



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--上堂說法偈

不爭不貪不求得 不存自私自利心
再能誠實不妄語 日久功深性自真

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

**Not engaging in contention, not being greedy, not seeking to gain,
Not harboring thoughts of selfishness nor self-benefaction;
Coupled with honesty and without fraudulent speech,
As time goes on, these practices will gain deep roots.
Eventually, one's inherent nature spontaneously becomes authentic.**

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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 #176)

汝教世人修三摩地。先斷心
婬。是名如來。先佛世尊。第
一決定清淨明誨。

一反一正只相差一點
點，相差哪一點呢？菩薩是
愛人的，他慈悲愛護一切眾
生，而沒有淫慾心。魔王愛護
一切眾生，但是他專門講淫
慾，專門注重淫慾，甚至於他
說淫慾心愈重，開悟也開得
果位愈高，以這邪說來害人。
菩薩沒有淫慾心，對於一切
眾生都不分彼此。有淫慾心
就是魔。愛護一切眾生，這是
菩薩的境界、佛的境界。魔愛
人是有所企圖，有所貪慾。菩
薩愛人是沒有貪慾的，沒有
貪慾也就是沒有淫慾。所以
佛教講十二因緣：「無明緣
行，行緣識，識緣名色，名色
緣六入，六入緣觸，觸緣受，
受緣愛，愛緣取，取緣有，有
緣生，生緣老死。」佛教和世
間一切魔王的教不同也就在
這一點。「汝教世人」：你應

**You should teach all people in the world to culti-
vate samadhi. First of all, sever the mind of lust.
This is the principle taught by the Thus Come One.
All the Buddhas and World-honored Ones in the
past laid this down as the first clear and unalter-
able instruction on purity.**

Right and wrong differs by just a tiny bit. Where lies the difference? Bodhisattvas embrace all living beings with kind and compassionate lovingness, entirely without the mind of lust. Demon kings love living beings, too. However, theirs is a lustful form of love. Sexual desire is their focal point. To that extent, a demon king went as far as saying that the heavier one's sexual desire is, the higher the level of enlightenment one can reach. This kind of deviant propaganda harms people. Bodhisattvas have no mind of lust; they do not make distinctions between living beings and themselves. Demons are lustful. Universally bestowing loving protection for all living beings is the state of Buddhas and Bodhisattvas. Demons have motives and they are greedy for things. Bodhisattvas have no ulterior motives and are not greedy; being without greedy desires is being without lustful desires. Hence, Buddhism explains the *Twelve Causal Conditions* as follows:

*Ignorance is the condition for karmic activity;
Karmic activity is the condition for consciousness;
Consciousness is the condition for name and form;*

*Name and form is the condition for
the six sense organs;*

*The six sense organs are the condition for contact;
Contact is the condition for feeling;*

*Feeling is the condition for emotional love
or craving;*

該教一切世間人。「修三摩地」：修這個定力。「先斷心婬」：先要把淫心斷了，你能斷淫心「是名如來」：這就是如來所教化的道理。「先佛世尊」：以前所有的佛世尊。「第一決定」：以此為第一種的決定。「清淨明誨」：清淨而明白的教誨一切人，一定要斷淫，這是第一個先決條件，一定一點也不能改變的。這是決定義，而不是不定義。不是說沒一定，你有也可以，沒有也可以，唯獨淫心一定要沒有。若有淫慾心，那就是落魔了；你要是想有淫慾心來開悟，那就一定要落為魔王的眷屬。

是故阿難。若不斷婬。修禪定者。
如蒸砂石。欲其成飯。經百千劫。
只名熱砂。何以故。此非飯本。
砂石成故。

你看，這又舉了個比喻，你要不相信，講一個道理給你看。看。「是故阿難」：因為這個，所以阿難！「若不斷婬」：假使你不斷淫慾心。「修禪定者」：你天天打坐、修行，你一邊修行一邊漏，你修一點就漏十點，修一分就漏十分，修十分就漏百分，怎麼樣啊？你想要打坐，又離不開淫慾；想開悟，又想要尋求這一種顛倒的快樂。「如蒸砂石」：像什麼？就像蒸砂和石一樣。「欲其成飯」：你想將石頭和砂做成飯。「經百千劫，只名熱砂」：你這樣子，即使經過百千劫，只叫熱砂子，沒有旁的用。

*Emotional love or craving is the condition
for grasping;
Grasping is the condition for existing;
Existing is the condition for birth;
Birth is the condition for old age and death;*

This is the difference between the teachings of the Buddha and those of the demon king. **“You should teach all people in the world to cultivate samadhi. First of all, sever the mind of lust.”** Teach them to cut off their thoughts of sexual desire. **“This is the principle taught by the Thus Come One. All the Buddhas and World-honored Ones in the past laid this down as the first clear and unalterable instruction on purity.”** This is the teaching propagated by the Thus Come Ones. This is a clear instruction admonishing all people that it is imperative to cut off lust. This is the first fixed principle. There is no flexibility in this rule. It’s not to say that one can have lust or not have it. One must get rid of it. If you want to be enlightened and also hold on to your thoughts of lust, then you certainly will join the retinue of demons.

Therefore, Ananda, if cultivators of chan samadhi do not cut off lust, they will be like someone who cooks sand in the hope of getting rice. After hundreds of thousands of aeons, it will still be just hot sand. Why? It wasn’t rice to begin with; it was only sand.

You see, now he brings up an analogy. He tells Ananda, “You don’t believe it, so I’ll explain the principle for you.” **“Therefore, Ananda, if cultivators of chan samadhi do not cut off lust, they will be like someone who cooks sand in the hope of getting rice.”** If one does not sever sexual desire and yet cultivates and meditates every day, then one will cultivate on the one hand, and have outflows on the other. Everything one gains will be dissipated. Whatever one gains in cultivation will be lost tenfold in outflows; if one cultivates ten times as much, one will lose a hundred times as much in outflows. Unable to renounce sexual desire, one still sits in meditation with the hope of getting enlightened, with the aim of getting a little upside-down bliss. This is just like cooking sand in the hope of getting rice.

「何以故」:什麼道理呢? 「此非飯本」:因為它不是米,不是飯的根本。「砂石成故」:你所蒸的是砂石,如果你想要不斷淫心而開悟,就像蒸砂石,想要把砂石變成飯一樣的道理。

沒有淫慾心,則沒有男女相,也沒有人相,也沒有我相,也沒有眾生相,也沒有壽者相,有些不知道慚愧的人說:「我就是這樣子。」你說你是這樣子的,那是靠不住的,那是沒有什麼憑據的,你怎麼知道你是這樣子呢?你要是這樣子的,根本就不知道是這樣子的。你也不會說:「喔!我沒有淫慾心。」不會有這一個見解,沒有就是沒有了,不會各處去賣廣告、登報紙的,不會對人說:「我就是這樣的。」你這一賣廣告已經不是了,所以這個地方要注意。要是你真能沒有淫慾心了,「眼觀形色內無有」,眼睛看見什麼形形色色,內裡頭沒有的;「耳聽塵事心不知」,耳朵聽見什麼好聲音,心裡不知道的。那就是有點火候了。要連心裡都不動念,根本淫念都沒有了,那才是真正的,你有的時候如果還知道女人是怎麼樣,那就靠不住了。

有一個人開悟,就到他師父那兒請開示,說他開悟了。他師父問:「你開的什麼悟啊?」他說:「喔!以前我都不懂,現在我知道師姑是女人。」他知道師姑是比丘尼;他知道比丘尼

“After hundreds of thousands of aeons, it will still be just hot sand. It's useless. Why? It wasn't rice to begin with; it was only sand.” You expect to become enlightened without giving up sexual desire? It's the same as expecting to get rice from sand.

If you are devoid of lust, you will not give rise to the mark of gender, the mark of human beings, the mark of the self, the mark of living beings nor the mark of lifespan. Some people know no shame and say, “That's the way I am.” To just say you're that way isn't good enough. There's no proof. How do you know you're that way? If you were that way, you basically wouldn't even notice it. You couldn't have the idea that you didn't have any sexual desire. If you don't, you simply don't. You wouldn't go around advertising it. That just shows that you really aren't that way. If you truly don't have any sexual desire, then

*The eyes see the appearance of forms,
but inside there is nothing.
The ears hear defiling sounds,
but the mind does not know of them.*

No matter how pleasing a sound the ear picks up, your mind is unaware of it. Then you've got a little going for you. It has to be that not one thought arises—the mind does not move, that there basically is no trace of lust in your heart. That's genuine. If you occasionally are still aware of what women are all about, then you've failed the test.

Once there was someone who got enlightened and went to seek certification from his teacher. “What enlightenment have you attained?” his teacher asked.

His reply was, “Oh, before I never realized it, but now I know that bhikshunis are women.” His teacher checked him out with the Buddha Eye and saw that indeed he was enlightened. “You're all right,” he said in certification.

是女人了。他師父用佛眼一看：「呀！他是開悟了。」所以就給他印證：「你可以了。」你說這誰不知道呢？但是你要不開悟，你就不會說這句話，因為開悟了，所以會說這句話。並且，這也不能騙人的，因為他師父有佛眼，用佛眼一觀察，知道他是得道、證初果了。所以就給他印證說：「是這樣子的。」

汝以婬身。求佛妙果。縱得妙悟。
皆是婬根。根本成婬。輪轉三塗。
必不能出。如來涅槃。何路修證。

佛告訴阿難說：「是你歡喜這個摩登伽女，那你不斷淫心，而且這個淫身也存在的，以這種淫身來求佛妙果，想得到佛的果位。「縱得妙悟」：你縱然就是得到這種微妙的道理。「皆是婬根」。這還是你的淫根沒有除。「根本成婬」：那根本就是成了一種淫慾心。「輪轉三塗」：你將來一定墮到三塗。三塗就是地獄、餓鬼、畜生三惡道。「必不能出」：一定不能出離三惡道，或者轉生畜生，或者轉生餓鬼，或者墮地獄。「如來涅槃」：佛涅槃的果位。「何路修證」：你憑什麼，你憑那一條路可以證得如來涅槃的果位呢？

必使婬機身心俱斷。斷性亦無。
於佛菩提斯可希冀。

你必定要使淫機，「機」即最小最小的那一念，這就叫淫機，就

“Who doesn’t know that?” you say.

If you weren’t enlightened, you wouldn’t even say that much. It was because he had awakened that he voiced that observation. This is not something you can cheat people with—especially since his teacher had the Buddha Eye open. He looked at him and knew that he had realized the first fruition of Arhatship.

If you seek the Buddha's wonderful fruition and still have physical lust, then even if you attain a wonderful awakening, it will be based in lust. With lust at the source, you will revolve in the three paths and not be able to get out. Which road will you take to cultivate and be certified to the Thus Come One's nirvana?

The Buddha said to Ananda, “Your fondness for Matangi’s daughter not only involved thoughts of lust; you still had physical lust, as well. **“If you seek the Buddha's wonderful fruition and still have physical lust, then even if you attain a wonderful awakening, it will be based in lust.”** Although you may attain the subtle principles at the heart of it, you still have not gotten rid of the roots of lust. **“With lust at the source, you will revolve in the three paths and not be able to get out.”** In the future you will certainly fall into the hells. The “Three Paths” are those of animals, hungry ghosts, and beings in the hells. And you will just revolve in these three and be unable to leave them. **“Which road will you take to cultivate and be certified to the Thus Come One's nirvana?”** Which of these paths will lead you to that fruition?

You must cut off the lust intrinsic in both body and mind. Then get rid of even the aspect of cutting it off. At that point you have some hope of attaining the Buddha's Bodhi.

“You must cut off the lust which is intrinsic in both body and mind.” You definitely must get rid of the most subtle and

是無明，你把無明斷了。「必使淫機，身心俱斷」：你身的淫機也斷了，心的淫機也斷了。「斷性亦無」：你就連知道斷的性也沒有了。「於佛菩提」：在佛的覺道上。「斯可希冀」：你才可以有所希望。

如我此說。名爲佛說。不如此說。即波旬說。

像我這樣講就是佛所說的法，如果不合乎我這個道理，就是魔王所說的法。

來聽經一定是都要有眼睛的，瞎子不能來聽經，聾子不能來聽經，啞巴也不能來聽經，到這裡來聽經的都是愈聽愈聰明，不會愈聽愈愚癡。所以你們現在每一個人都應該把你們那個真正的智慧眼睜開，真正耳根要返聞聞自性，不要向外去找，這是我今天告訴大家的話。

(下期待續)

fine, the most infinitesimal single thought of lust. That just means that ignorance itself must go. It must be done both physically and mentally. **“Then get rid of even the aspect of cutting it off.”** You cannot even be aware of having cut it off. **“At that point you have some hope of attaining the Buddha’s Bodhi.”**

What I have said here is the Buddha's Teaching. Any other principle contradictory to this is the teaching of a demon king.

“What I have said here is the Buddha's Teaching.” This is the way the Buddhas explain the Dharma. **“Any other principle contradictory to this is the teaching of a demon king.”**

People who come to listen to the Sutras must certainly be able to see. The blind cannot come to listen to the Sutras, neither can the deaf or the mute. Those who come to listen to the Sutras, the more they listen, the smarter they get. Everyone should open his genuine wisdom eye. Turn the authentic ear faculty back to listen to the self-nature. Do not seek externally. This is my message to everybody today.

(To be continued ...)

(上承自第8頁)

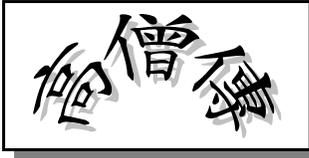
等到這位禪師圓寂的時候，他把手一伸，做這麼一個樣子，就圓寂了。所以留下這個樣子給後人，就叫後人照這個樣子來修，這是瀉仰宗的第二代禪師。要從菩提達摩那兒來算，這就是第十一代，從瀉仰宗來算這是第二代，這是慧寂禪師大約的經過。

(慧寂禪師全文完)

(Continued from Page 8)

When it was time for this Dhyana Master to enter complete stillness, he held out his hand in a gesture, and passed into stillness. The gesture was a signal to later generations to follow the same way to cultivate. He was the second Dhyana patriarch of the Wei Yang Sect. His generation was the eleventh from the time of the Patriarch Bodhidharma. Within the Wei Yang Sect, his was the second generation. This has been a brief introduction to Dhyana Master Hui Ji.

(The End of the Article on Master Hui Ji)



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

慧寂禪師



Chan Master Hui Ji

Excerpt from the *Hundred-day Chan Session*

Lectured by the Venerable Master Hsuan Hua at the Buddhist Lecture Hall in San Francisco, 1971

今天講一位滄仰宗的祖師，就是仰山老人。滄山老人靈佑禪師，傳法給這位仰山慧寂禪師。這一位禪師是廣東韶州曲江徐昌縣人，在家姓葉。這一位法師他一出生，就歡喜坐禪、親近善知識。等到十五歲的時候，他就向父母親要求出家，但是他父母親不許可，那他就不出家啦！等到十七歲的時候，他又要求他父母親，無論如何一定要讓他出家修行，他父母親還是不許可。等到這天晚間，他父母親看見，從曹溪南華寺放出有兩道白光，照到他家裡面，他父母親一看這種情形，知道這個兒子是有大善根，不許可他出家是不可以的。

等到第二天，慧寂禪師自己拿了一把刀把左手的無名指和小指，兩個指頭都剃下來，他拿著這兩個手指頭跪在他父母親

Today we will discuss a patriarch of the Wei Yang Sect, the Elder of Yang Mountain. The Elderly Dhyana Master Ling You transmitted the Dharma to Dhyana Master Hui Ji of Yang Mountain, who was born in Shu Chang County in the Shau Province of Gwang Dung. His family's surname was Yeh. From the Dharma Master's earliest days, he was fond of sitting in Chan and drawing near to good and wise advisors. At fifteen years of age, he requested his parents' permission to leave the home-life. Nevertheless, his parents disapproved of his request and so he waited. He remained at home until he was seventeen years old and then again requested his parents to allow him to leave the home-life. Still, his parents refused to agree. Then one evening, his parents saw two white lights shine forth directly towards their house from Nan Wa Monastery at Tsau Si. Upon seeing this vision, they realized that their son had great good roots and it was impossible not to let him leave the home-life.

The next day, Dhyana Master Hui Ji took a knife and cut off both his index finger and the little finger from his left hand. He brought the fingers and kneeling before his parents, he said, "This bone and flesh and blood belongs

的面前，說：「這個骨頭和這個血肉都是父母親的，我現在還給你們這兩個手指頭，我要出家去了。」父母親一看，不許可他出家也不可以了，就許可他出家了。

出家以後就各處去參訪善知識，學著如何修行。他也是日中一食、樹下一宿，他在什麼地方住，不過三天就跑了，這麼樣各處去。當時有一位善知識耽源，慧寂禪師就親近他，有五、六年就開悟了，不過沒有開大悟，開了一點小悟。以後又去親近瀉山老人靈祐禪師，在靈祐禪師的座下，他住了十五六年。

靈祐禪師時時盡心竭力的，來教化他、提拔他，令他一天比一天智慧開朗，一天比一天道業增長。靈祐禪師就傳給他，《以心印心》的這種妙法，令他到袁州仰山去住，他在那個地方教化眾生。一切眾生聽見他這種道風，都聞風而至親近他，在他的座下開悟的人不知道有多少，這位法師教化的眾生是很多、很多的。

所以以後的人就稱為《瀉仰宗》，瀉就是瀉山老人靈祐禪師，仰就是仰山慧寂禪師。

(下轉至第6頁)

to my father and my mother. I am now returning my two fingers to you. I'm leaving the home-life." His parents, seeing the situation, recognized it was impossible not to let him leave the home-life, so they gave their consent.

After the Master left the home-life, he traveled, visiting good and wise advisors to learn how to cultivate. He ate only once a day at noon, and dwelt underneath a tree for the night. Wherever he went, he would not stay for more than three days. In this manner, he traveled everywhere. At the time there was a good and wise advisor named Dan Yuan, and Dhyana Master Hui Ji traveled to draw near to him. After about five or six years, he became enlightened. It was not a great enlightenment, but just a small awakening. Afterward, he traveled to Wei Mountain to draw near to Elderly Dhyana Master Ling You. He stayed under the guardianship of Dhyana Master Ling You for fifteen or sixteen years.

Dhyana Master Ling You constantly taught and transformed him, using his utmost efforts. He raised and promoted him, causing his wisdom to open more and more each day and his Way Karma to increase day after day. Afterwards, Dhyana Master Ling You transmitted the wonderful Dharma of the "Mind to Mind Seal" to him. Later, he sent the Master to live on Yang Mountain in Yuan Province to teach and transform living beings. When people heard of his Way Virtue, they all came to draw near to him. It was impossible to keep track of the number of people who became enlightened under his guardianship. This Dharma Master taught and transformed many, many living beings.

Because of this, those who came after named his teaching the "Wei Yang" Sect. "Wei" was taken from the Elderly Dhyana Master Ling You of Wei Mountain, and "Yang" was taken from the Dhyana Master Hui Ji of Yang Mountain.

(Continuing on page 6)

神通本是自性來

Spiritual Penetrations Originate In One's Self-nature

宣公上人開示

An Instructional Talk by Venerable Master Hua

神，有個名字，叫天心，天的心。
通，名慧性，就是有智慧的。

*Spiritual can be translated as "heaven's mind."
Penetrations can be called the essence of wisdom. They
are replete with wisdom.*

「神通」，什麼叫「神」呢？什麼又叫「通」呢？神，有個名字，叫天心，天的心。通，名慧性，就是有智慧的，這一種類趣。通，是無所不通，通達無礙；神，是無所不神，神乎其神。神通有六種；六種也是一種，一種分為六種。所以說分開說是六，合而言之是一。再說起來，一也沒有，本來沒有神通，本來也就有神通。怎麼說本來沒有神通呢？怎麼又說本來就是神通呢？這說起來很妙，我們先把這六種神通分開來說，然後再講這個「本來是神通，本來不是神通；本來是一種神通，本來一種神通都沒有」。

Spiritual Penetrations. What is meant by spiritual? What is meant by penetrations? Spiritual can be translated as "heaven's mind;" penetrations, the essence of wisdom. They are replete with wisdom. They belong to this category. Penetration is the ability to go through everything without obstruction. Spiritual encompasses everything mystical. There are six kinds of spiritual penetrations. All six kinds can be consolidated into one; one can be divided into six. Hence, if discussed separately, there are six types; collectively speaking, they are one. Dwelling on this matter further, there is not even one. Originally, there is no such thing as a spiritual penetration. Yet, spiritual penetrations are inherently present. Why is it said that "Originally, there are no spiritual penetrations?" As well, why is it said that "spiritual penetrations are inherently present?" This is explicably wonderful. Let us first explain the six spiritual penetrations separately; then we will discuss the theory of "Originally, there are spiritual penetrations; originally, there are not any spiritual penetrations. Originally, there is one kind of spiritual penetration; originally, there is not even one kind of spiritual penetration."

六種神通分開來講是天眼通、天耳通、他心通、宿命通、漏盡通、神足通；神足通又名神境通，又名如意通。談到天眼通，我們一樣都是人，有的人和其他的人就不同。怎麼不同法呢？他可以遍觀三千大千世界，如觀掌中的菴摩羅果一樣。阿那律尊者得到天眼通，是天眼第一，他就是這樣子。若有天耳通，從人間

Individually speaking, the six spiritual penetrations are the penetration of the heavenly eye, the penetration of the heavenly ear, the penetration of reading others' minds, the penetration of knowing past lives, the penetration of not having outflows, the penetration of spiritual fulfillment. The penetration of spiritual fulfillment is also known as the penetration of spiritual states, as well as the as-you-wish penetration. Let us talk about the penetration of the heavenly eye. Although we are all human beings, there are differences from one person to the next. In what way do people differ? There are people who have the ability to see the entire Three Thousand Great Thousand World Systems just as if they were viewing an Amala fruit in the palm of their hand. Venerable Aniruddha ob-

到三千大千世界，這一切的音聲都可以聽得見，天上一切的音聲也可以聽得見。他心通，是你心裏所想要做的事情，雖然沒有說出來，他已經知道了。宿命通，是你前生所行所做，或善或惡，他都可以知道。

神境通，就是方才所說的這個「神」——也就是一種不可思議的境界，這就叫神。這個「神」和「妙」字，有少少地相似，所以有的時候說神妙莫測，也就是一種不可思議的境界。境，是這種境界；通，通達無礙，本來不通而通了。好像牆本來是有阻礙的，你把它捅出個窟窿來，這就通了。我們的無明障礙，把自性的光明都給障住了，你能用你的智慧劍，一劍把它穿通了，這也是通。

漏盡通，我們人為什麼不能成佛，就因為漏了；我們人為什麼不能做菩薩，也就因為漏。這個漏，說是漏到三界——欲界、色界、無色界——裏來；不但漏到三界去，更漏到九界去。什麼叫九界呢？菩薩、聲聞、緣覺、天、人、阿修羅、地獄、餓鬼、畜生，這九界的眾生不成佛，就因為有漏，要是沒有漏，就成佛了。這個漏從什麼地方來的？就是從無明那兒來的。所以，你要是能破無明，就沒有漏；破不了無明，就「漏無剩殆」，因此漏盡通的人是不易多得的。

tained the penetration of the heavenly eye and was foremost in that respect. He was just like that. People with the spiritual penetration of the heavenly ear are able to hear every sound in the entire Three Thousand Great Thousand World Systems; the sounds in the human realm as well as the sounds in the heavens. The spiritual penetration of reading others' minds is the ability to know the unspoken thoughts in the minds of others. The spiritual penetration of knowing past lives is the ability to know everything that transpired in previous lifetimes, whether good or bad.

The penetration of spiritual states is a kind of inconceivable condition. It is what we earlier called "mystical." The words *mystical* and *profound* are synonymous in some ways. Hence, you may occasionally hear the expression "mystically profound and unfathomable." It is an inconceivable state. A *state* is a condition of being. *Penetration* is getting all the way through with no obstructions, getting through what you could not have gotten through before. For example, a wall is originally a barrier. If you bore a hole through it, then you have penetrated it. Our ignorance is what covers the brightness of our self-nature. Bring out your sword of wisdom and slash through it. Then, you have penetration.

Now, let us discuss the penetration of having no outflows. Why can we people not become Buddhas? It is because of outflows. Why can we people not become Bodhisattvas? It is also because of outflows. These outflows empty into the Triple Realm – the Desire Realm, the Form Realm and the Formless Realm. They also empty into the Nine Realms – the realm of Bodhisattvas, the realm of Sound-hearers, the realm of the Conditionally-enlightened ones, the realm of heavenly beings, the realm of humans, the realm of asuras, the realm of animals, the realm of hungry ghosts and the realm of hell-beings. The beings in the Nine Realms have not become Buddhas because they have outflows. Without outflows, Buddhahood is attained. Where do these outflows come from? They come from ignorance. Therefore, if you can break through ignorance, you will not have outflows. Not breaking through ignorance, your outflows keep flowing and leave you with nothing. As a result, people who have ended their outflows are difficult to find.

你要是沒有漏，就了生死；你爲什麼不能了生死，就因爲有漏；有所漏，像有漏的瓶子似的：你裝上水，它漏了；再裝上水，它還是漏了，總也存不住。你要是把這個漏沒有了，那是漏盡通了。

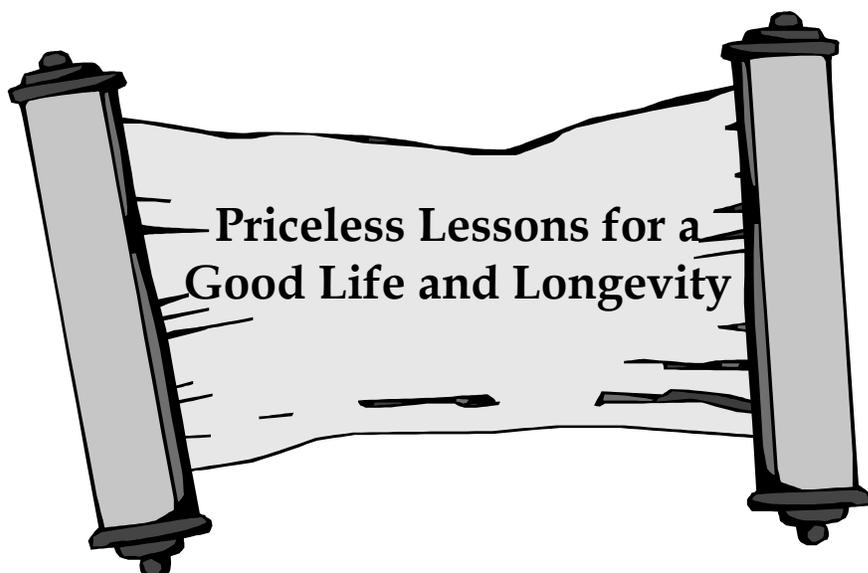
說我們人本來並沒有神通，就是指：我們在凡夫的時候，沒有神通。本來就是神通，在聖人的果位上來說，是本來就有神通的。凡夫沒有神通，聖人有神通。聖人有神通，是不是從外邊得來？不是，本來就有的。凡夫沒有神通，是不是丟了？不是，也還在他的自性裏邊，不過他沒有發覺到，沒有把它找出來。所以，以爲就是沒有了；因爲這個緣故，所以說本來沒有神通。

有神通和沒有神通，這都沒有什麼重要。你不要以爲有了神通，就是得道了，就是證果了；這與證果得道，差得遠之又遠。我們人不要得少爲足，不要得到一點點，就以爲：「哦！我這回發財了！」得到一兩金子，就以爲發財了。人家有幾萬萬兩在那兒存著，都不以爲意，還像沒有那麼回事似的；你得到一兩，有什麼不得了呢？所以不要得少爲足。「得少爲足，中道自劃」，是二乘的境界，不是大乘的菩薩根性。所以，不要以爲有神通，就是很不得了。你有神通，就認爲自己不得了，那太小了，因你還有所執著，有所滿足。

If you are without outflows, you have ended birth and death. It is because of outflows that you cannot end birth and death. When you have outflows, you are like a leaking jar. Although a leaking jar is filled, it will eventually become empty because of leakage. You can try to fill it up once more, but the jar cannot retain its contents. If you can get rid of the leak, then you have ended the outflow.

When we say that people are originally without spiritual penetrations, we are referring to ordinary beings. When we say that spiritual penetrations do exist, we are referring to those who have certified to sagely fruition. These people's spiritual penetrations are originally inherent. Ordinary people do not have spiritual penetrations; sages have spiritual penetrations. Do the sages get their spiritual penetrations from external sources? No, they possess them inherently. Ordinary people do not have spiritual penetrations. Does this mean that they have lost them? No, they still have them deep within their self-nature, yet to be discovered and uncovered. For this reason, they think they do not have them. Because of this situation, we say that originally there are no spiritual penetrations.

Whether you have spiritual penetrations or not is not important. Do not think that having spiritual penetrations equates with having attained the Way. Having spiritual penetrations and having certified to fruition and attaining the Way are miles and miles apart. We should not be satisfied with something inadequate. Do not think that you have hit the jackpot when in reality you have just gotten a little. Do not think you have struck it rich when you get a couple of gold coins. There are those who have thousands and tens of thousands of gold coins and yet are nonchalant about it. They act as if there was no such thing. You have just received a tiny portion. So what? Therefore, do not be satisfied with a little. Being satisfied with tiny accomplishments and drawing a line which limits one's own goal is the working of practitioners of the Small Vehicle, not those of the Great Vehicle with the capable nature of Bodhisattvas. Therefore, do not think that having spiritual penetrations is the goal. If you have spiritual penetrations and regard yourself highly, you are pathetic. It means you still have attachments because you have to hold onto something for contentment.



壽康寶鑑

徽州有位程孝廉，家住溪水邊，此溪水上有座木橋，此橋甚為狹窄。有一天一位女子經過此木橋，將前往親戚家探親，不料一失足便掉入溪水中。程孝廉見狀，即刻遣人將此女子從水中救起，然其衣裳卻已濕透了。程孝廉令其妻子烘乾濕衣，直至日暮天黑，衣服仍未乾透，此女子無法回家。程孝廉又囑咐其妻，留宿此女過夜。翌日，才護送回家。

事後為女方之準翁婿得知，卻大為不悅，便說：「媳婦尚未過門，卻留宿他人家，實有虧婦道，亦可能非完璧之身了。」於是差遣媒人退婚，取消這門親事。程孝廉得知，立即親自上門解釋事情之原委，並為這女子說項，極力撮合這婚事；最後有情人終成眷屬，婚事如期舉行。

In Huichow, there was a man named Cheng Hsiao Lien who lived next to a creek. Above the creek, there was a fairly narrow wooden bridge.

One day, a young woman was passing over the bridge to visit a relative. She slipped and fell into the creek unexpectedly. Cheng Hsiao Lien saw the accident and immediately sent someone to rescue her. Nevertheless, her clothing was soaked. Cheng Hsiao Lien then asked his wife to dry her clothes. At dusk, they were still not completely dry and the young woman could not go home. So Cheng Hsiao Lien asked his wife to keep her overnight and escort her home the next day.

Later, when the young woman's father-in-law-to-be heard about the incident, he was quite unhappy. He said "She has not married yet and still stayed overnight at someone's house. It is really not proper feminine conduct. Besides, she may not be pure." So he sent the matchmaker to withdraw his son's engagement and cancel the marriage.

When Cheng Hsiao Lien heard of this, he went to visit the father-in-law-to-be in person right away to clarify the particulars of the matter. He also spoke favorably of the young woman and made every effort to bring the marriage together. The couple finally got married and the wedding took place as scheduled.

不料婚後一年，這位年輕的夫婿便撒手西歸了，並留有遺腹子一名，而這位女子也成了孀婦。於是她便母代父職，親自負起教養之責。每每於燈光下，教導幼兒讀書，常涕泣流淚道：「兒子啊！你將來若成就功名，莫忘程孝廉之大恩。」後其子長大成人，於丙辰年，進京參加會考，初時，答卷十分順利，每寫完一篇，必出口朗誦，拍案得意，過不久卻放聲大哭，恰巧此時程孝廉亦參加會考，與之隔號，正苦思不知如何下筆，卻傳來少年之哭號聲，急忙問其緣故。少年答道：「我共完成了七篇，篇篇皆甚為得意，不料一不小心煤燈焚燒了我的考卷。而依考場規定，被毀損破壞的卷子是不能繳回，只能作廢，因而放聲大哭。」程孝廉在旁聽了，十分同情，便說：「如此佳作，被焚燒毀損，棄之無用，甚為可惜，你若肯將卷子交給我，讓我謄寫，來日中了科名，當圖厚報於你。」少年隨即答應了，於是將毀損的卷子，交給程孝廉，程孝廉抄寫完畢後，便順利的繳回卷子。

後來放榜了，程孝廉果然中了進士，少年得知消息後，即前往程府要求酬償，程孝廉感激之餘，則備酒懇切招待，彼此暢談甚歡。少年好奇，就問道：「程君有何陰德，為何能因我的文章而成就功名？」程曰：

Surprisingly, the young husband died one year later. He was survived by an unborn child and the young woman became a widow. So being a single mother, she took the father's place. She bore the responsibility of bringing up her child by her own hand. As she taught her son by lamplight, she often cried and said "Son, if you achieve official rank in the future, don't forget Cheng Hsiao Lien's benevolence."

Later when the son grew up, he went to the capital to take civil examinations. In the beginning, he did not encounter any difficulties in answering the questions. Whenever he finished an essay, he would recite aloud and pound the table in satisfaction. But after a while he started to cry loudly. Cheng Hsiao Lien happened to be attending the same exam and was sitting next to him. He was thinking hard but still did not know how to answer. As he heard the young boy's howling, he immediately asked him what the problem was. The boy said, "I have finished a total of seven essays. I am very pleased with all of them. However, a gas lamp accidentally burned one of my papers. According to the rules of the exam, any damaged paper cannot be turned in. It will be void. That's why I cried loudly." Upon hearing that, Cheng Hsiao Lien felt very sorry and said "It's a pity that such excellent work has to be discarded because it is burned and damaged. If you are willing to give me your paper and let me copy it, when I obtain a position in the future, I will repay you greatly." The boy agreed promptly. So he handed the damaged paper to Cheng Hsiao Lien. After Cheng Hsiao Lien finished copying the paper, he turned it in without any difficulty.

When the results of the examination were announced, Cheng Hsiao Lien, as expected, became a successful candidate, passing the examination. The boy heard the news and went to Cheng's residence to request his reward. Because of his gratitude, Cheng Hsiao Lien prepared food and wine and welcomed him sincerely. They conversed with joy. The boy was curious, so he asked, "What unpublicized virtues do you possess? How could you attain official rank just because of my essay?" Cheng said, "I confess that I

「我自認一生，無任何陰德可言。」最後拗不過少年再三的懇求，程君思索了良久，才回答說：「我年輕時曾救過某女子一命，並保全了她的名節和婚姻。」少年聞之，當下跪地拜謝道：「那位女子就是家母，程君您就是我母親之救命大恩人，今我感恩圖報都來不及，那敢請求報償？」於是少年便將當年母親在燈下督促功課時，常涕泣流淚，娓娓敘說程君之救命大恩，今有幸遇見恩人，當思恩圖報。於是少年便拜程君為師，事之以師禮。後又結為兒女親家，至此恩人變為親人，感天動地，普天同慶。

【獎】：古來朝廷徵召人才有二途徑。一者為明經取士，以科考為晉身功名之階。二者為孝廉，即由地方公正人士，選拔有孝行者，推薦給朝廷中央，以為國家儲備人才。程先生想必以孝行聞名，故被舉薦為孝廉。其仁德至厚可知矣！常言「百善孝為先。」程孝廉一生盡孝行善，救人一命在先，保人名節，成人美事在後，誠可謂「福中積福」矣！故而程孝廉進京趕考巧遇貴人，有如神助般，一舉登科。真是善有善報，冥冥中自有安排，無絲毫之僥倖。故程孝廉之有富貴功名，實乃福德深厚所致，名至而實歸矣！

do not know of any unpublicized virtuous conduct during my life.” However, he could not turn his back on the boy’s repeated pleading. After pondering for a while, he said, “When I was young, I saved a young woman’s life. I also saved her honor and integrity from damage, as well as her marriage.” Upon hearing this, the boy knelt down right away and bowed to him in gratitude, saying, “That young woman was my mother. Mr. Cheng, you are my mother’s great savior. Now I feel grateful for your kindness and want to repay it. How can I be requesting any rewards from you?”

Then the boy explained in detail to Mr. Cheng about his mother crying while she was pressing him to study by lamplight. He felt that now that he was lucky enough to come across her savior, he should give consideration to this and repay his kindness. The boy then became a formal student of Mr. Cheng in a solemn ceremony. He regarded Mr. Cheng with proper etiquette as a teacher. They later became relatives as a result of marriage. To have arrived at the point where a benefactor became a relative -- this incident moved the gods. The whole world joined in delight.

Reward: In the old days, an imperial court used two approaches to solicit competent individuals. One was to select them through imperial examinations. The examinations were steps to higher ranks. The other was to pick those who showed filial piety and goodness. Local personages who are just and unbiased chose those who were filial and nominated them to the imperial government. This way, men of talent were reserved for the nation. Mr. Cheng must have been famous for his filial deeds and was recommended as such. His humaneness was intense and notable.

It is said, “Filial piety is foremost of all virtues.” Cheng Hsiao Lien did his filial duty and good deeds during his whole life. He first saved a life, kept someone’s honor and integrity, and then assisted others in achieving their objectives. It was exactly as has been said, “accruing blessings in the midst of blessings”. Therefore, when he went to the capital to take the examination, he came across his rescuer, as if sent by the gods. He passed the examination in a single attempt. It is truly the case that “kind deeds pay rich dividends to the doer.” It was imperceptibly but inevitably arranged as a matter of course, not merely a chance luck. So Cheng Hsiao Lien’s wealth, nobility, and official status resulted from his profound blessings and virtues. His reputation and conduct are indeed matching.

2004年7月法會時間表 Schedule of Events – July 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				1◎	2◎ 十五	3 巴士上法界聖城 Bus to City of the Dharma Realm
4 本日無法會 The temple is closed today.	5◎	6◎	7◎	8◎	9◎	10◎
11 華嚴法會 Avatamsaka Dharma Assembly	12◎	13◎	14◎	15◎	16◎	17◎ 初一
18 華嚴法會 Avatamsaka Dharma Assembly	19◎ 初三 韋馱菩薩聖誕 Celebration of Wei Tou Bodhisattva's Birthday	20◎	21◎	22◎	23◎	24◎
25 華嚴法會 Avatamsaka Dharma Assembly	26◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana	27◎	28◎	29◎	30◎	31◎ 十五

法會通告：

金輪聖寺於七月三日上午備有巴士，參加法界聖城護國息災國慶日法會，若諸位佛友欲發心前往，請及早登記，發車時間為上午六時四十分。

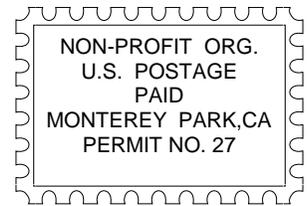
Announcement:

Gold Wheel Monastery (GWM) will be chartering a bus to the City of the Dharma Realm (CDR) for the Dharma Assembly of Protecting the Nation and Quelling Disasters in light of the 4th of July Independence Day. For those who are interested in joining, please register early at GWM. The bus will be leaving for CDR on July 3, Saturday, at 6:40 am.



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8月法會時間表 Schedule of Events – August of 2004

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1 華嚴法會 Avatamsaka Dharma Assembly	2◎	3◎	4◎ 十九 觀音菩薩成道日 Gwan Yin Bodhisattva's Enlightenment (Actual Day)	5◎	6◎	7◎
8 華嚴法會 Avatamsaka Dharma Assembly	9◎	10◎	11◎	12◎	13◎	14◎
15 華嚴法會 Avatamsaka Dharma Assembly	16◎初一	17◎	18◎	19◎	20◎	21◎
22 華嚴法會 Avatamsaka Dharma Assembly	23◎	24◎	25◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana	26◎	27◎	28◎ 大勢至菩薩聖誕 Celebration of Great Strength Bodhisattva's Birthday
29 慶祝盂蘭盆法會 Celebration of Ullambana	30◎ 十五	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm 萬佛城將於八月二十九日舉辦盂蘭盆法會，若諸位佛友欲發心前往，請及早登記，待人數具足，本寺可安排巴士參加朝聖之旅。 There will be an Ullambana Dharma Assembly in the City of Ten Thousand Buddhas (CTTB) on August 29, Sunday. If enough people register to go to CTTB for the above Dharma Assembly, we will have chartered buses for the pilgrimage.			

~常將有日無日，莫待無時想有時~