



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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## 偈說法堂上人上宣

一粒微塵含法界 萬象森羅即真身  
諸佛無心說經典 菩薩有志化眾生

Verse on *Ascending the High Seat and Speaking Dharma*  
Composed by the Venerable Master Hsuan Hua:

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

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# Shurangama Sutra

## *The Four Clear and Unalterable Instructions on Purity*

*A Simple Explanation by the Venerable Master Hsuan Hua*

楞嚴經四種清淨明誨

(接上期)

(Continued from issue #175)

佛告阿難。汝常聞我毗奈耶中。宣說修行。三決定義。所謂攝心爲戒。因戒生定。因定發慧。是則名爲三無漏學。

「佛告阿難」：在會大眾唯然奉教的時候，佛就告訴阿難。「汝常聞我」：你常常聽見我所說的。「毗奈耶中」：「毗奈耶」就是大小乘的律藏。大乘的律藏和小乘的律藏，總括起來就叫毗奈耶；毗奈耶就是講戒律的，你常常聽見我講戒律的道理時。「宣說修行」：我宣說這種修行的道理。修行要依照「三決定義」而修行，這三種是一定的，決定不能改的三種決定義。「所謂攝心爲戒」：這三種決定義是什麼呢？就是講戒定慧。「攝」即攝取、攝持。這個攝字就好像吸鐵磁，把東西吸住。尤其攀緣心，這攀緣心一天到晚儘打人家的主意，儘打人家的算盤。想個什麼辦法，能和某一位有錢的人接近，想

“The Buddha told Ananda, ‘You constantly hear me explain in the Vinaya that there are three unalterable aspects to cultivation. That is, collecting one's thoughts constitutes the precepts; from the precepts comes samadhi; and out of samadhi arises wisdom. Samadhi arises from precepts, and wisdom is revealed out of samadhi. These are called the ‘three non-outflow studies.’”

When everyone in the assembly had agreed to uphold the teaching, **the Buddha told Ananda, “You constantly hear me explain in the Vinaya that there are three unalterable aspects to cultivation.”** The Vinaya includes the rules for both the greater and lesser vehicles. It discusses the precepts. These three fixed aspects are unalterable. **“That is, collecting one's thoughts constitutes the precepts.”** These three are precepts, samadhi, and wisdom. You collect and maintain your thoughts, just as a magnet collects iron filings. This refers especially to our thoughts that “climb on conditions”—that take advantage of situations. When these thoughts take control, one is always paying attention to other people. One is continually thinking up ways to draw near to wealthy people or people in positions of authority. Such thoughts go on and on all day long. That's called “climbing on conditions;” it means that one has not collected one's thoughts. Collect those thoughts. Don't let them take advantage

個什麼辦法能和某一位富貴的人接近。一天到晚儘用這種功夫，這就叫攀緣心，這也就沒有攝心。「攝心」，是把攀緣心收回來，不要叫它去攀緣，不要叫它東跑西跑。我們這個心，你不要叫它跑，它自己就跑了；你叫它不打妄想，沒有一分鐘，它又打起妄想。這個妄想停了，那個妄想又生出來了，所以前念生，前念滅，後念又生，後念滅，後念又生，這是念念不停的攀緣心。現在應該怎樣？要把它攝持回來，要把這個心制到一處。

我們所以不能成佛，不能開悟，不能了道，就因為沒有制住我們這個心。如果你把你這個心制到一起了，無事不辦，什麼事情都成功了，什麼事情都成就了。所以現在就要「攝心為戒」，首先要攝制這個心，這就是戒，這是個止惡防非的辦法。「因戒生定」，你首先有了戒，有了戒就好像一盆渾水它不搖動了。不搖動，水就澄清了。水澄清了，塵垢就沈底了。「因戒生定」：這個定就是不搖動，生出定來。「因定發慧」：你要不搖動，靜極光通達，靜到極點了，自然就光通達，光通達你就開悟了。「因定發慧」，由這個定中，就生出一種真正的智慧。「是則名為三無漏學」：戒、定、慧就叫做「三無漏學」。你要是守戒，由戒生定，由定發慧，這就叫「三無漏學」。

of situations. Don't let them run out at random. But our mind is such that it runs away with us, even if we don't want it to. We may forbid it to have false thinking, but in the next moment another false thought comes up. One ceases and the next one begins. The first thought dissolves, but the next one is already on its way. And before that one is completely gone, the next one has arisen. The mind that climbs on conditions never ceases. What you must do is to collect and maintain your thoughts. Bring your mind back to one point.

The whole reason we can't become Buddhas, can't become enlightened, can't awaken to the Way, is that we do not have control of our mind. If you get your thoughts together, there is nothing you cannot do. You'll be successful at everything. So now we have to **“collect our thoughts as precepts”**. The precepts, then, are designed to collect your thoughts. Precepts put a stop to evil and prevent further transgressions.

**“Samadhi arises from precepts.”** Holding precepts is like holding a basin of muddy water still, until the silt settles and the water becomes clear. Samadhi means “not moving.” **“And wisdom is revealed out of samadhi.”** *When stillness is ultimate, the light penetrates.* You become enlightened. Within samadhi, your own genuine wisdom arises. **“These are called the ‘three non-outflow studies.’”** Guard the precepts, and from the precepts will come samadhi. Out of samadhi will arise wisdom.

阿難。云何攝心我名為戒。

阿難！怎麼樣叫攝心呢？  
我把它取個名字叫攝心為戒，  
什麼意思呢？現在我告訴你。

若諸世界六道眾生。其心不婬。  
則不隨其生死相續。

「若諸世界」：假設所有一切世界。「六道眾生」：天道、阿修羅道、人道、地獄道、餓鬼道、畜生道，這六道眾生。「其心不婬」：他的心不淫，沒有淫慾心。「則不隨其生死相續」：要能沒有淫慾的心，生死流就斷了，就不會隨著生死相續接連不斷，生死也就停止了。

汝修三昧。本出塵勞。婬心不除。塵不可出。

「汝修三昧」：「汝」是指阿難，佛說，阿難你所修的定力。「本出塵勞」：本來是爲了超出塵勞，超出生死。可是你「婬心不除，塵不可出」：你如果淫慾心不斷，你想超出塵勞，是無有是處的，是不可能的，爲什麼呢？淫慾心就是塵，就是一種塵勞。所以不要說你去做淫慾的行爲，你就是心裏生一種淫慾的念頭，有這個淫慾的心存在，這也就是塵勞，沒有超出去。所以說你要是不除淫慾心的話，你想修道，開悟成佛，那是沒有這個道理的。因此一般最愚癡的人，就說又要有淫

“Ananda, why do I call collecting one's thoughts the precepts?”

“Ananda, why do I call collecting one's thoughts the precepts?” Now I will tell you.

If living beings in the six paths in all worlds had no thoughts of lust, they would not have to follow a continual succession of births and deaths.”

“If living beings in the six paths in all worlds had no thoughts of lust,” The six paths include the realm of gods, humans, asuras, animals, hungry ghosts, and beings in the hells. If they were free of thoughts of sexual desire, “they would not have to follow a continual succession of births and deaths.” They could cut off birth and death.

“You originally cultivate Samadhi to transcend the wearisome defilements. But if you don't renounce your lustful thoughts, you will not be able to get out of the dust.”

The Buddha is speaking to Ananda here when he says, “You originally cultivate Samadhi to transcend the wearisome defilements.” You want to transcend birth and death. “But if you don't renounce your lustful thoughts, you will not be able to get out of the dust.” If you do not cut off sexual desire, it will be impossible to get out of the wearisome defilements of the world. That is because thoughts of lust are wearisome defilements. Not to speak of engaging in lustful practices, even the presence of such thoughts is unclean. Unless you renounce sexual desire, it is impossible to become enlightened and accomplish Buddhahood. To hold on to sexual desire on the one hand and expect to become enlightened on the other is

慾心，又要開悟，這種思想就是最愚癡的，這種人是最不可以教化的，就是釋迦牟尼佛現在出世，也沒有法子能令他得道證果。所以這種人是最笨最愚癡的。

縱有多智。禪定現前。如不斷淫。  
必落魔道。上品魔王。中品魔民。  
下品魔女。

「縱有多智，禪定現前」：你縱然有智慧，禪定現前，你修行，一打坐就得到輕安的境界，覺得非常的好。禪定現前，就是你的功夫有所成就。「如不斷淫」：假使你的淫慾心不斷的話。「必落魔道」：你雖有智慧，不斷淫心，就會做魔王去。「上品魔王」：上品上等的做什麼呢？去做六欲天的魔王。「中品魔民，下品魔女」：中品的做什麼呢？做魔民，做魔的老百姓。下品的呢？就做魔女，生得雖然漂亮，但是非常卑鄙。有智慧的人要小心一點，聰明的人在這個地方要注意呀！不要聰明反被聰明誤，自以爲了不起，你不明白，我明白；你不懂，我懂。有一點智慧，這叫小智小慧。你這小智小慧，就會把自己的前途給耽誤了。

彼等諸魔。亦有徒眾。各各自謂，  
成無上道。

你看看，這種有一點小智小慧的人，他淫慾心不斷，總講這

the stupidest kind of thinking. People who think that way are impossible to teach. Even if Shakyamuni Buddha himself appeared in the world right now, he would have no way to bring such people to attainment of fruition. Such people are the most dull-witted of all.

**“Even though one may have some wisdom and the manifestation of chan samadhi, one is certain to enter demonic paths if one does not cut off lust. At best, one will be a demon king; on the average, one will be in the retinue of demons; at the lowest level, one will be a female demon.”**

“Even though one may have some wisdom and the manifestation of chan samadhi, one is certain to enter demonic paths if one does not cut off lust.” You may be wise, and when you sit down to meditation you may experience light ease and feel extremely comfortable—that is, you can enter Chan samadhi. You think you’re wise, then? If you don’t put a stop to lust, you’ll end up a demon! **“At best, one will be a demon king in the Sixth Desire Heaven. On the average, one will be in the retinue of demons. One will become an ordinary demon. At the lowest level, one will be a female demon.”** They are beautiful, but extremely devious. People with wisdom should be careful. Smart people should take careful note of this passage. Don’t let your intelligence go back on you so that you make a mistake in the end. Don’t have the attitude, “You don’t understand, but I do. You’re not clear, but I am.” That’s petty intelligence, petty wisdom. Don’t let a promising future go to ruin.

**“These demons have their groups of disciples. Each says of himself that he has accomplished the unsurpassed way.”**

These people with petty wisdom do not

個愛慾，你愛我，我愛你，這麼愛來愛去，愛到後來就成了魔了。成了魔，你說怎麼樣呢？「彼等諸魔」：他那個諸魔。「亦有徒眾」：也有他的徒眾，有他的徒弟，有他的護法。「各各自謂，成無上道」：魔他自己不知慚愧，自稱我就是佛呀！我們就是最高無上的啦！什麼大他就說什麼，因為他本來是魔，但他不承認他是魔，他說他就是佛。佛也有假的，世間上其他的都是假的佛，他也想做個假佛，但是他還不承認他是假的，他認為他就是真的，他也認為他是天上天下唯我獨尊。

我滅度後。末法之中。多此魔民。熾盛世間。廣行貪婬，為善知識。令諸眾生，落愛見坑。失菩提路。

「我滅度後」：釋迦牟尼佛在沒滅度以前就說：我現在在世界上這些魔王不敢出世。等我滅度後，末法之中，就是現在你我這個時候。「末法之中」：法在末梢上的時候。「多此魔民」：這種魔民多得很，到處講淫慾，無論男的都歡喜淫慾。又想要成佛，又想要開悟。為什麼我認識這個魔？以前我看到某一個人，不要提他的名字。他說自己是佛，我就說他是魔，他問我：「誰是魔？」我說：「你就是魔。」為什麼我知道他呢？他就是弄這一套嘛！專門講情講愛的，I love every-

cut off their lust and always talk about love and desire. “I love you, you love me” and back and forth until they become demons. Then what happens? **“These demons have their groups of disciples. Each says of himself that he has accomplished the unsurpassed way.”** These demons also have disciples and protectors. Totally shameless, they proclaim themselves Buddhas, supreme and unsurpassed. They consider themselves the greatest. Basically such people are demons, but they don’t admit to it; they profess instead to be Buddhas. You see, there are even phony Buddhas. But they don’t see themselves as phony; they think they are for real. They believe:

*In heaven above, on earth below I alone am honored.*

**“After my extinction, in the dharma-ending age, these hordes of demons will abound, spreading like wildfire as they openly practice greed and lust. Claiming to be good knowing advisors, they will cause living beings to fall into the pit of lustful views and lose their resolve for bodhi.”**

Shakyamuni Buddha said, “While I’m in the world, such demons will not dare to show themselves, but **“after my extinction, in the dharma-ending age, these hordes of demons will abound”** Our present age is being referred to here, when the Dharma is about to die out. There are simply too many of these demons around, going about everywhere discussing sexual desire. And they themselves revel in lust, be they men or women. At the same time, they think that they are enlightened and have become Buddhas. How is it that I recognize such people as these, such as the one who says he is a Buddha—we won’t mention any names. He said he was a Buddha, and I said he was a demon.

“Who is a demon?” he said.

“You are,” I replied. How did I know? He fits into the description. He always talks about

body。他有什麼資格愛所有的人？真不知醜，自己太不慚愧了。「熾盛世間」：在這個世間像火燒似的，到處燃燒，淫火旺盛。一般無知的人，也就聽他，他講得不錯啊！他講得很有道理的啊！尤其一些青年的人，正對他的味道了，正對他的機，所謂臭味相投，你臭，他也臭，所以你說我好，我也說你好。如果味道不同，就不會互相讚歎了。道不同則不相為謀。要是同道，思想相同了，大家就以盲引盲。以盲引盲，就是自己是個瞎子，沒有眼睛，還要給人家帶路。這不是罵人，「懵懂傳懵懂，一傳兩不懂，師父下地獄，徒弟往裏拱。」師父下地獄，徒弟也跟著到地獄，兩個人都不知道自己是怎麼進去的，你說可憐不可憐？就是這一類的人。「廣行貪婬，為善知識」：自己就說：「我到處講經，我到處give lecture，我give lecture to everybody。」真是把牙都可以笑掉了。「令諸眾生，落愛見坑」：令所有的眾生都墮落到淫慾的坑裡。「失菩提路」：把菩提道路失去了，沒有了，跑到什麼地方去了呢？就跑到地獄裡去了。師父看見徒弟拱進來了，說：「你怎麼也來了？這個地獄不是很好的地方。」這徒弟說：「你先來了嘛！我當然也要跟著你來了嘛！」師父說：「唉呀！你不應該跟著我來啊！這個地方是一個受苦的地方。」

(下期待續)

emotion and love. "Love, love. I love everybody!" It is really shameless. What right do you have to be in love with everyone? These demons abound, "spreading like wildfire as they openly practice greed and lust." The fire of lust will burn fiercely everywhere in the world. Ignorant people will be taken in by them, thinking what they have to say makes sense. It will especially tally with young people's way of thinking. As the saying goes, "people sharing similar interests flock together." They back each other up as they go down this road. If they were not in agreement, they would not do that. If they do not travel in the same direction, they will not be in mutual collaboration. But if their thinking is alike, then it becomes the case where the blind leads the blind. How pathetic! I'm not scolding people here, but

*If one who is dazed  
transmits the delusion to another,  
When all is said and done,  
neither one understands.  
The teacher falls into the hells,  
And the disciples burrow in after him.*

The teacher winds up in the hells, and when his disciples show up there as well, he is surprised. "How did you get here? This is a terrible place!" "You came first, and since you are our teacher, we followed," they reply. "Oh, no. You should not have followed me here. This is a place of suffering."

**"Claiming to be good knowing advisors"**: they boast, "I give lectures everywhere. I give lectures to everybody.." This is ludicrous! **"They will cause living beings to fall into the pit of love and views and lose their path toward Bodhi."** They cause all they come in contact with to fall into the pit of sexual desire. They forfeit their resolve on Bodhi and end up in the hells.



# Records of High Sanghans

—錄自百日禪—

1971

宣公上人開示於美國舊金山佛教講堂

## 法曠法師



### Dharma Master Fa Quan

Excerpt from the *Hundred-day Chan Session*

Lectured by the Venerable Master Hsuan Hua at the Buddhist Lecture Hall in San Francisco,

今天我再給你們介紹一位高僧，這位高僧願意結眾生緣。他的名字叫什麼呢？這位高僧的名叫法曠，他是晉朝時候的人，他的俗家姓畢，他住在接近江南的地方。很不幸的，他一生出來，父親、母親沒有好久就都死了。他有一位繼母，因為他父親有兩個太太，就是繼母把他養大的。這個小孩子知恩報德，他知道父母的恩，所以就報答後母的恩德，他非常的孝順，無論吃什麼東西，後母沒有吃的時候，他不先吃，甚至於嚐一嚐他都不嚐。穿衣服都是穿舊的衣服，不穿新衣服，新衣服給他後母穿。因為他家裡根本就是沒有錢，很窮很窮的，窮人沒有旁的法子來找錢，就去種地、種田，以種田來得到一點的代價，回來養他的後母。人人都認為這個小孩是最孝順不過了，人人都知道他是個孝子。

Today I am introducing another High Sanghan who liked to create causes and conditions with living beings. What was his name? The name of this High Sanghan was Fa Quan and he lived in the Jin dynasty. His family's surname was Gau, and they lived within the vicinity of Qiang Nan. Unfortunately, not too long after the Master was born, his parents both passed away. Since his father had two wives at the time, it was his stepmother who ended up raising him. From the time Master was a child, he was grateful and sought to repay her virtue. He recognized the kindness of his parents, and he repaid them by being very filial to his stepmother. Whenever there was food, if his stepmother had not eaten first, he would not eat it or even take a bite. He only wore old clothes. He would never wear new clothes. He would give all new clothes to his stepmother. Since he came from a very poor family, he was basically penniless. At that time, when poor people had no other means to make a living, they would go to work and plough the fields. So he went to plough the fields in order to provide for his stepmother. Everyone recognized this young child was most filial. He came to be known as a filial son among people.



他的後母在他十八、九歲的時候也就死了，死了，他就想法子把他後母埋葬到墳裡，然後他就在那邊守孝。在守孝的期間是非常困難的，既沒有房子住，又沒有什麼衣服穿，那真是鋪地蓋天，以這個地做他的床舖，以這個天做他的被。這個大被和大床，他一個人用不了，就借給很多人用，他只用了小小部份。

守孝之後，他把這個世界一切的事情都看空了，於是就出家了。出家就遇著一位名師，他的師父是誰呢？叫曇印，是當時一位很有智慧的善知識，他就跟了他出家。出家之後就學習經藏，學習律藏，學習論藏，把三藏通達了，又拜法華經，禮法華懺，拜《妙法蓮華經》。那麼有一次他的師父生病，病得很嚴重，於是他就發願拜法華懺，早晨、晚間，晚間、早晨，他都這麼拜懺。拜到第七天的時候，他就看見拜懺的房裡邊放大光明，放五色祥光，這種光明就照到他師父房裡邊去，在這個時候，他師父就覺得好像有人用手摸他的身體，摸他的頭，他的病沒有吃藥，也就不藥而癒了。這是因為他在家是個孝子，孝順他的繼母；那麼出家之後，他又孝順師父，師父有病痛，他能盡他的誠心，來拜懺，這也是個孝順的徒弟。

His stepmother died when the Master was about eighteen or nineteen years old. After arranging her burial, he stayed beside her grave to observe the (traditionally three-year) mourning period. Life within that mourning period was most difficult. Not only did he not have a house to live in, he did not have many clothes to wear. He was truly living on the open ground with the sky as his cover. Taking the earth as his bed, and the sky as his blanket, he only used a small part of it as his bedding. For the rest, since he could not use it all, he lent it out for others.

After he had finished his mourning period, he saw through everything in the mundane world and left the home-life. Soon, he encountered a very bright teacher. Who was his teacher? It was Tan Yin. He was full of wisdom and a good knowing advisor during that era. The Master bowed to him as his teacher. After leaving the home-life, the Master studied the Sutras and learned and practiced the Vinaya and the Shastras until he had penetrated the Tripitaka. Afterwards, he bowed to the *Dharma Lotus Sutra* ("The Wonderful Dharma Lotus Sutra"), and venerated the *Dharma Flower Repentance Ceremony*. At one time, his teacher was gravely ill. The Master then vowed to bow to the *Dharma Flower Repentance* on behalf of his teacher. He bowed relentlessly throughout the day: in the morning, in the afternoon, and in the evening. On the seventh day of bowing, he saw a great bright light of five auspicious colors shine forth within the room where he was bowing and shine into his teacher's room. At that time, his teacher felt as if hands were brushing over his body and touching his head. After that, he was cured without taking any medicine. It was because the Master was a filial son. When he was still a layman, he was filial to his stepmother. When he left the home-life, he was also filial to his teacher. When his teacher was sick, he used his utmost sincerity to bow in repentance for his teacher. He was also a very filial disciple.

After his teacher had fully recovered, Fa

他師父病好了，他就向師父告假，到外邊去行腳參方，就是到各處去參學。因為出家人出家之後，在自己的廟上住幾年，住過五年之後，要到外面各處去參方。所謂「參方」，就是到各處去，學習其它叢林裡面的規矩，禮法，到處去看一看，參訪善知識。他各處參方之後，就看見一座山，就願意在這兒修行。他的宗旨就是研究《法華經》，他知道《法華經》是「會三歸一」的道理；「會三」就是聲聞、緣覺、菩薩這三乘，然後「歸一」佛乘。「會三歸一」，就是把這個三乘，都歸到佛乘上。那他一生的宗旨就是講《妙法蓮華經》和《無量壽佛經》，《無量壽佛經》是淨土的因。有人來他就講，甚至只有一個人來，他也講這兩種經，或者講《妙法蓮華經》，或者講《無量壽佛經》；要沒有人來，他就誦唸《法華經》和《無量壽佛經》，這是他的功課。

這位法師在這座山上住了很久，這座山叫什麼名字呢？叫潛青山。當時在這座山附近的地方，有種很危險的傳染病發生，這人得了這種病，都治不好，請醫生來治，連醫生都一起死了，就這麼厲害，醫生也是泥菩薩過海，自身難保。這位法師在這個時候就大顯神通，顯什麼神通呢？他原來就修這種大慈悲法，也就是大悲咒，大約也

Quan asked him for permission to travel on foot and visit other places to expand his study. It was the custom that after a person left the home-life, that person had to live in his own (teacher's) temple for several years. After five years passed, he had to travel around to learn and study more. This is called "Zang Fong". It means to travel to other Way places to learn the rules and regulations from other forest monasteries and drew near to good and wise advisors. After he had traveled and visited many places, he saw a mountain and wanted to cultivate there. His idea was to investigate the *Dharma Flower Sutra*. He understood the *Dharma Flower Sutra's* principle of "gathering three and returning to oneness." "Gathering three" means the gathering of the Three Vehicles of the Sound Hearers, the Conditionally Enlightened ones, and the Bodhisattvas. "Returning to oneness" means to return to the Buddha Vehicle. Thus, "gathering three and returning to oneness" means to gather in the Three Vehicles and return them to the Buddha Vehicle. Throughout the Master's entire life, he aspired to lecture on the *Wonderful Dharma Lotus Sutra* and the *Immeasurable Longevity Buddha Sutra*, the two sutras which cause one to be reborn in the Pure Land. He would lecture on them whenever people arrived. Even if there were only one person, he would lecture on these two sutras as well. He might lecture on the *Wonderful Dharma Lotus Sutra*, or the *Immeasurable Longevity Buddha Sutra*. If no one came, he would read and recite the *Wonderful Dharma Lotus Sutra*, and the *Immeasurable Longevity Buddha Sutra*. This was his homework.

The Master lived on the mountain for a long time. What was the name of this mountain? It was named Qian Jing Mountain. At that time, a perilous epidemic broke out in the areas around this mountain. When someone caught this disease, it was incurable. If one invited a doctor to come and treat it, the doctor would also die. It was that horrific. Indeed, the doctor was like a Bodhisattva made of mud crossing the sea --- he could not even save himself. The Master then manifested a great spiritual penetration. What spiritual penetration did he manifest? Before, the Master had cultivated the Dharma of Great Compassion --that was the Great Compassion Mantra. He probably had also cultivated the Forty-two Hands and Eyes. When he encountered the

有四十二手眼。遇到這種的瘟疫傳染病，請醫生來看，連醫生也一起死，那麼他就當了一位不請的醫生，不要人請他，自己就到有病的人家去給人家治病。到了一個有病的家裡，他一唸大悲咒就好了，因為他有慈悲心又會誦這咒語。

這個咒語不是密宗的咒，這個咒沒有一個密，沒有一個不密，不過故意起個名說是密宗，實際上密就是說不出來的，說出來的就不密。所以《六祖壇經》上，慧明問說：「上來密語、密意外，能仍有秘密者乎？」六祖說：「密在汝邊。」密在你那裡邊，誰也不知道的。「與汝說者，即非密也。」我能說出來，告訴你的，就不是密了。所以這咒也是，不要故意神奇地說：「哦！這是秘密。」這秘密你怎麼知道的，你知道，這就不是秘密；我要知道，這就更不是秘密，他要知道，也不是秘密了。那麼就勉強給它起個名字，說這叫「密」，實際上「密而不密」，「不密而密」。今天這個法，是沒有密宗的人來，我們這樣講，要有密宗的人來，在這個地方一聽，把他肚皮都氣得爆開了，所以昨天晚上我不講這個，要講，更危險了。這位法師唸這個大悲咒，就把這些瘟疫鬼都給趕走了，這種治不好的病確是有鬼的。你人要開了五眼，你就看得見鬼，那鬼有多少呢？有螞蟻那麼多。

(法曠法師全文完)

outbreak of this plague, seeing that even doctors were dying in the process of treating patients, the Master turned himself into an uninvited self-made doctor. He did not wait to be called upon. Instead, he would offer to go to households where there were sick people. Once inside the house, the Master would recite the Great Compassion Mantra and the patients would get well, because the Master had a compassionate heart and he knew how to recite the mantra.

This mantra is not a mantra from the Esoteric (“Secret”) Teaching. It is neither a secret nor is it known. However, people gave it a name and called it an Esoteric Teaching. In fact, a secret is indescribable. That which can be spoken of is not a secret. Therefore, in the *Sixth Patriarch Sutra*, when Huei Ming asked, “Aside from the Venerable One’s secret words and secret meanings, are there other secret teachings?” The Sixth Patriarch replied: “The secret is within you.” That which is secret lies within you and is known by no one. “What can be spoken to you is simply not secret.” What I can say, what I can tell you is not a secret any more. Correspondingly, the mantra is just the same. Do not seek to make it look mysterious by saying: “Ah! This is secret.” If it were truly secret then how would you know about it? If you know about it, it is no longer a secret. If I know about it, then it is even less of a secret. If he knows, it is also not a secret. However, one is compelled to give it a name and call it a “secret.” In fact, it is “secret and yet not secret; not secret and yet secret.” The Dharma is spoken in this way today since no one from the Esoteric School is here. If they had come today and listened, they would have all flared up and burst their bellies out of fury. For that reason, I did not talk about this last night. If I had, it would have been even more dangerous. This Dharma Master recited the Great Compassion Mantra and chased away all the plague ghosts. Incurable illnesses definitely involve the workings of ghosts. If you open the Five Eyes, you will be able to see ghosts. How many are there? Their numbers are as many as there are ants.

(The End of the Article on Master Fa Quan)



## 大願無盡 妙覺寶殿的回顧與前瞻—系列報導(一)

### An Endless Great Vow Regarding the International Institute of Philosophy and Ethics A review of the past progress and future plans — The first report of a series

萬佛聖城的妙覺寶殿，經過多年的奔走努力，一次次公聽會的舉辦，與當地居民溝通協調，最後終於撥雲見日，於二〇〇二年獲得政府的核准，可以動工興建了。消息傳來，散居各地之上人海內外弟子，莫不感到歡欣與鼓舞。上人嘗謂「待妙覺寶殿完成後，佛教方能在西方國家落實生根。」因此對於此一北美的最大正法道場的興建，弟子們個個莫不懷著期待與關心。

爲了早日完成 上人的遺願——「籌建世界性之正法道場，團結各宗教派，以謀求世界和平。」待妙覺寶殿建築核准後，萬佛聖城即積極進行工程的籌建。首先是委聘全美最具規模的HOK建築公司負責設計規劃，並有瑜珈市當地的建築師共同參與，在在皆是一時之選，不可不謂陣容堅強。務必將此清淨的修行聖地設計得盡善盡美，以符合大眾的期盼。

今年的二月五日，HOK完成初步的設計規劃後，即於曼都仙諾郡舉辦第一次的建築設計公聽會。該郡政府共有七位規劃委員，當天就有六位出席，負責審核設計。首先由我們的律師潔若定·羅思女士介紹我們目前的設計進展。HOK公司副總裁珊蒂·門得勒女士亦以桌上投影

After several years of hard work, repeated public hearings, cooperation and mutual understanding with the local community, the International Institute of Philosophy and Ethics (IIP&E) of the City of Ten Thousand Buddhas finally emerged from under a cloud in 2002 when the government granted permission for its construction. All disciples of Venerable Master Hua, whether here or overseas, were elated upon hearing this good news. The Venerable Master once said, "Buddhism in the West will be able to take root when the International Institute of Philosophy and Ethics is completed." Hence, the building of the biggest Way-place of Proper Dharma in North America is a shared anticipation and concern of all disciples.

"To build an international Way-place of Proper Dharma, to unify differing religious groups in order to attain world peace," is one of Venerable Master Hua's vows awaiting fulfillment. Working toward accomplishing this vow, The City of Ten Thousand Buddhas immediately proceeded to the next step -- architectural plans. First, the architectural firm of Hellmuth, Obata & Kassabaum (HOK) was chosen to lead in the architectural design, in collaboration with local architects of the city of Ukiah. This monumental task demands careful planning and reliable skills. It is imperative to strive for perfection in constructing a clean and pure way-place for cultivation, situated in a holy site, so as not to disappoint the expectations of the multitude.

On February 5, 2004, HOK has completed the initial design and has been through the first public hearing by the Mendocino County Planning Commission. Six out of seven designated commissioners appeared during this meeting. It began with our lawyer, attorney Geraldine Rose, giving a briefing of the current status of the project. Next, Ms. Sandy Mendler of HOK explained the initial site plans: There will be a large hall with a maximum capacity

片向規劃委員介紹初步的設計圖。包括可容納二千八百人多功能的大殿,大殿前有廣場,後面是齋堂,再其後是圖書館,最後是戒壇,圖書館與戒壇兩邊是男女寮房。設計圖面介紹完後,便開放給大眾討論,起初有二對鄰居夫婦反對,易果容教授則代表其他鄰居贊成者發言,並提出我們的設計理念。規劃委員在瞭解我們綠化、美化環境及水土保持、和節約能源的構想後,他們十分滿意,最後此案全票通過。下一階段便是著手於設計的精美化。誠所謂「好的開始是成功的一半。」眾人的努力終於受到肯定和鼓勵。

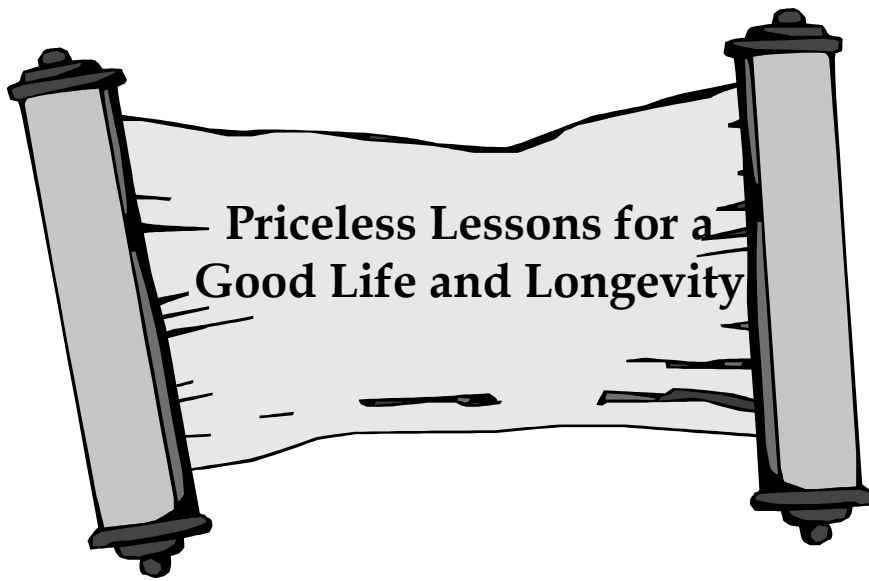
首次的建築設計公聽會順利通過後,妙覺寶殿即緊鑼密鼓的進入動工階段了。因此,萬佛聖城將擇定八月一日為破土典禮日。此日乃預祝觀音菩薩成道日及宣公上人日,吉祥又殊勝!我們在此懇切的呼籲散居各地的上人弟子及十方信眾踴躍參加,共襄盛舉。此乃西方佛教史上的一大盛事,難值難遇,切莫錯過!

洛杉磯金輪聖寺亦備有多部巴士,方便居士前往萬佛聖城參加八月一日的破土大典。期盼大家攜手連心,本著「擁護正法,人人有責。」的信念,全力以赴,及早完成上人的悲心大願,令「正法永住,世界和平」,則庶幾可以報佛恩、師恩於萬一,願以此與大眾共勉之!

of 2,800 people, a courtyard in front of the large hall, a dining hall behind the large hall, followed by the library and then the Precept Platform. Separate quarters for men and women will be on both sides of the library and the Precept Platform. After the initial presentation, the table was open for discussion. In the beginning, there were two neighboring families who were in opposition. Professor Ron Epstein spoke on behalf of those supportive of the project, pointing out the design philosophy. Satisfied with how our design will save trees and the wetlands, be energy-efficient and environmentally friendly, the six commissioners unanimously approved the design. The next step will be to refine the design. There is a saying "A good start brings half the success." In the end, all of everyone's hard work has gained recognition and support.

Since the first public hearing went smoothly, we are proceeding enthusiastically to the next step. Thus, the City of Ten Thousand Buddhas will launch a 'ground-breaking' ceremony on August 1, 2004. This day will mark an advance celebration of Gwan Yin Bodhisattva's Enlightenment Day and also Venerable Master Hua's Day. How auspicious and supreme! We highly encourage all disciples, near and far, to eagerly participate in this great undertaking. This is a colossal step in the history of Buddhism in the West. This is a very rare opportunity to behold. Do not let this chance of a lifetime slip by.

Gold Wheel Monastery in Los Angeles will be chartering many busses for this special pilgrimage to the City of Ten Thousand Buddhas for the Ground-breaking Ceremony to be held on August 1, 2004. Based on the idea that "Supporting and protecting the Proper Dharma is everybody's responsibility," let us all join hands and hearts and give this project our total support. Together, we will fulfill Venerable Master Hua's great vow of compassion, "Let Proper Dharma dwell forever, let there be world peace." This is also a miniscule way of repaying the kindness of the Buddhas and our Teacher. Let us mutually urge each other onward.



## 壽康寶鑑

宋朝楊希仲，新津人。出身貧賤，年輕時曾在四川成都一富豪家設館任教。富豪有一美妾，才貌雙全，頗為自負。有一天她前往教館，調戲楊希仲，楊生嚴詞的拒絕她，不為所動。當天夜裡，楊生遠在家鄉的妻子，便夢見夢神來告訴她：「你的夫婿獨處異地他鄉，居心端正，不為美色所惑，來日當科考及第，出人頭地，誠善有善報也。」果然在第二年，楊生前往四川參加科考，狀元及第。其妻的夢境，竟然成真。

【獎】：古來君子慎其獨也，即使人所不知而已所獨知之時，亦戒慎恐懼，不欺暗室，不敢造次。宋楊希仲，潔身自愛，不為色誘，頗有古君子之風，無怪乎夢神說吉兆，將科考及第，以彰善報。

During the Sung dynasty in China, there was a man named Yang Xizhong from the town of Xinjin. He was born into a poor family. When he was young, he worked as a private tutor in a wealthy man's household. This wealthy man had a concubine who was very pretty. One day, she went to the tutorial room and tried to flirt with Mr. Yang. Mr. Yang sternly rejected her advances with strict words. He stayed true to his integrity of character. On the evening of the same day, Mr. Yang's wife, who was in his home town a distance away, had a dream. The Spirit of Dreams told her, "Your husband is all by himself in another town, yet he has conducted himself with proper demeanor. He stayed unmoved by beautiful women. In the future, he will pass the civil examinations with flying colors. He will be head and shoulders above others. Wholesome actions reap wholesome rewards." Sure enough, the dream came true. Mr. Yang topped the civil exam two years later when he took it.

Comment: In the old days, men of superior character conducted themselves with caution even when they were by themselves. They followed the rules of propriety at all times. They would not behave otherwise even if nobody saw what they did. Mr. Yang maintained his purity of body and mind. His demeanor equaled the superior character of the ancients. Therefore, it is not at all surprising what the Spirit of Dreams predicted. He was rewarded for his proper behavior.

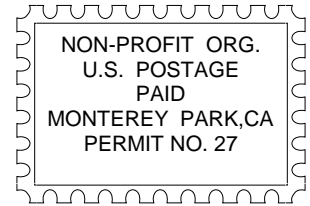
2004年5月法會時間表 Schedule of Events – May of 2004

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
						1◎
2 誦地藏經 Recitation of Earth Store Sutra 8:00 am - 10:20 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	3◎ 十五	4◎ 十六 準提菩薩聖誕 Junti Bodhisattva's Birthday 宣公上人聖誕 Venerable Master Hua's Birthday	5◎	6◎	7◎	8◎ 三千佛懺灑淨 Three Thousand Buddhas Repentance Purifying Boundary
9 三千佛懺開始 Three Thousand Buddhas Repentance 8:00 am-4:00 pm; 7:00 pm-9:45 pm	10 三千佛懺 Three Thousand Buddhas Repentance 7:00 pm-9:45 pm	11 三千佛懺 Three Thousand Buddhas Repentance 7:00 pm-9:45 pm	12 三千佛懺 Three Thousand Buddhas Repentance 7:00 pm-9:45 pm	13 三千佛懺 Three Thousand Buddhas Repentance 7:00 pm-9:45 pm	14 三千佛懺 Three Thousand Buddhas Repentance 7:00 pm-9:45 pm	15 三千佛懺 Three Thousand Buddhas Repentance 7:00 pm-9:45 pm
16 三千佛懺圓滿 Three Thousand Buddhas Repentance 8:00 am-4:00 pm; 7:00 pm-9:45 pm	17◎	18◎	19◎ 初一	20◎	21◎ 巴士上萬佛城 參加浴佛節 Bus to CTTB to Celebrate Shakyamuni Buddha's Birthday	22◎ 初四 文殊菩薩聖誕 Manjushri Bodhisattva's Birthday (Actual Day)
23 浴佛節 Celebration of Shakyamuni Buddha's Birthday (Bathing the Buddha Ceremony)	24◎	25◎	26◎ 初八 釋迦牟尼佛聖誕 Shakyamuni Buddha's Birthday (Actual Day)	27◎	28◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana	29◎
30 楞嚴法會 Dharma Assembly of Shurangama Mantra 8:00 am 放生法會 Liberating Life Ceremony 1:00 pm - 2:00 pm	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm				



Dharma Realm Buddhist Association  
**Gold Wheel Sagely Monastery**  
235 North Avenue 58, Los Angeles, CA 90042  
Telephone: (323) 258-6668

金輪聖寺



2004年6月法會時間表 Schedule of Events – June of 2004

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ☆6/27 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana		1◎	2◎十五	3◎	4◎	5◎
6 華嚴法會 Avatamsaka Dharma Assembly 8:00 pm - 3:30 pm	7◎	8◎	9◎	10◎	11◎	12◎
13 誦華嚴經 Recitation of Avatamsaka Sutra 8:00 pm - 3:30 pm	14◎	15◎	16◎	17◎	18◎ 初一	19◎
20 誦華嚴經 Recitation of Avatamsaka Sutra 8:00 pm - 3:30 pm	21◎	22◎	23◎	24◎	25◎ 巴士上萬佛城 參加 上人涅槃九週年法會 Bus to CTTB to Attend Ceremony to Commemorate Ninth Anniversary of Venerable Master Hua's Entering Nirvana	26◎
27 ☆ 初十 本日無法會 金輪寺四眾弟子回聖城 參加 上人涅槃九週年法會 The temple is closed today. All fourfold disciples from Gold Wheel Monastery are going to CTTB for the Ninth Anniversary of Venerable Master Hua's Entering Nirvana	28◎	29◎	30◎	6/21 ~ 7/4 金輪寺兒童夏令營在沙加緬度法界聖城舉辦，有意者請洽本寺。  Gold Wheel Summer School for children will take place at City of Dharma Realm, Sacramento, CA, from June 12 to July 4. Those who're interested, please contact Gold Wheel Monastery.		

~常將有日冠無日，莫待無時想有時~