣覺、辟支佛、天龍八部，「猶不盡數」：我都不詳細知道這個數目。釋迦牟尼佛說，「此皆是地藏菩薩久遠劫來」，在很久以前「已度」：什麼是已度呢？就是過去的諸佛，這些已度的眾生，是由地藏菩薩度化已經成佛的。「當度」：就是現在這一切的菩薩，是地藏菩薩在過去因地度化他們。「未度」：就是未來的一切天龍八部、天人、一切的眾生，這是未度的。「已成就」：已經成就了。「當成就，未成就」：「成」字在這部經典上當什麼講呢？當「盛」字講，就是很茂盛。「就」字當什麼講呢？當「高」字講，高低的那個高。言其所成就的果位很大，很茂盛，而且又很高的。為什麼這個「就」字當「高」字講呢？因為他成就的這個果位，是很高的。又當「孝」字講，就是孝順父母的孝字。在中國這個孝字，不是一般人可以擔得起的，那誰擔得起？皇帝。古來皇帝以孝道來治天下，他成就最高的德行。因為這是皇帝以孝治天下的這種孝道，所以叫「成就」。

Now in this sutra passage, the Buddha said that he contemplated with the Buddha Eye. Using the Buddha Eye, he contemplated upon all the Buddhas, Bodhisattvas, Sound Hearers, Those Who Enlighten to Conditions, Pratyekabuddhas, dragons and spirits of the eightfold division. **Their numbers cannot be exhausted.** "I do not know the numbers in detail," Shakyamuni Buddha said. **Those beings have been taken across** to become Buddhas a long time ago by Earth Store Bodhisattva, all these Bodhisattvas **are being taken across** in the time when Earth Store Bodhisattva was on the cause ground, **will be taken across** are all the dragons and spirits, gods and all beings of the future, **have been brought to accomplishment, are being brought to accomplishment, or will be brought to accomplishment by Earth Store Bodhisattva [Ksitigarbha] throughout many eons.**" In the Chinese language, the word 'accomplishment' consists of two characters that signify lush and lofty because the fruition attained is the highest. It also denotes filiality: being filial to one's parents. In China, 'filiality' is not something that can be shouldered by just anybody. So, who can? The emperor. Emperors of ancient times governed the world by way of filiality, and achieved the loftiest virtues.





而在這部經上地藏菩薩已經幫助一切眾生成佛了。那麼,現在幫助眾生做菩薩,將來又幫助這一切的眾生,成就他們最高的佛果。這個意思具足「種、熟、脫」這三個字——種,是把種子種到地下;熟是成熟了。譬如種穀子到地下,經過耕培灌溉的功夫,然後成了。成了,這叫熟。熟一段,然後又應該脫了。就是沒有種善根的眾生,令他種善根;已種善根的眾生,令其增長;已經增長善根的,令其成熟;善根得到成熟了,就令其得到解脫。所以「成就」有這三種的意思。

「文殊師利白佛言」：文殊師利又對佛說,「世尊!我已過去」：我文殊師利在過去,「久修善根」：很久很久以來,就修這個善根。「證無礙智」：已經證得到無礙的智慧。無礙智就是四無礙辯,四無礙辯也就是四無礙智。「四無礙辯」,辯才有四種：

法無礙辯：講出來的法非常有道理。雖然是一個道理,但能分別出來有百千萬種那麼多的道理,可是百千萬種道理歸納起來,還是一個道理。

義無礙辯。

辭無礙辯：這是說出來的言辭非常有道理。

樂說無礙辯：樂說就是歡喜講。

「聞佛所言,即當信受」：說我文殊師利在過去修大乘法,所以現在佛一說什麼我立刻就信受了。「小果聲聞」：可是小乘的人呢?小果就是小乘的果位——聲聞、緣覺。

In this sutra, Earth Store Bodhisattva has helped all beings realize Buddhahood. Now, he is helping living beings be Bodhisattvas; in the future, he will help all beings accomplish Buddhahood, the highest fruition. This concept encompasses three processes: 1. planting, as in planting seeds. 2. maturing, as in the planted seeds of grains growing from out of the soil when they are nurtured and irrigated. 3. being liberated, as in liberation after reaching maturation for a while. In other words, it is making beings who have not planted any good roots to plant good roots; it is making beings who have planted good roots to grow; it is making those whose good roots have grown to mature; it is making those whose good roots have matured to attain liberation. Hence, these are the three meanings of “accomplishment”.

**Manjushri said to the Buddha, “World Honored One, throughout many eons in the past, since a long long time ago, I have cultivated good roots and my wisdom has been certified as unobstructed. I have already certified to unobstructed wisdom. Unobstructed wisdom is the Four Unobstructed Eloquences; the Four Unobstructed Eloquences are the Four Unobstructed Wisdom. The Four Unobstructed Eloquences are:**

1. The Unobstructed Eloquence of Dharma. The dharmas spoken are very reasonable. Though it is one principle, it can be differentiated into millions and millions of principles. Although they are millions and millions of principles, they can all revert to one principle.
2. The Unobstructed Eloquence of Meaning.
3. The Unobstructed Eloquence of Speech: words spoken truly make sense.
4. The Unobstructed Eloquence of Delight in Speaking: one delights in speaking.

**When I hear what the Buddha says, I immediately accept it with faith. Since I, Manjushri, cultivated Mahayana dharmas in the past, I believe instantaneously what the Buddha says. But Hearers of small attainment, such as Sound Hearers, Those Who**



「天龍八部」：和八部鬼神龍眾，天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽。「及未來世」：和未來世「諸眾生等」：所有一切的眾生等。「雖聞如來，誠實之語」：雖然聽見佛所說的話是誠實之語。「必懷疑惑」：你看！佛所說的話這麼樣的誠實，他們還生疑惑，何況我的弟子？我講經他不相信，要跑了，這也難怪的。你看文殊師利說，對於佛講的誠實之語，一切天龍八部都不相信，都生懷疑。

現在講經，有的人以為這是很平常的，其實你能聽到人講經，這是最不容易的一件事，最難最難了。尤其在美國這兒，你看有幾個地方講呢？尤其是這樣照著經典，一字一字把經裡所有經文的意思都講出來，這是沒有的，在西方國家裡可以說是很少、很少的。雖然是很少，但因為西方人從來也不明白佛法，所以現在聽見真實的佛法也不認識了。就好像沒有看見過金子的人，你給他金子，他就拿這個金子當銅來看。拿金當銅、拿鑽石當玻璃，因為他不認識，所以你給他講真正的佛法，他說這是很平常的，說這是講外邊的，不是講裡邊的。其實，如果外邊都不明白，裡邊怎麼會明白？要裡外雙管齊下。你不明白理，就不能修行；你不修行，也不會明白理。所以要解行相應——解就是明白佛法；行就是照佛法去實行。

你看釋迦牟尼佛說這部《地藏經》的時候，連文殊師利菩薩都提出來說，恐怕小果聲聞、天龍八部，和未來的一切眾生，不能信受。因為他

Enlighten to Conditions, **gods, dragons, and the rest of the Eightfold Division**, i.e. yakshas, ghandharvas, asuras, garudas, kinnaras, and maharagas **and all beings in the future who hear the Thus Come One's true and sincere words, will certainly harbor doubts.** Look! As truthful as the Buddha's words are, these beings are still skeptical. What more with my disciples? Some of my disciples do not believe in my explanation of the sutras and want to run away. No wonder Manjushri said all of the Eightfold Division does not believe and questions the Buddha's spoken truths.

Some people think it is very commonplace to hear sutra lectures such as what we are doing now. Actually, it is the most difficult thing to come by, especially here in America. Take a look at how many places offer sutra lectures, line by line following the sutra text and explaining the meaning word by word? None. In the Western nations, it is extremely rare. Moreover, since Westerners have never understood Buddhadharma, they do not recognize the true and actual Buddhadharma that they now hear.

It is like people who have never seen gold – when you give them gold they regard it as copper. Another analogy is when people regard diamonds as glass because they don't recognize diamonds. Similarly, when you explain genuine Buddhadharma to those who do not recognize it, they regard it as something very ordinary, they said it is external and not internal. Actually, how can you understand the internal if you do not even understand the external? The internal and the external should be governed simultaneously. Without understanding the principles, you cannot practice cultivation; without practicing cultivation, you cannot understand the principles. Hence, understanding and practice must mutually correspond. Understanding means to understand the Buddhadharma; practice means to cultivate according to the Buddhadharma.

When Shakyamuni Buddha explained this *Earth Store Sutra*, even Manjushri Bodhisattva raised his concern about Sound Hearers of the small attainments, gods, dragons and the rest of the Eightfold Division, and all beings in the future – that they could not believe it. Since they

們沒有善根，善根不夠，所以雖然聽見佛所說誠實的話，必懷疑惑，他心裡必定生出一種疑惑來。「設使頂受」：雖然頂受，假設他就是暫時頂受了，這麼信一個很短的時間。

好像有人也是一樣皈依，但是他不生信心，因為在他腦裡頭充滿了邪知邪見，你對他講正法，他也不懂得。因為聽不懂，所以「未免興謗」：他免不了生毀謗。釋迦牟尼佛在世的時候，文殊師利菩薩就這樣提議，「唯願世尊」：我現在唯願世尊您！「廣說地藏菩薩摩訶薩」：多說一點有關地藏菩薩摩訶薩，這位大菩薩，在「因地作何行，立何願」：什麼叫因地呢？因地就是前生，就是宿世。作何行——他是修什麼行門？立何願——所發的是什麼願？我們人發願，無論發什麼願，必須要履行我們的諾言。照著我們所說的話去做，不能改變的，無論什麼樣的困苦艱難，都要依照願力去做。「而能成就不思議事」：而這尊地藏菩薩，他能成就這種不可思議的事，這種不可思議的境界。

佛告文殊師利。譬如三千大千世界。所有草木叢林。稻麻竹葦。山石微塵。一物一數。作一恆河。一恆河沙。一沙一界。一界之內。一塵一劫。一劫之內。所積塵數。盡充為劫。地藏菩薩證十地果位已來。千倍多於上喻。何況地藏菩薩在聲聞辟支佛地。

「佛告文殊師利」：釋迦牟尼佛告訴文殊師利菩薩，說我現在舉出一個比喻。譬如什麼呢？「譬如三千大千世界」：在這三千大千世界裡

have no good roots or insufficient good roots, when they hear the true words spoken by the Buddha, they are certainly skeptical and have doubts. **Even if they receive the teaching most respectfully.** Suppose they receive the teachings, it is only temporary because their faith only lasts for a short period of time.

For example, there are people who take refuge with the Triple Jewel, but they have no faith because their minds are full of deviant knowledge and deviant views. When you explain the Proper Dharma to them, they do not understand. Because they do not understand, **they cannot avoid slandering it.** When Shakyamuni Buddha was in the world, Manjushri Bodhisattva made this suggestion: **My only wish is that the World Honored One will proclaim for everyone what Earth Store Bodhisattva Mahasattva practiced and what vows he made while on the level of planting causes.** I wish that you, World Honored One, will speak more about Earth Store Bodhisattva Mahasattva, this great Bodhisattva. What practices did he cultivate and what vows did he make in past lives? When we make vows, no matter what it is, we must keep our words and fulfill our promises. No matter what kind of hardship or difficulty we encounter, we should carry out our vows. . . **that now enables him to succeed in doing such inconceivable deeds.** This Earth Store Bodhisattva achieves this type of inconceivable state.

**The Buddha said to Manjushri, “By way of analogy, suppose that each blade of grass, tree, forest, rice plant, hemp stalk, bamboo, reed, mountain, rock, and dust mote in a Three Thousand Great Thousand World System was a Ganges River. Then suppose that each grain of sand in each of those Ganges Rivers was a world and that each dust mote in each of those worlds was an eon.**

**Then suppose that each dust mote accumulated in each of those eons was itself an eon. The time elapsed since Earth Store Bodhisattva was certified to the position of the Tenth Ground is a thousand times longer than that in the above analogy. Even longer was the time that he dwelled on the levels of Sound Hearer and Pratyekabuddha.”**

**The Buddha said to Manjushri. Shakyamuni Buddha told Manjushri Bodhisattva, let me give you an analogy. “By way of analogy, suppose that each blade of grass, tree, forest, rice plant, hemp stalk, bamboo, reed, mountain, rock, and dust mote in a Three**

邊，「所有草木叢林，稻麻竹葦」：這些東西都不單單只有一個，而是所有的木，所有的叢林。草多了叫叢，木多了叫林。稻是吃的，麻是用的。三千大千世界內的竹子、葦，你算算有多少？你能數得過來嗎？數不過來的。「山石微塵」：微塵多了變成山。三千大千世界裡這麼多的東西，每一類「一物一數」：一件東西作一個數目。作一個多少數目？「作一恆河」：每一種草作一條恆河。有多少草，就有多少恆河，所以這個數目根本就數不過來。不只草、木、叢、林、稻、麻、竹、葦都是這樣，一種東西就作一條恆河，不是單提出來一件，而是每一件作一恆河，兩件作兩條恆河，三件作三條恆河，四件作四條恆河……。草木是沒有數量的多，恆河也就沒有數量的多。所以這就表示數目太多了，根本就沒有法子計算得出來。

「一恆河沙」：那每一件東西作一條恆河，你說這恆河沙有多少呢？「一沙一界」：所有恆河沙裡的每一粒沙，又作一個三千大千世界。「一界之內，一塵一劫」：這三千大千世界所有的每一粒微塵又作一個大劫。「一劫之內，所積塵數」：在這一個大劫中，所積聚到一起的這些個微塵的數目。又「盡充為劫」：每一粒微塵再變成一個大劫。而「地藏菩薩證十地果位以來」：他證得十地的果位到現在，「千倍多於上喻」：還比那些多得很多，比起上邊的比喻，多過一千倍還不止。「何況地藏菩薩在聲聞、辟支佛地」：何況地藏菩薩，他以前做聲聞時不知經過多長的時間；做緣覺、辟支佛，又

**Thousand Great Thousand World System was a Ganges River.** We are not talking about just one of each of these items, but all the grasses, all the trees, all the edible rice plants, all the usable hemp stalks etc. How many bamboos and reeds are there in a Three Thousand Great Thousand World System? Can you count all of them? You cannot. When there are a lot of dust motes, they become mountains. There are so many things in the Three Thousand Great Thousand World System. If each item was one, what would be the total?

If every blade of grass counted as one Ganges River, then the number of Ganges Rivers that existed would be uncountable. Not only every blade of grass, but every tree, forest, rice plant, hemp stalk, bamboo, and reed too, to count as one Ganges River. One item is one Ganges River; two items are two Ganges rivers; three items are three Ganges rivers; four items are four Ganges rivers...The number of grass and trees are practically infinite, so there would be infinite Ganges rivers. This means that there are so many that the figure cannot be calculated. If each item were to turn into a Ganges River, how many sand grains would be in those Ganges rivers?

**Then suppose that each grain of sand in each of those Ganges Rivers was a world.** If every sand grain in all those Ganges Rivers were a Three Thousand Great Thousand World. **And that each dust mote in each of those Three Thousand Great Thousand worlds was an eon.** **Then suppose that each dust mote accumulated in each of those eons was itself a great eon. The time elapsed since Earth Store Bodhisattva was certified to the position of the Tenth Ground is a thousand times or longer than that in the above analogy. Even longer was the time that he dwelled on the levels of Sound Hearer and Pratyekabuddha.** Not to mention how long Earth Store Bodhisattva was a Sound Hearer, how long he was a Sravaka, how long he was a Pratyekabud-

不知道經過多長的時間。所以地藏菩薩他這種的行願是太久了。

文殊師利。此菩薩威神誓願。不可思議。若未來世。有善男子善女人。聞是菩薩名字。或讚歎。或瞻禮。或稱名。或供養。乃至彩畫刻鏤塑漆形像。是人當得百返生於三十三天。永不墮惡道。

「文殊師利」：釋迦牟尼佛叫文殊師利，說「此菩薩威神誓願不可思議」：此菩薩是哪一位菩薩呢？就是地藏菩薩，他的威德和神通及誓願不可思議，度一切罪惡深重的眾生，他用威神來折服他們。他發的誓願是：

### 地獄不空，誓不成佛

地獄哪個時候不空，他不成佛的；  
眾生度盡，方證菩提

他要把所有的眾生度完了，他才成佛。若有一個眾生沒有度完，他就不成佛，所以他才經過這麼長遠的時間還沒成佛。因為這個眾生度完了，那個又來了，總也沒完。不是這個眾生出世，就是那個逝世了；那個眾生逝世，這個眾生又出世了。出世的眾生總是比逝世的眾生多過十倍、百倍、千倍、萬倍。你看我們現在計算三藩市死的人多呢？還是出生的人多？死的人要等到老了，又有病，才會死；出生的只等懷胎十月，就可以出生，非常的快。因為人要經過幾十年才死，所以出生比死的超過幾千萬倍，因此累得地藏菩薩到現在也不能成佛。

(下期待續)

dha. Earth Store Bodhisattva's conduct and vows have been in existence for a long time.

“Manjushri, the awesome spiritual strength and vows of this Bodhisattva are inconceivable. If good men or women of the future hear this Bodhisattva's name, praise him, behold and bow to him, call his name, make offerings to him, or if they draw, carve, cast, sculpt, or make lacquered images of him, such people will be reborn in the Heaven of the Thirty-Three one hundred times and will never fall into the Evil Paths.”

Manjushri, Shakyamuni Buddha called out, **the awesome spiritual strength and vows of this Bodhisattva are inconceivable.** Which Bodhisattva is the Buddha referring to? It is Earth Store Bodhisattva. His awesome virtues, spiritual powers and vows are inconceivable. To save all beings with profoundly heavy offenses, he uses his awesome might to subdue them. He made these vows:

*Unless the hells are empty,  
I will not become a Buddha.  
Only when all beings are saved,  
will I then certify to Bodhi.*

He wants to save all beings before he becomes a Buddha. If there is one being who has not been saved, he will not become a Buddha. This is why it has been so long and he is still not a Buddha. After this being is saved, another comes; it never ends. One being is born, while another passes away; or one being passes away while another being comes into the world. There are ten times, a hundred times, a thousand times, ten thousand times more living beings that are born than those passing away. Let us calculate and see if there are more deaths or births in San Francisco right now. Deaths come after aging and sickness; whereas birth only requires ten months of pregnancy, a relatively shorter period of time. Since it takes decades before people die, the number of births surpasses the number of deaths by millions more. This makes Earth Store Bodhisattva's work so tedious that up to now, he still cannot become a Buddha.

(To be continued ...)

## 十法界不離一念心

### *The Ten Dharma Realms Are Not Beyond a Single Thought*

宣公上人開示

Instructional talk by the Venerable Master Hsuan Hua

(接上期)

(Continued from issue #290)

#### (七) 人法界

人道和合，功罪相間；  
德升孽降，豈有他焉！

人道也有善，也有惡。人的性情很溫和的，和誰都能合得來，所以說「人道和合」。「功罪相間」：人也不是完全善，也不是完全惡。完全善就升到天上去了，完全惡又去做畜生、做餓鬼、墮地獄了。所以又有一點功，又有一點罪；或者功多過少，或者功少過多。功多罪少的，就生在富貴的家庭；功少罪多的，就生在貧困的家庭。

在這裏邊千差萬別，隨著各人所造善惡業的多少而有分別。不是純陰，也不是純陽。純陰者就會變鬼去，純陽者就升天了，不會做人了。「德升孽降」：你做善功德，就向上升一升；你若造罪孽過，就向下降一降。「豈有他焉」：其他人不會教你墮地獄，不會教你去做餓鬼，不會教你去變畜生，都是你自己造的，所謂「自作自受」，自己做自己就去受去，這是人道。

(下期待續)

#### (7) The Dharma Realm of Humans

*The way of people is harmony,  
With merit and offenses interspersed.  
On virtuous deeds you rise, with offenses you fall;  
It has nothing to do with another else.*

In the Dharma Realm of Humans, there are good people and there are bad people. There are types of people who are harmonious by nature and get along with everyone, hence, the verse 'The way of people is harmony'. With merit and offenses interspersed. People are neither entirely good nor entirely bad. If they were entirely good, they would ascend to the heavens. If they were entirely bad, they would become animals or hungry ghosts, or fall into the hells. They have a bit of merit, and also have a bit of offenses. Either their merit exceeds their offenses, or their offenses exceed their merit. When a person's merit is greater than his offenses, he will be born in a noble family; with little merit and many offenses, he will be born into a poor family.

According to the amount of good and bad karma each individual has created, myriad differences and distinctions result from these two extremes. People are neither totally yin nor totally yang. Those who are totally yin will become ghosts while those who are totally yang will ascend to the heavens; they will not be humans. *On virtuous deeds you rise, with offenses you fall.* If you perform deeds of merit and virtue, you will ascend. If you commit heavy offenses, you will descend. *It has nothing to do with anyone else.* Other people cannot make you fall into the hells or make you become a hungry ghost or an animal. What you become is your own doing. As it's said, "You commit the offenses yourself, you undergo the retributions yourself." That's the human realm.

(To be continued ...)

## 一念差池全體殘

### *Neglecting to Guard the One Single Thought, the Entire Substance is razed*

恒是法師開示於二〇一七年十一月十九日金輪聖寺梁皇寶懺午齋期間  
Instructional Talk by Dharma Master Heng Shr on November 19, 2017,  
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

(接上期)

這個不二法門，就是說，如果我們想要回到佛法王家，進入法王家的大門，不要再去流浪了，那沒有第二個方法，只有一個方法。什麼方法呢？什麼法門呢？就是要在我們的自性裡面，自己去修我們的自性。我們的自性是什麼？我們要認識，自性要自己去修。自己的佛性墮落了，要把自己墮落的佛性，把它渡回來。所以自修自渡。

造罪也是一念之間。上人常常說，一念差池全體殘。一個念頭，一個心念錯了，再走下去就越走越錯。越錯就越做，越做就越錯。所以這開始的一念，我們每一個人怎樣把握自己這一念，這是我們要萬分謹慎小心的。所謂如臨深淵，如履薄冰。如果我們少造業，就少受報，就不用失去人身，也不會沒有聞到正法，也不會不能夠親近善知識。所以我們自己用算盤算一算，仔細地算一算，準確地算一算，我們還是最划算的。最划算的就是持戒守規矩，不造罪業，在我們自性裡面好好的令它恢復自性本來的光明跟清淨。這是最划算的。所以不要讓我們念頭錯。所以希望我們大家每一個人，各自抖擻精神，自己好好影響自己，帶動自己。阿彌陀佛！

(全文完)

(Continued from issue #290)

This dharma door of non-duality is such. If we wish to return to the home of the Dharma King and set foot inside the main door, and to never go stray again, there is only one way. What is this one way? What is this Dharma Door? It is to cultivate our self-nature. What is our self-nature? We must be cognizant of our self-nature and cultivate it ourselves. If our buddha nature has fallen, we have to rescue it and return it to its original form. We can only do this by cultivating and saving oneself.

Creating offenses occurs in the span of one single thought. The Venerable Master often say, "neglecting to guard the one single thought, the entire substance is razed." Starting with one single thought, when that thought goes off course, and we keep going without realizing we have gone astray, we will just go further and further off course. The further we go off course, the more karmic offenses we create. The more karmic offenses we create, the more wayward we become. Everything starts with that one single thought, and we have to be extremely conscientious and attentive on how to guard this one single thought. It is like trekking along the edge of a cliff or walking on thin ice. The less karmic offenses we create, the less retribution we have to undergo. Then, we would not lose the human form, we will not lose the chance of encountering the proper dharma and draw near a good and wise advisor. If we do a precise and accurate reckoning, we will see that we are still ahead. What keeps us ahead is upholding the precepts and to abide by the rules; do not commit offenses, allow restoration of our self-nature to its original brilliance and purity. This is the best deal. Therefore, do not allow our thoughts to go astray. Wish everyone will strike up your spirit, be a good influence for yourself and motivate yourself. Amitabha!

(The End of the Article)



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金輪聖寺

2023年9、10月每週法會時間表 Schedule of Weekly Events – September and October of 2023	
日期	法會
9/3 (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
9/10 (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
9/17 (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
9/24 (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
10/1 (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
10/8 (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
10/15 (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
10/22 (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
10/29 (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

~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.*