



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—說而未說

玄妙理

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悟得其中玄妙理 山河大地如掌中

Spoken and Yet Unspoken

Composed by Venerable Master Hsuan Hua

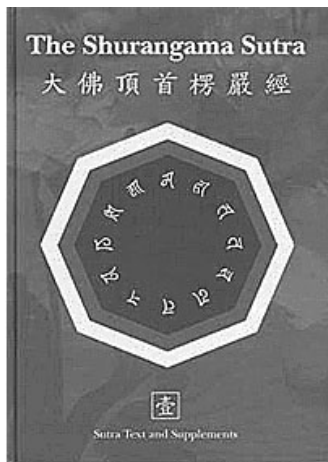
Wondrous Principle

*Myriad things speak the dharma; myriad things listen.
Confused ones get more confused; clear-headed ones understand,
Enlightening to the wondrous principle within; one sees the
Mountains, rivers, the great earth –as if held in one's palm.*

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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)

(Continued from issue #291)

若汝執恠分別覺觀，所了知性，必為心者，此心即應離諸一切色香味觸，諸塵事業，別有全性。如汝今者，承聽我法，此則因聲而有分別。縱減一切見聞覺知，內守幽閒，猶為法塵，分別影事。

若汝執恠分別覺觀，所了知性，必為心者：「恠」，就是吝惜、不捨。假如你一定固執你那個見解、你那個成見、你那個主觀，說是「分別覺知」這個觀察力，它所能明白的這個性，就是你的心。此心即應離諸一切色香味觸，諸塵事業，別有全性：你這個心，就應該離開一切的色、香、味、觸，以及聲和法等種種的塵，另外還有一個心存在。「色」，就是有形有色的。「香」，就是香、臭。「味」，就是味道。「觸」，就是接觸、觸覺。這單單說「色、香、味、觸」，沒有說「聲」、「法」，但「諸塵」，也就包括「聲」和「法」在裏頭。

「別有全性」，你要是一定說這個是心的話，它就應該和色、聲、香、味、觸、法沒有關係，

If you insist that the nature which knows and observes and is aware of distinctions is the mind, then apart from all forms, smells, tastes, and touches – apart from the workings of all the defiling objects – that mind should have its own complete nature. And yet now, as you listen to my Dharma, it is because of sound that you are able to make distinctions. Even if you could extinguish all seeing, hearing, awareness, and knowing, and maintain an inner composure, the shadows of your discrimination of mental constructs would remain.

If you insist – ‘insist’ here means tightfisted and reluctant to part. If you are determined to hold onto all of your own fixed ideas, opinions, and deductions, saying that the nature which knows and observes and is aware of distinctions is the mind, then apart from all forms, smells, tastes, and touches – apart from the workings of all the defiling objects – that mind should have its own complete nature. Although only four of the six sense objects are mentioned, all six including ‘sounds’ and ‘dharma’ are implied.

If the mind which makes distinctions is the true mind, then it should exist apart from any connection with forms, sounds, smells, tastes, touches, or dharmas. Besides, there should be another mind that has nothing to do with forms, smells, tastes, and touches. If you said that the conscious mind



另外再有一個心和這色、香、味、觸都不發生關係了。所以如果你說你「分別的這個心」，是你的心的話，那你這個心就應該離開色、香、味、觸一切六塵的境界，另外「別有全性」，還有一個心存在。

因為佛所顯露的這個真心，都在六根門頭——眼、耳、鼻、舌、身、意，顯出來這見性是不動不搖的，這才是一個真心。要是阿難所說的「分別覺觀那個心」，就和六根沒有關係了。所以佛說，若離開一切色、香、味、觸這諸塵事業，離開這一切的境界，應該另外再有一個心。那麼是不是這樣呢？本來不是這樣；不過佛這樣來開示阿難，這樣對他講。

如汝今者，承聽我法，此則因聲而有分別：可是你現在不是這樣！好像你現在在這兒聽我講法，你現在就因為這個聲塵，而生出一種分別心，你並不是離開這個聲塵，而另外有一個心。

縱滅一切見聞覺知，內守幽閒，猶為法塵，分別影事：縱然你能暫時息滅了見、聞、覺、知，你又能內裏守住這種「幽閒」；實際上呢，這還是第六意識的作用，這還在法塵裏頭。

「內守幽閒」，你把見、聞、覺、知都滅去了，又能內裏守住這種「幽閒」；你也沒有見，也沒有聞，也沒有覺，也沒有知了，這是「空」的境界這一種功夫了。「幽」，就是很清幽的。「閒」，什麼事情

is indeed the true mind, then it should continue to exist as yet another complete nature beyond the experiences involving the six sense objects.

Because this true mind revealed by the Buddha is in the six sense objects—eyes, ears, nose, tongue, body, and mind, it shows that the seeing nature is immovable and unshakable. Hence, this is the true mind. As Ananda said that **‘that the nature which knows and observes and is aware of distinctions is the mind’**, then it will have no connection with the six sense objects. Therefore, the Buddha said that if apart from all forms, smells, tastes, and touches – apart from the workings of all the defiling objects and all states, there should be another mind. Is that the way it is? No, but the Buddha offers this hypothetical explanation in order to teach Ananda.

Now the Buddha begins to explain that Ananda does not have a conscious mind that exists apart from its perceptions. **And yet now, as you listen to my Dharma, it is because of sound that you are able to make distinctions.** Ananda, you are here listening to me speak this dharma, and it is the sound that allows you to make distinctions. It is not the case that you have another mind that enables you to hear sounds when there are no sounds.

Even if you could extinguish all seeing, hearing, awareness, and knowing, and maintain an inner composure: If you could temporarily stop seeing, hearing, being aware, and knowing, and maintain an inner composure, actually, it is still a function of the sixth consciousness, the mind-consciousness; “mental constructs”.

Maintaining inner composure, even if you do away with seeing, hearing, awareness, and knowing, it would simply be a state of emptiness. You will also have no seeing, hearing, awareness and knowing. To attain this state of emptiness is a type of skill. You can dwell in inner repose; it is very quiet, there isn't anything going on,

也沒有，好像什麼事情也都不做了，很空空洞洞的。外道以為這種就是最高的境界了，坐在這個地方，他覺得無人、無我，什麼都空了，連自己這個身體都沒有了，他以為這是功夫，這叫「內守幽閒」。實際上，這還是前塵分別影事。

「內守幽閒」，這在功夫上來講，這就是稍微得到一點輕安的境界。輕安，就是很少的這種安定。但是外道以為這個就到了極點了，就牢牢地守著，不叫這個功夫失去了，這是外道修這種「內守幽閒」的功夫。他覺得這種的境界是不錯，實際上，「猶為法塵」，這還是第六意識的作用。在眼、耳、鼻、舌、身這前五識，他滅了、沒有了——眼睛，這個見也不向外跑了；聞，也不向外聞了；嗅，也不隨什麼味的境界轉了；身，也不隨觸覺所轉了；可是在意裏邊，內守幽閒。這「內守幽閒」，就是說第六意識；這第六意識有「獨頭意識」，它還在裏邊守著。這獨頭意識，好像我們一般人誰都會做夢，這個做夢的境界，就是第六意識的作用，這叫「第六獨頭意識」。在見、聞、覺、知都能滅盡了，這也還是在第六意識上用功夫呢！這外道的功夫，你覺得是很不錯了，但是在佛教裏來講，這連一步也還沒有走，這叫「內守幽閒」。

「猶為法塵，分別影事」，這還是在法塵裏頭，不過它很微細微細的，你覺察不到。這就叫在意裏邊很微細的這種分別影事，還是隱隱藏藏，是一種不真的境界。你不要在這個地方就得少為足，說：「哦，

you aren't doing anything. You are empty and free from care. Adherents of outside ways consider this experience the highest one possible. They sit there and feel there is no self and no others, that everything is empty, that even their own bodies have disappeared, and they consider that to be real skill. That is what is meant by "maintaining an inner composure." In fact, there is a bit of attainment, some amount of *gong fu*, of spiritual skill, in keeping that composure.

You experience light ease, a small amount of peace, and concentration. Since adherents of outside ways take this state to be the ultimate, they struggle to maintain it so it won't be lost. They don't want to lose their *gong fu*. They feel that this kind of state is pretty good. But actually, in that kind of state the shadows of your discrimination of **mental constructs would remain**, it is still just a function of the sixth consciousness, the mind-consciousness; "mental constructs" refer here to the objects of the mind. The first five consciousnesses vanish: those of the eyes, ears, nose, tongue, and body. Vision and hearing aren't directed outside; smells and tastes do not affect you, and the body is not influenced by an awareness of touch. However, it still maintains an inner composure in the mind.

The state of inner composure is about the sixth consciousness; but the sixth consciousness is called the solitary mind-consciousness because it functions even when the other consciousnesses are extinguished. Dreaming, for example, is a function of the mind-consciousness. The five consciousnesses are extinguished, and you feel that seeing, hearing, awareness, and knowing are all gone, but you still have thought! When you have attained the work of the adherents of outside ways, you feel that what is going on is very fine; but from the point of view of Buddhism, you haven't even taken the first step.

There remain the subtle defiling objects of dharmas which are extremely hard to detect. They are subtle distinctions of the mind: **the shadows of discriminations** that fall on the mind. It is not a real state. Don't feel sat-

這就是坐禪坐出功夫來了！」這還要往前去進步，不要停止在這個地方；停止在這個地方，容易落到頑空上；落到頑空上，就對坐禪沒有益處的。頑空，就是沒有了，他這個見、聞、覺、知都滅了，什麼都沒有了。

這第六意識有「獨頭意識」，這很容易誤入歧途，在這個地方走錯路了。獨頭意識有四種：（一）散位獨頭意識。我們人一天這個散亂心，分別種種，這就叫散位獨頭意識。（二）狂亂獨頭意識。狂亂，就是這個人發癲狂了，他亂說亂講的；這其中都是獨頭意識來支配他，這叫狂亂獨頭意識。（三）夢中獨頭意識。在做夢的時候，夢見種種色色，或者是奇奇怪怪這些個事情，都是獨頭意識在作怪。（四）定中的獨頭意識。就是現在我們所講的，這個見、聞、覺、知都滅盡了，但是那獨頭意識在定中還活著，沒有停止。你覺得見、聞、覺、知都沒有了，但你還有一個意念在裏頭；這是定中的獨頭意識，這也是要不得的。

【編按】以下節自上人八〇年代補述

「獨頭意識」這個「獨頭」，就是單獨的，它獨來獨往，獨做主張，所以叫獨頭意識。這個「獨」，就是一個孤獨；這個「頭」呢，就是頭意，頭一樣識意，也就是一個領袖的意思。那麼怎麼不說眼識是獨頭意識，也不說耳識是獨頭意識，而說這個意是獨頭意識呢？因為意，它在這兒是個獨裁者，雖然是它可以代表眼、耳、鼻、舌、身這

isified and think to yourself, “Oh, this is the skill that comes from sitting in Ch’an meditation.” Instead, you should continue to make progress. If you stop at that place, it is easy to fall into dull emptiness, where the seeing, hearing, awareness, and knowing are extinguished and there seems to be nothing at all; but dull emptiness is of no benefit in developing your Ch’an skill.

The sixth consciousness, the solitary mind-consciousness, is a place where it is easy to take the wrong road and go astray. There are four aspects of the solitary mind-consciousness:

1. The solitary mind-consciousness in dissipation. This refers to our everyday mind which is scattered and makes discriminations.
2. The solitary mind-consciousness in insanity and incoherence. When someone goes crazy and speaks incoherently, the sixth consciousness is in an insane state, and it has control of him.
3. The solitary mind-consciousness in dreams. When you dream you see all kinds of colors and strange unusual things. That is the solitary mind-consciousness playing tricks.
4. The solitary mind-consciousness in samadhi. That is the state of inner composure that we are talking about here. The seeing, hearing, awareness, and knowing are all totally extinguished, but the solitary mind-consciousness in samadhi is still alive and has not stopped. Although you think that seeing, hearing, awareness and knowing are gone, you still have a solitary mind-consciousness which exists in your samadhi. This is also undesirable.

Editor’s Note: The following excerpt is added from the Venerable Master’s dharma talk in the 80s.

Solitary mind-consciousness: The word ‘solitary’ means alone. It goes alone and makes independent claims. Hence it is called solitary mind-consciousness. This Chinese character 「獨」 means alone. The character 「頭」 here means head consciousness; it’s like a leader. So, why not say that the eye consciousness is a solitary mind-consciousness? Because the mind here is a dictator. Although it

五識，可是它自己單獨去，不和它們一起去；那麼它這種情形也沒有告訴第七識；所以它就前邊和五識也脫離了關係，後面和第七識也沒有什麼來往。在這個時候它自己就像土匪頭子似的，土匪頭子有的時候單獨地就出去做案，或者搶，或者做什麼事情。他有一班人，但是他有的時候想自己獨吞這個財產，就自己偷偷去。

在明白的時候，眼、耳、鼻、舌、身這五識，什麼都要聽第六識來指揮。譬如，你這個眼睛要看，那個第六識說可以，它預先就打了招呼說：「你去看看！」眼就去看了！它又打耳識一個招呼說：「你去聽聽！」耳就去聽聽。打鼻識的招呼，說：「你聞一聞！」鼻就去聞一聞。如果第六識不發號施令，眼睛也不會看，耳朵也不會聽，鼻子也不會聞的。

眼、耳、鼻、舌、身、意這叫六賊，不過這個六賊，意是個頭子，五識就歸它管；可是五識管不了它，所以它在夢中，自己就偷偷摸摸跑出去幹事情了，這叫獨頭意識。它沒有一個侶伴跟著它，是獨行飛俠，就像個俠客自己單獨去，所以叫獨頭意識。就在你夢中，做夢吃好東西，自己在那兒吃，哦，吃得很香很香的！那時候雖然都是意識作用，吃可是吃，但是這五識根本就沒有份，不過它自己在這個地方有個妄的境界現出來了，所以它的名字就叫獨頭意識。

can represent the five consciousnesses of eyes, ears, nose, tongue and body, yet it is alone and does not go along with them. Since it has not informed the seventh consciousness, it is also disconnected with the five consciousnesses ahead and has nothing to do with the seventh consciousness. At this time, it itself is like a bandit leader. A bandit leader sometimes goes out alone to do crimes, or rob. He has a group of people, but sometimes he wants to solely take possession of wealth and property, so he secretly goes by himself.

When we understand, the five consciousnesses of eyes, ears, nose, tongue and body are all controlled by the sixth consciousness. For example, if eyes want to see and the sixth consciousness agrees, then it will greet it in advance and said: "You go and see!" and the eyes will go ahead and see! Likewise, it will greet the ear consciousness and said: "Go and hear!" and the ears will hear. Greet the nose consciousness and said: "You go and smell!" and the nose will smell. If the sixth consciousness do not give command, the eyes will not see, the ears will not hear, and the nose will not smell.

The eyes, ears, nose, tongue, body, and mind are called the six thieves. Within these six thieves, the mind is the leader and it controls the five consciousnesses. On the other hand, the five consciousnesses cannot control it. Hence, in a dream, it will sneak out to do things. This is called solitary mind-consciousness. It has no companion and is a lone flyer. It's like a knight acting on their own. So, it is called the solitary mind-consciousness. In your dream, it can eat fine fragrant food! Although it is the working of the mind consciousness, yet the five consciousnesses have no share of it. Because it itself has a delusional state manifesting in this place, therefore it is called solitary mind-consciousness.



它獨來獨往，獨闖天下，你看在那兒有些個幻境出來！你想要吃東西，就現出來一些好吃的東西；你想要穿好衣服，就會現出一些好衣服來。這都是在那兒以妄製妄，製造出來一些個妄念。若按著字義來講，因為它和前五識也沒有連帶關係，和第七識也沒有去商量，所以叫「獨頭意識」。它自己先去探險，又可以說是探險家，就是單獨的要當領袖，一個人要做皇帝；你們若這樣一想，對明白「獨頭意識」會有幫助的。

——上人八〇年代補述至此

(下期待續)

It comes and goes alone, doing all things by itself. You see there are some illusions coming out! If you want to eat, then it will manifest some delicious food; if you want to wear good clothing, it will manifest some fine clothes. This is just creating illusions and using them to overcome other illusions. If you say it literally, since it is not related to the first five consciousnesses, and there is no discussion with the seventh consciousness, therefore it is called solitary mind-consciousness. It itself goes on an expedition first, or it can be said that it is an explorer; that is, it alone wants to be a leader, and a person that wants to be an emperor. If you think like this, it will help you understand the solitary mind-consciousness.

— End of the Venerable Master's added dharma talk in the 80s

(To be continued ...)

(上承自第12頁)

(Continuing from page 12)

文殊師利。時長者子。因發願言。我今盡未來際。不可計劫。為是罪苦六道眾生。廣設方便。盡令解脫。而我自身方成佛道。以是於彼佛前。立斯大願。于今百千萬億那由他不可說劫。尚為菩薩。

「文殊師利」菩薩！「時長者子，因發願言」：當時這個長者子，聽見師子奮迅具足萬行如來這樣告訴他，於是就發一種願。他說「我今盡未來際」：我就是長者子自稱。說我從現在乃至到盡未來劫。盡未來劫就是未來無數無數不知道有多少劫，所以才說「不可計劫」：不可計算那麼多的劫。盡未來劫，未來劫盡了，沒有了。這未來劫怎麼會沒有呢？根本就不會沒有的，所以這個劫的數目也算不出來了。

(下期待續)

Manjushri, that comment caused the elder's son to make a vow: 'From now until the end of future time throughout uncountable eons, I will use expansive expedient means to help beings in the Six Paths who are suffering for their offenses. Only when they have all been liberated, will I myself become a Buddha.' From the time he made that great vow in the presence of that Buddha until now, hundreds of thousands of *nayutas* of inexpressibly many eons have passed, yet he still is a Bodhisattva.

Manjushri Bodhisattva, that comment caused the elder's son to make a vow. After listening to what Lion Sprint Complete in the Ten Thousand Practices Thus Come One said, the elder's son made a vow, saying, '**I (the elder's son addressed himself as I), from now until the end of future time...**, till the end of future time refers to the incalculable number of eons in the future, **throughout uncountable eons**'. How can there be an end to future eons? This will never occur, that is why the number of eons is incalculable.

(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 #291)

但是你說他後悔不後悔呢？他不後悔。眾生越多，他越有工作做了；要是沒有眾生，他也沒有工作，就成佛去了。成佛去，也沒有什麼事情幹了，所以地藏王菩薩這就是沒有事情來找事情幹。本來很清閒的，他願意一天到晚忙忙碌碌的，總是去度眾生，這是地藏王菩薩的願力。為什麼地藏王菩薩發這種的願力？因為他覺得他和眾生是一體的，眾生如果不成佛，他成佛也沒有意思，所以他在這兒等著眾生，和眾生有這一種永遠永遠同體的因緣。地藏王菩薩這種願力是沒有法子測量，沒有法子明白的。現在所說的不過是一小部分，其實他這種願力是不可以心思，不可以言議的。

「若未來世有善男子善女人」：假設未來世有善男子善女人。「聞是菩薩名字」：聽見地藏王菩薩這個名字。「或讚歎」：或者稱揚讚歎，說地藏王菩薩願力不可思議，神通不可思議，慈悲也不可思議，見著人就向人介紹。你們聽過經，見著任何你們的同事和所有的親戚朋友，都應該向他們介紹地藏王菩薩

Does Earth Store Bodhisattva have any regrets? No. The more living beings there are, the more work he has. If there are no living beings, he will have nothing to do but to become a Buddha. There is not much to do as a Buddha either, so Earth Store King Bodhisattva looks for things to do when there is not much to do. Originally, he could have been relaxed, but he would rather be busy all day saving living beings. This is Earth Store King Bodhisattva's vows. Why did Earth Store King Bodhisattva make this kind of vow? He feels that he is one with living beings. If living beings do not become Buddhas, there is not much significance to his becoming a Buddha. Hence, he is here waiting for living beings because his causes and conditions are about always being one with living beings. Earth Store King Bodhisattva's vows can never be fathomed or understood. What we have talked about is just one small portion of his inconceivable and ineffable vows.

If good men or women of the future hear this Earth Store King Bodhisattva's name, praise him for his inconceivable vows, his inconceivable spiritual powers, his inconceivable kindness and compassion. They introduce Earth Store Bodhisattva to everyone. You have heard this sutra, so you should introduce the compassion and vows of Earth Store Bodhisattva to all your relatives, friends and colleagues.



這種的慈悲願力。你們自己也想一想：啊！地藏王菩薩能發這一種的願力，我又應該怎麼樣做呢？我是不是發一個小小的願力？或者度一個眾生成佛，我再成佛？或者度兩個眾生成佛了，我再成佛？不發那麼大的願力，只發一個小小的願力，這都算沒有白聽《地藏經》一場。如果你聽了就過去，那菩薩是菩薩，我是我，我和他沒有什麼關係，這就是你聽了也等於沒聽一樣。

譬如男子要發願，以前我有一個女朋友，這一回我要是成佛，我一定把她也度成佛，要這樣子想；女子呢？就想要我以前一個男朋友，這個男朋友和我是最相親相愛的，我現在修行，我要把他也度成佛了，我再成佛。要發這種的願，不要「彌陀佛各顧各，摩訶薩不管他」。

或者你說：「那我年紀最輕，我也沒有男朋友，也沒有女朋友。」可是你有爸爸媽媽，你要發願一定把他們度成佛。說：「爸爸媽媽死了呢？」那還有兄弟姊妹。「若沒有兄弟姊妹？」還有一般的朋友，都可以度的，你要發願以哪一個作目標。再沒有人，你可以說：「我有個師兄弟，我一定發願把他度成佛了。」你們現在皈依我，不怕你們笑我，所有我的皈依弟子，如果有一個沒成佛，我也不成佛。我沒有地藏王菩薩那麼大的願力，說是把所有的眾生都度成佛了。我的條件是要他必須是皈依的，還要真相信我的弟子——他要是不成佛，我

You should all introspect, “Oh! Earth Store Bodhisattva can make such vows, so what should I do? Should I make a tiny vow, e.g. perhaps become a Buddha after I have delivered one living being to Buddhahood, or become a Buddha after I have delivered two living beings to Buddhahood. If you cannot make any great vows, even tiny vows will do. This will show that you have not listened to *Earth Store Sutra* in vain. However, if you listen to the sutra and take no action, it will effectively be like you have not heard of this sutra. As such, there is no kinship between you and the bodhisattva. The Bodhisattva is the bodhisattva; you are you, it will effectively be like you have not heard of this sutra.

For instance, men should make vows about saving their ex-girlfriends when they have become Buddhas. Women should consider this: I had a dearest boyfriend before. Now that I am cultivating, I am going to make sure he becomes a Buddha first, then I will follow. You should make such vows, and not “Amitabha Buddha takes his own; Mahasattvas care about no others.”

Maybe you'd say, “I am the youngest and have never had a boyfriend or girlfriend.” Well, you have your father and mother. You should make the vow to definitely cross them over to Buddhahood. What if your parents have passed away? Well, you have siblings. No sibling? You still have your circle of friends. Make a vow with a specific subject that you will focus on saving. If there is no one else, you can say, “I will make a vow to save my Dharma brother so that he becomes a Buddha for sure.”

You may laugh at me but I will tell you: if any disciple who has taken refuge with me does not become a Buddha, I will not become a Buddha either. I may not have vows as great as Earth Store Bodhisattva, wanting to save all beings so that they become Buddhas. All that I require is that they have taken refuge and have genuine faith in me. If they do not become Buddhas, I will wait for them. If they fall into the hells, I will



就等著他。他墮地獄，我也墮地獄去找他去。你看這也是不錯，也很偉大的。所以這個師父也是要多生多劫種了善根才能遇著。

「或瞻禮」：瞻是用眼睛看，禮是禮拜。「或稱名」：或念南無大願地藏王菩薩的聖號。我們拜佛，這是瞻禮。我們現在講《地藏經》，我說地藏王菩薩真是不可思議，這就是讚歎。在瞻禮的時候稱念南無大願地藏王菩薩，這就是稱名。「或供養」：我們現在把地藏王菩薩他老人家請到這個地方來，天天燒香拜一拜，又供水果，這就是供養。

「乃至彩畫」：不要說用木頭，就用彩色來畫一個地藏王菩薩像，誰畫一個佛像，那就增加你相貌的端嚴圓滿。佛的相貌有三十二相，八十種好，你畫出一個佛像，相貌就好一點；畫出兩個，更好一點；畫三個、四個、五個……，你畫百千萬億，那你就有三十二相，八十種好了。總之畫佛像、造佛像，相貌就會非常的好。「刻鏤」：用刀把木頭雕刻成佛像。「塑漆形像」：或者用膠漆塑這個形像。

「是人」：這個人，「當得百返生於三十三天」：你畫一個佛像就百返生於三十三天。這個「百返」不單單只是生到三十三天，而先在六欲諸天，和色界十八天——初禪三天、二禪三天、三禪三天、四禪九天，連無色界的非想非非想處天等，於欲界、色界、無色界每一界投生過一百次，然後再生到三十三

go down to the hells to find them. Look, this is also great; it is not bad at all. It takes many lives of planting good roots to encounter a teacher like this.

Behold and bow to him, call his name. Recite the holy name of Great Vows Earth Store King Bodhisattva. As we now explain the *Earth Store Sutra*, I said, “Earth Store King Bodhisattva is really inconceivable.” This is praising. Incantations of “homage to the Great Vows Earth Store King Bodhisattva” are recitations calling his name. **Make offerings to him.** Now that we have invited the elder Earth Store King Bodhisattva here, every day we light incense and offer to him, bow to him, and offer fruits to him. This is *making offerings*.

Or if they draw a colored picture of Earth Store King Bodhisattva, not even on wood, but just a drawing of this Buddha image makes your appearance adorned and perfect. The Buddha has 32 hallmarks and 80 minor subsidiary characteristics. Draw one Buddha image and your looks will improve. Draw two, even better. Draw three, four, five...millions and millions, then you will have the 32 hallmarks and the 80 subsidiary characteristics. In general, drawing Buddha images and making Buddha images will make you very good looking.

Carve, cast, sculpt, or make lacquered images of him, such people will be reborn in the Heaven of the Thirty-Three one hundred times. The person who drew one Buddha image will be reborn in the Heaven of Thirty-Three for a hundred rounds. These hundred rounds are not limited to rebirth in the Heaven of Thirty-Three, but also rebirth in the Six Desire Heavens of the *Desire Realm*, the Eighteen Heavens of the *Form Realm* (the three First Dhyana Heavens, the three Second Dhyana Heavens, the three Third Dhyana Heavens, the nine Fourth Dhyana Heavens) and also the *Formless Realm*'s Heaven of the Station of Neither Thought nor Non-Thought, etc. This person will first go through rebirth a hundred times in each of these realms – Desire Realm, Form Realm, Formless Realm, then he will be reborn in the Heaven of Thirty-Three a hundred

天一百次，這個時間也是非常之久的。「永不墮惡道」：你只要或者讚歎、或者瞻禮、或者稱名、或者供養、或者造種種地藏王菩薩的像，就永遠都不墮落到惡道裡頭去了。

文殊師利。是地藏菩薩摩訶薩。於過去久遠不可說不可說劫前。身為大長者子。時世有佛。號曰師子奮迅具足萬行如來。

「文殊師利」：文殊菩薩。「是地藏菩薩摩訶薩」：這位地藏菩薩摩訶薩，「於過去久遠不可說不可說劫前」：這個久遠是沒有法子講，太多了。就像前邊稻麻、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，一塵一劫那麼長的時間，怎麼可以計算得出來呢？比射火箭到月球的數目還大，還難以計算。現在我們射入太空，這完全是用一種數學來計算它的力量，到什麼地方，怎麼樣才可以停止，到太空軌道又怎麼走，計算這個數準確後，就射入大氣層，這要用多大的火力才能達到，這都是用算術算出來的。但是這還能算出來，唯獨地藏王菩薩這個長遠的劫，你沒有法子算得出來，即使現在數學再高超、科學再精妙，也沒有法子算得出來的。

「是地藏菩薩摩訶薩，身為大長者子」：這位地藏菩薩摩訶薩，他身為大長者的兒子。「時世有佛，號曰師子奮迅具足萬行如來」：這個時候，世界上有一尊佛，他的名號就叫師子奮迅。獅子是獸中之

times. This involves a very lengthy period of time. **And will never fall into the Evil Paths.** As long as you praise, behold and bow to, recite the name of, make offerings to, or make different images of - Earth Store King Bodhisattva, then you will never fall into the evil paths.

Manjushri, indescribably many eons ago, during the time of a Buddha named Lion Sprint Complete in the Ten Thousand Practices Thus Come One, Earth Store Bodhisattva Mahasattva was the son of a great elder.

Manjushri Bodhisattva, **Indescribably many eons ago.** There is no way to say how long ago that is or how many eons that is. It is just as incalculable as the aforementioned analogy for a long period of time, e.g. if 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 each grain of sand in each of those Ganges Rivers was a world, and each dust mote in each of those worlds was an eon, and each dust mote accumulated in each of those eons was itself an eon... How can it be reckoned?

This figure is far bigger and more difficult to calculate in comparison to the number calculated for the amount of force required to send a rocket to the moon. We use mathematical calculations to estimate the force needed to shoot a rocket into a destination in space, how far it will go, and how it will follow the orbit in space. After utilizing accurate calculations, the rocket is shot into space. This is calculable. However, no matter how advanced mathematics has gotten and how wonderful science has become, there is no way to calculate the lengthy span of eons that Earth Store King Bodhisattva has gone through.

During the time of a Buddha named Lion Sprint Complete in the Ten Thousand Practices Thus Come One, Earth Store Bodhisattva Mahasattva was the son of a great elder. At that time, there was a Buddha in the world named Lion Sprint. Lions are the king among beasts. When a lion roars, all the beasts are immobilized by fear; they can neither run nor

王,獅子要是一叫,百獸腦裂,一切獸類都嚇得跑也不會跑了,站也站不住了,自然而然就倒在地上,甚至於腿都麻木了。那麼這尊佛的名字就比方是個獅子。「奮迅」,奮是奮興,迅就是快,表示師子跑得非常快。「具足萬行」,是指六度萬行佛都具足了,這一尊佛就叫這個名字。

時長者子。見佛相好。千福莊嚴。因問彼佛。作何行願。而得此相。時師子奮迅具足萬行如來。告長者子。欲證此身。當須久遠度脫一切受苦眾生。

「時長者子」:在這個時候長者子。「見佛相好」:見師子奮迅具足萬行如來,有三十二相、八十種好,千福莊嚴。為什麼有三十二相、八十種好呢?就因為有「千福莊嚴」:怎麼叫千福呢?我們修五戒十善,變成百福,每一個數目再變成十,成一千,這叫一個善、一個福。那麼再集成一千福,這就是千福莊嚴。「因問彼佛」:這個長者子看見佛相這麼圓滿微妙,就問師子奮迅具足萬行如來,「作何行願」:你以前修什麼法門?發什麼願?「而得此相」:才能得到這麼圓滿的相好呢?「時師子奮迅具足萬行如來」,「告長者子」:告訴這長者的兒子,「欲證此身」:說你想要證得和我這個身相同的話,我就告訴你「當須久遠」:你應該在久遠久遠,「度脫一切受苦眾生」:把所有受苦的眾生都度完了。眾生離苦,你的相貌就圓滿了,意思就是你把眾生度成佛,你也成佛了。

(下轉至第7頁)

stand. They collapse on the ground. Even their feet turn numb. The name of this Buddha is likened to a lion. 'Sprint' indicates swiftness. It shows how fast lions run. The Buddha is named Complete in the Ten Thousand Practices because he is replete with the Six Paramitas and the myriad conducts.

That elder's son, upon observing the Buddha's hallmarks and fine features and how the thousand blessings adorned him, asked that Buddha what practices and vows made him so magnificent. Lion Sprint Complete in the Ten Thousand Practices Thus Come One then said to the elder's son, 'If you wish to have a body like mine, you must first spend a long time liberating beings who are undergoing suffering.'

That elder's son, upon observing the Buddha's hallmarks and fine features...He saw Lion Sprint Complete in the Ten Thousand Practices Thus Come One has 32 hallmarks, 80 subsidiary characteristics and a thousand blessings that adorn. How come he has 32 hallmarks and 80 subsidiary characteristics? It is due to thousand blessings that adorn him. Cultivating the Five Precepts and the Ten Good Deeds generates a hundred blessings. When each one of the hundred turns into ten, it becomes a thousand. This is called one goodness, one blessing. Accumulate a thousand blessings, and this becomes the thousand blessings that adorn.

He asked that Buddha what practices and vows made him so magnificent. Seeing how perfect and wonderful the Buddha's features are, the elder's son asked Lion Sprint Complete in the Ten Thousand Practices Thus Come One, "In the past, what practices did you cultivate and what vows did you make that enable you to have such features?" **Lion Sprint Complete in the Ten Thousand Practices Thus Come One then said to the elder's son, 'If you wish to have a body like mine, let me tell you, you must first spend a long time liberating beings who are undergoing suffering.** After you have saved all beings who are in suffering leave behind their suffering, then your appearance will be perfect; meaning to say, once you save living beings so that they become Buddhas, you become a Buddha.'

(Continuation in Page 7)

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 #291)

(八) 畜生法界

畜生好貪，多而無厭；
將黑作白，是非莫辨。

前邊所講的七個法界，都是好一點的法界，可以試一試，到那兒去做一做戲去。唯獨現在這三個法界，這不可以嘗試的，你試試看就恐怕跑不出來了，否則「一失人身，萬劫不復」，所以這是很危險的。

現在這個畜生道，不是一類的畜生，畜生也有百千萬億種類不同。你看就單那飛的畜生，就有百千萬億種不同類的樣子。那麼走的畜生呢？也不少。小的老鼠是很小的畜生，大的大笨象是大的畜生，鹿、熊、馬、牛，都是大的畜生，這在陸地上的畜生，也有百千萬億種。在水裏的畜生也有百千萬億種，有水狗、水牛、水馬。就是研究物理、化學、生物學、動物學的這些個人，無論你是個博士，是個專家，都沒有法子完全一定知道畜生的種類。

這些個畜生，都是從什麼地方變的？只是一個「貪」字。「畜生好貪」：就是無論什麼，都是多多益善，少少不行。因為牠「多而無厭」，所以黑的，牠也不知道是黑

(8) The Dharma Realm of Animals

*Animals feed on greed,
Never satiated no matter
how much they got.
Taking what's black as white,
They don't distinguish wrong from right.*

The seven Dharma Realms discussed above are relatively good ones. You can try them out, go there and take part like a play. But you shouldn't try out the three Dharma Realms which will be discussed now. If you try them out, you might not be able to leave. It is said, "Once you lose your human form, you may not regain it for ten thousand eons," so this is very dangerous.

The realm of animals does not merely consist of only one kind of animal. There are billions of different species of animals. Flying animals alone have hundreds of thousands of myriads of species. There are a numerous amount of animals that walk and crawl. They may be as small as a mice, or as large as an elephant. Deers, bears, horses, and cows are also large animals. There are hundreds of thousands of myriads of species of land animals. Likewise, there are an infinite variety of aquatic creatures, such as seals, water buffaloes, and sea horses. Even physicists, chemists, biologists, zoologists, or other specialists or individuals who have Ph.D.s cannot entirely figure out all the different species of animals.

Where do animals come from? They come from greed. *Animals feed on greed.* No matter what it is, they want lots and lots of it, the more the better; a little won't do. Because they are *never satiated no matter how much they get.* They can't tell black from white.

的。牠說：「哦，這是白的。」所以「將黑作白」：不好的，牠也認為好的，這就表示牠沒有理性了，所以無論什麼都貪多，甚至於狗屎那麼邈邈的東西，牠愈吃愈覺得愈香愈甘美。「是非莫辨」：也不知道對，也不知道是不對，是非都不辨了，不清楚了，這就是沒有理性了。有這一個「貪」字，就糊塗了，無明把牠蓋住了，什麼也不知道了。

所以我們人呢，你貪多就有危險。貪多，就容易變畜生。我告訴你，出家人若是不依照佛的戒律去修行，墮落更快一點，所以古來有那麼一句話：「地獄門前僧道多」，都在地獄門前等著。那個貪心的老道、貪心的和尚，他覺得那個地方很好玩，所以他要去，去到那兒就知道不是很好玩的地方。

(下期待續)

Taking what's black as white, they take what is not good to be good. This shows that they have no rationality. So, they're greedy for everything. They're even greedy for something as filthy as dog excrement. The more they eat it, the more they find it fragrant and savory. They don't distinguish wrong from right. They don't know what's right and what's wrong. Being irrational, they can't distinguish between right and wrong. Because of greed, they become confused. They are covered by ignorance and don't know anything at all.

Hence, people who are greedy are in danger of turning into animals. Let me tell you, if left-home people fail to cultivate according to the precepts established by the Buddha, they will descend even quicker. The ancients had a saying, "Many of those standing at the gates of the hells are Buddhist monks and Taoist priests." They are all waiting at the gates of the hells. Those greedy Taoist cultivators and those greedy monks thought that the hells were fun, but after they get there, they find out that it's not fun at all.

(To be continued ...)

(上承自第15頁)

(Continuing from page 15)

大多數在法界聖城育良小學培德中學職教的老師持有碩士或博士學位，並有針對性地教育學生。除了標準的加州幼稚園到高中的課程之外，法界聖城育良小學培德中學也提供中文、打坐、佛學和倫理道德的課程，並可以為國際學生頒發 I-20 簽證。學生們也會參加各種各樣的課外活動以及社區服務，包括一年一度的教師節、敬老節、懷少節、中國農曆新年等。同時，學生們自願參加地區的科學展，並在社區大學上課。

(下期待續)

Most of CDR IGDVS's faculty hold MA or PhD degrees and ensure students are monitored to ensure academic success. In addition to the Common Core State Standards, ranging from K2-12th grade, CDR IGDVS offers classes in the Chinese language, Meditation, Buddhism, Morality and Ethics. For international students, IGDVS will issue Form 1-20 to them. Throughout the year, students participate in various extracurricular events and community service on campus, including the yearly Teachers Day, Honoring Elders Day, Cherishing Youth Day, Chinese New Year, etc. Students have the option of attending the regional Science Fair and taking college courses at the nearby community college.

(To be continued ...)

法界聖城育良小學培德中學 2023年畢業典禮

City of the Dharma Realm's Instilling Goodness & Developing Virtue Schools 2023 Graduation Ceremony

法界聖城育良小學和培德中學 (CDRIGDVS, www.cdridgevs.org) 於2023年6月12日舉行了學校的第二屆畢業典禮。由於此次新型冠狀病毒疫情的緣故，典禮被設為內部的小型聚會。高年級的住校生，張文謙同學，從法界聖城培德中學畢業了。前幾屆的畢業生被石溪大學和塔斯馬尼亞大學所錄取。今年，張文謙同學被許多大學錄取，包括加州州立大學，加州大學，社區大學，以及文學院。在秋季，張文謙同學將就讀於加州大學 (Riverside) 分校。

法界聖城育良小學培德中學是在法界佛教總會下的第二所學校。創立於2011年，並與在萬佛聖城的本校抱持著同樣的教育宗旨，即為培育全面發展的學生，同時注重學術上和品格上的培養。兩所學校的創辦人宣公上人說：「教育是做人的根本，是世界的根本，是國防」。育良小學培德中學以儒教的核心思想，即孝、悌、忠、信、禮、義、廉、恥八種美德，來灌輸並引導學生，上人的學校的目標在於培養年輕的學子成為傑出的公民，為使社會乃至整個世界變得更加美好而奉獻。

On June 12, 2023, City of the Dharma Realm's Instilling Goodness Elementary & Developing Virtue Secondary Schools (CDR IGDVS, www.cdridgevs.org) held their 2nd graduation ceremony. Due to COVID, this year's graduation ceremony was scaled down to a small internal event. Senior student Zhang Wenqian (Vincent), one of the dorm students who resides at CDR, graduated from CDR's IGDVS. Previous IGDVS graduates have been accepted into Stony Brook University, University of Tasmania, UC Santa Barbara and UC Davis. This year, Wenqian received many admission letters from many universities, including CSUs, UCs, and liberal arts colleges. This coming fall, Zhang Wenqian has made his decision to attend UC Riverside.

CDR's IGDVS is the second school under DRBA branch of education. It was established in 2011. It holds the same goals as the main campus at CTTB in developing the whole child, emphasizing both academic success and character development. The founder of both schools, Ven. Master Hua, said, "Education is the foundation for being a person. It is the foundation for the world; it is the true national defense." IGDVS schools provide guidance for their students and instills the core Confucian virtues of filiality, fraternal respect, loyalty, trustworthiness, propriety, righteousness, integrity, and a sense of shame. Ven. Master Hua's goal for his schools is to develop young students into becoming outstanding citizens who will contribute to making their community and the world a better place.

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金輪聖寺

2023年11、12月每週法會時間表 Schedule of Weekly Events – November and December of 2023	
日期	法會
11/5 (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
11/12 (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
11/19 (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
11/26 (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
12/3 (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
12/10 (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
12/17 (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
12/24 (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
12/31 (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.*