



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--上堂說法偈

修戒修定修智慧 念佛念法念僧伽
一心擁護常精進 妙覺極樂華開實

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

Cultivate moral conduct; cultivate concentration power; cultivate wisdom.
Be mindful of the Buddha; be mindful of the Dharma; be mindful of the Sangha.
Single-mindedly support the Triple Jewel; constantly apply vigor in cultivation.
Wonderful enlightenment and ultimate bliss will be genuinely attained.

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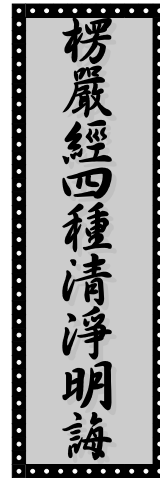
金輪聖寺建寺三十週年梁皇寶懺法會

In Celebration of the thirtieth anniversary of Gold
Wheel Monastery — the Jeweled Repentance of
Emperor Lyang.

Shurangama Sutra

The Four Clear and Unalterable Instructions on Purity

A Simple Explanation by the Venerable Master Hsuan Hua



(接上期)

(Continued from issue #181)

我滅度後末法之中。多此妖邪熾盛世間。潛匿姦欺。稱善知識。各自謂已得上人法。惑無識。恐令失心。所過之處。其家耗散。

這一些魔鬼，我以前遇到的多了，西方人都還不知道有這種奇怪的事情，並不是中國人信鬼信神的，才有這些，這是時間久了，天地間奇奇怪怪的事情自然多得很。「我滅度後末法之中」：釋迦牟尼佛說：我入涅槃之後，在這個末法的時候。「多此妖邪」：這些妖邪多得不得了，到處都是。我們不能因為沒有看見，就不相信。這世界我們沒有看見的事情多得很，要完全等到我們親眼看見，一生也看不完的。因為一生看不完那麼多的事情，我們也就不知道那麼多的事情。所以「多此妖邪熾盛世間」：就像火似的在這世界上把所有的人都燒死了；這一些不認識妖魔鬼怪的人，就都跟妖魔鬼怪跑了，這就好

“After my extinction, in the dharm-ending age, these phantoms and apparitions will abound, spreading like wildfire as they surreptitiously deceive others. Calling themselves good knowing advisors, they will each say that they have attained the superhuman dharmas. Enticing and deceiving the ignorant, or frightening them out of their wits, they disrupt and lay waste to households wherever they go.”

I’ve met very many of these demonic ghosts. Westerners may not be too familiar with these strange things. But it’s not just that they come to be because Chinese people believe in ghosts and spirits. It’s just that as time goes on, the strange phenomena that appear in the world become more numerous.

“After my extinction, in the dharm-ending age, these phantoms and apparitions will abound.” Shakyamuni Buddha is telling us here that the age we live in will be plagued with such deviant creatures. We people shouldn’t have to see things for ourselves to believe they exist. There are simply too many things in the world which one will never see. If we had to wait until we had seen each and every one of them with our own eyes, we wouldn’t be done looking in this lifetime. Consequently, there are many things we know nothing about. “They spread like wildfire as they surreptitiously cheat others.” They will be like a fire that burns people to death. People who don’t recognize these devious be-

像火那麼厲害，把這些個人都燒壞了。「潛匿姦欺」：「潛」就是潛伏、潛藏起來。「匿」是藏匿起來。潛到什麼地方？或者他儘是秘密的不叫人知道。「姦欺」，欺騙人。「稱善知識」：他自己稱他自己就是明眼善知識，他自己什麼都明白。「各自謂己」：每一個都自己稱讚自己。「得上人法」：上人就是菩薩。他說他就是菩薩了，這就是邪知邪見。

在佛教裡，就算你是菩薩，就算你是佛，在有生命的時候，就不能自己講我是佛，我是菩薩，我是羅漢，不能這樣說，你這樣講，就是魔了。要等什麼時候呢？要等到死的時候，死後不妨叫人知道，但你沒有死之前，不能叫人知道你是誰；如果你說出來你是佛，你什麼意思？你說你是菩薩，你又是什麼意思？你為什麼要說你自己是佛？為什麼要說你自己是菩薩？為什麼要稱讚你自己是羅漢？無非叫人相信我！相信我是什麼意思呢？攀緣！這就是一種攀緣，你如果不是攀緣，你是佛，你告訴人家幹什麼？你是菩薩，你自己是菩薩就是菩薩，你告訴人家幹什麼？

講到這個地方，我以前講過，有一個太守去到天台山國清寺，去訪問豐干和尚，兩個人就談起來了。這太守是個做官的，他叫什麼名字，你們也不要問

ings will fall in with them and it will be just as if they had stepped into a raging fire and burned. Surreptitiously means secretly and hidden. Where hidden? Maybe it is intended to be secretly hidden so that people will not know. To deceive means to cheat others.

“Calling themselves good knowing advisors, they will each say that they have attained the superhuman dharmas.” They will speak of themselves as Bright-eyed Good Knowing Advisors. They claim to know everything. Every single one of them sing their own praises. **“Superhuman”** refers to a Bodhisattva. In other words, they will say they are Bodhisattvas. This is a manifestation of deviant knowledge and deviant view.

In Buddhism, even though you are a Bodhisattva, or even a Buddha who has come again, you cannot say that you are a Buddha or a Bodhisattva. You must keep silent about it so long as you live, down to your last breath. “I’m a Buddha!” “I’m a Bodhisattva!” “I’m an Arhat!” You cannot speak like that. Anyone who speaks like that is a demonic ghost, just like the ones being described here. When can you let it be known? After you die. Then people ought to know. But you cannot let people know who you are before you die. What meaning would there be in your announcing that you are a Buddha? What meaning? You say you are a Bodhisattva? Why? What is your meaning in saying so? There could be no other reason than to get people to believe in you. And why would you want people to believe in you? So they will give you money. You do it to take advantage of situations and climb on conditions. If that’s not your intent, then why would you be telling people you are a living Buddha? If you are a Bodhisattva, fine, you’re a Bodhisattva; what would you be doing telling people so?

That reminds me of something that happened once in China. An official once went to Kuo Ching Monastery on Tien Tai Mountain

我，我也忘了，總而言之就是個做官的，或者是你也不一定，或者是我也不一定，沒有一定的名字。這個做官的就跑到廟上去問這個和尚說：「以前很多菩薩都到這個世界上來，現在菩薩也沒有了，我想見見真正的菩薩，我也遇不著了。」豐干和尚就說：「你想見菩薩嗎？我們這兒有兩個菩薩，我給你介紹，你去見吧！」「哦，你們這兒有兩個菩薩，是什麼菩薩？是不是泥菩薩，木頭雕的菩薩？」豐干和尚說：「不是，這兩個是肉身菩薩，是活菩薩，是生菩薩。」廣東話叫生菩薩，生菩薩就是活菩薩，活菩薩就是人。他說：「真的嗎？」豐干和尚說：「我還騙你？我是一寺的方丈，我對你講當然是真的了。」他說：「那是誰啊？」和尚答：「我們廟上有兩個人，一個煮飯的，一個燒水的。這兩個人，一個叫寒山，一個叫拾得，他們一個是文殊菩薩的化身，一個是普賢菩薩的化身，兩個菩薩都在這廟上行苦行，做苦工。沒有人歡喜做的苦工，他們就願意做，你如果想見一見他們，很容易的，你到廚房去就見到了。」

於是太守就叫知客師，就是招待來賓的和尚，帶他到廚房去見這兩個污濁邋邋的和尚。太守到廚房一看，這兩個和尚都像現在的嬉皮一樣，長頭髮長鬍子，臉也不洗，身上骯髒，但是豐干和尚說他們兩個是菩薩，他也不敢輕慢這兩個人，於是乎就叩

to ask questions of the Abbot Feng Kan. The official and the Abbot chatted. What was the official's name, you wonder? Don't ask me; I've forgotten. Perhaps it was you, or perhaps it was me; it's not for certain. The official said to the Abbot, "In the past, there used to be a lot of Bodhisattvas who came into the world, but there aren't any in this day and age. I'd like to meet a genuine Bodhisattva, but I can't find one."

Abbot Feng Kan said, "Oh, you want to see a Bodhisattva? We have two here. I'll introduce you to them, and you can go see them."

The official was duly surprised, "Two Bodhisattvas, right here? You mean ones made of clay, or carved wooden ones?"

"No," replied the Abbot. "These two are flesh-body Bodhisattvas. They are living Bodhisattvas."

"No kidding?" asked the official.

"I'm the Abbot here. Would I joke with you about a thing like that?"

"Who are they?"

"One is the cook and the other boils the water. One is named Han Shan and the other is named Shih Te. One is a transformation of Manjushri Bodhisattva, and the other is a transformation of Universal Worthy (Samantabhadra) Bodhisattva. They practice ascetic practices in this temple, doing menial tasks. They do the things that no one else likes to do. If you want to see them, it's quite simple. Just go to the kitchen and you'll find them there."

The official asked the Guest Prefect to take him to the kitchen. There they found two grimy, tattered monks with long hair and beards, dirty faces, and a generally disreputable appearance. They appeared

頭，寒山、拾得就問說：「你幹什麼給我們叩頭？」他說：「豐干和尚說你們兩個是文殊、普賢菩薩來的，所以我給你們叩頭。」寒山、拾得就說：「豐干饒舌，豐干饒舌！」說這個豐干和尚真多事，太多嘴了！太守給他們兩個叩頭，他們兩個就向後退，這向後退不知道退多少步，不只一步，四步，幾百步也不一定的，就向後退，退、退、退到山上石巖上了，這廟後面就是石巖，這兩個和尚對太守說：「豐干饒舌，你彌陀不拜，來拜我們做什麼？」太守說：「誰是彌陀？」寒山、山拾得說：「豐干和尚就是阿彌陀佛化身到中國來，在天台山國清寺做方丈的嘛！你去向他叩頭去就好了，不要向我們叩。」就在太守這麼一怔的時候，就好像要入定了，這一怔，兩個窮和尚、邈邈和尚都鑽到石壁裡面去了。在天台山有個月光巖，那就是寒山、拾得的隱身處。以後寒山、拾得也就沒有了。

這個太守回去見豐干和尚—阿彌陀佛，到國清寺裡一看，豐干和尚坐在那裡圓寂了（圓寂就是往生了，入了涅槃）。太守知道他是阿彌陀佛，但也看不見了，當面錯過，走了，死了，他才知道；活著的時候，沒有人知道豐干和尚是阿彌陀佛。所以佛來、菩薩來，他不叫人知道的，爲什

like present-day hippies. But the Abbot had said these two were Bodhisattvas, and so he dared not look down on them. Instead, he bowed to them.

“What are you doing?” the two demanded. “Why are you bowing to us?”

“Abbot Feng Kan said you were transformations of Manjushri and Universal Worthy Bodhisattvas, so of course I'm bowing to you.”

“Fen Kan's flapped his tongue”—by which they meant he was loose-tongued. “He's said too much this time.” So, as the official bowed, they backed up and backed up and backed up, one knows not how great a distance—probably several hundred steps from the kitchen to the rock cliff at the base of the mountain. Then they said, “Feng Kan has flapped his tongue. You didn't even bow to Amitabha. What are you doing bowing to us?”

“Who's Amitabha?” asked the official.

“The Abbot is. He's Amitabha Buddha come again. He came to China and became the abbot of Kuo Ching monastery on Tien Tai mountain. Go bow to him. Leave us alone.”

As the official stood there in amazement, the two grimy monks took one last step backwards and disappeared into the rock cliff. That place is now known as Moonlight Cliff on Tien Tai Mountain—the spot Han Shan and Shih Te disappeared into.

The official hurried back into Kuo Ching Monastery to bow to the Abbot Feng Kan—Amitabha Buddha. But when he arrived inside, he found that the Abbot had sat down and entered the stillness. He'd entered nirvana. The official now knew that the Abbot had been Amitabha Buddha come again, but it was too late. He

麼？他叫人知道，你也叩頭，他也叩頭，這搞得他一天到晚很麻煩的，也沒有時間用功，所以他不願意對人講。在佛法裡頭，就是佛菩薩到這個世界上來，也不能公開講：「我就是菩薩，我就是佛。」不能講的，或講自己：「你看我開了悟啦！」「你看我就是佛呀！」你說這和經上這種人有什麼分別？我從來沒有碰見一個有修行的人公開承認自己開悟了，就是虛雲老和尚，或中國任何開悟的和尚，你問他是不是開悟的，他不會自己承認說：「是，我是開悟的。」要是說自己是開悟的，在真正的佛教裡頭是沒有這種人的，那除非是一個「新佛教」。美國這裡有個新達摩（new Dharma）。

「各自謂己得上人法」說：「你知道我是誰來的？我是一位菩薩來的，我是觀世音菩薩。你不要錯過機會，你拜我做師父啦！」就這樣子，不會聽中國話的也都笑了。「你如果不拜我做師父，你拜我的師父做師父啊！我給你一張戒牒，六十五塊錢我傳給你一個法。」「惑無識」：「」就是欺騙，迷惑那些無知識的人。這種人我遇著得多了，不是單單這樣，真是卑鄙極了。他說：「你要信我，要什麼有什麼，我有法寶，賣給你一個，一個三佰塊錢，因為我對你最好，所以留給你，如果我

had missed his opportunity. The official realized at that time that nobody knew Abbot Feng Kan was the transformation of Amitabha Buddha until he passed away.

Why don't Buddhas and Bodhisattvas let people know who they are when they come? If everyone knew, everyone would be bowing all day long one after another to to them the point that it would be pretty disruptive. There would be no time left to cultivate. So they don't want to let on to who they are.

That's the way it is in Buddhism. One would never announce, "Look! I'm enlightened!" "I'm a Bodhisattva!" "I'm a Buddha!" People like that are no different from the ones being discussed in this section of the Sutra. I've never met anyone who admitted he was enlightened. Neither Elder Master Hsu Yun, nor any of the other enlightened monks in China ever said a word about being enlightened, even if asked directly. There's no such thing in Buddhism, except perhaps in "New Buddhism." Here in America, there is "new dharma."

The beings discussed here claim to be superior people. "Do you know who I am? I'm a Bodhisattva." "Do you know who I am? I'm Kuan Shih Yin Bodhisattva. Now that you know, you should not miss out on this opportunity. Bow to me as your teacher. If you don't want to bow to me, you can bow to my teacher. I'll give you a certificate and for sixty-five dollars I'll transmit a Dharma to you." They go about "**Enticing and deceiving the ignorant.**" They confuse unsuspecting people. I've met so many people like this. They are very low. Their line is, "You should believe me. I have whatever you want. I have Dharma Treasures. I'll sell you one for only three hundred dollars. It's only be-

不是對你好，這個我不給你的啊！我特意留給你的。」你看三百塊錢給師父，買一個寶貝，買一個法寶。有的不只三百的，要拿幾千都不一定的。所以這個老師的錢滿滿的。

我知道有一個，叫劉金童的，在抗日戰爭的時候，他的徒眾滿天下，人人都說他是皇帝，將來日本佔領這個地方他就是皇帝了。人人都要買大官做，這個人買個丞相，那個人買個外交部長。你買個外交部長要幾萬塊錢，他買個丞相要幾萬塊錢，那個人錢多得不知道有多少？由關外往關內運錢，用火車來運，一般人就相信這個。你給他講真法，說你不要殺生，他不相信；你不要偷盜，他不相信；你不要邪淫，他不相信；你要說有個什麼對他有什麼好處，他就相信了，拿錢！拿！拿，這樣子的人，我遇到得多了。「恐令失心」：「恐」，就是恐嚇，令你真正的智慧都沒有了；令你迷了，失去了智慧。「所過之處」：他無論到什麼地方去，錢都來了。「其家耗散」：就把人家家裡所有的財產，都拿到他的腰包裡去了，比共產黨還厲害。

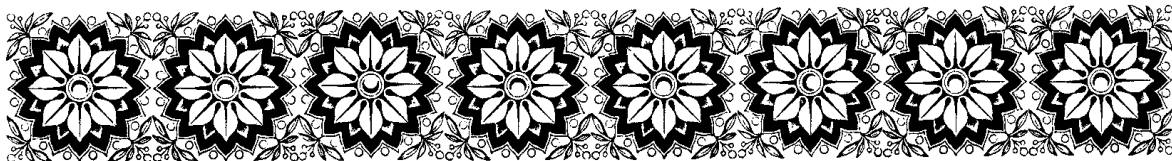
(下期待續)

cause I like you so much that I've saved it for you. If I were not fond of you, I wouldn't offer it to you."

So the disciple gives the teacher three hundred dollars in exchange for a treasure. Some hit you up for a thousand dollars. Soon the old teacher's wallet is fat.

I know of a person named Liu Tsin Tung. During the Anti-Japanese War, his follower abound. Everybody said he's emperor or the emperor to be. Everybody wanted to become government officials when Liu Tsin Tung became the emperor. They started reserving their positions with monetary payment. This person bought the position for foreign minister; another person paid for the position of prime minister. These positions called for tens of thousands of dollars. Hence, Liu Tsin Tung had a lot of money. When he moves his stash from safe to safe, he has to use a train! Most people fall for this kind of thing. If you speak true Dharma for them, such as "Don't kill," they don't believe it. "Don't steal." They don't believe that, either. "Don't be lustful." They don't believe that, either. But if you tell them you've got something that will be to their advantage, they'll pay you for it. "**or frightening them out of their wits**": they make you lose whatever wisdom you had. They make you confused. "**They disrupt and lay waste to households wherever they go.**" They are really filthy rich, but everywhere they go they keep amassing more wealth, stripping householders of their goods, lock, stock, and barrel.

(To be continued ...)





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

慧遠法師



Dharma Master Hui Yuan

Excerpt from the *Hundred-day Chan Session*

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

(接上期)

(Continued from issue #181)

有很多做大官的不相信佛法，一見到慧遠法師嚇得也不敢講話了，本來人都怕官的，這些官卻怕活和尚，他的威德就是這樣非常不可思議的。有的人就生一種懷疑心，說是：「一個法師叫人家怕得這個樣子，眾生一看見就敬鬼神而遠之，怎麼可以教化眾生呢？」這是凡夫的知見，這個遠和近有什麼分別？什麼是遠？什麼又是近？遠也沒有遠出法界去，近也沒有在法界裡邊。這個講一種緣，「有緣、無緣、同圓種智。」你知道為什麼人家怕他，因為他有這種威德，有這種莊嚴。

他的師父一道安法師相貌是醜陋的；慧遠法師相貌卻是莊嚴的。無論什麼樣的大將軍，

Many government high officials who did not believe in the Buddhadharma were so afraid when they saw Dharma Master Hui Yuan that they became speechless. Basically, people were afraid of government officials. However, those people were afraid of a living monk whose awesome virtue was highly inconceivable. Some people were doubtful; they said, "If a Dharma Master could cause people to be so afraid of him, as if they were revering ghosts and spirits while keeping a distance away, how can he teach and transform living beings?" This represents the knowledge and views of most commoners. What differentiates far and near? What is far? What is near? With regards to far, there is nothing beyond the Dharma Realm. As for near, there is also nothing that's not within the Dharma Realm. We're talking a kind of affinity here. As the saying: "Whether one has affinities or not, it's the same kind of perfect wisdom." Do you know why people were afraid of him? It was because he had awesome virtue. He had this kind of adornment.

His master, Dharma Master Dao An, had ugly features. On the contrary, Dharma Master Hui Yuan's features were adorned. No matter who the

一見到這位法師，就生出一種敬畏心，這就是他的威德，把眾生的習氣、毛病，都給照得藏不住了。人一看見他，說：「啊！我是一個很壞的人！我吃了那麼多的迷魂藥，見了這位法師那怎麼辦呢？」「我又偷過東西，又喝過酒，以前儘打妄語，迷魂藥吃得也放不下，我想要學佛法嘛！知道這種是假的，可是我放不下，因為覺得它是很好玩的。所以就沒有話可講。」就因為自己黑暗太久了，見不了光明，一見了光明就睜不開眼睛，你眼睛睜開了也看不見東西，就是這個意思。雖然是這樣，但是還會種菩提的種子，不過成熟的時候，有遲有疾，所以說《法本無頓漸》：法沒有頓也沒有漸，《迷悟有遲疾》：迷的時候有的慢，有的快；悟的時候也有的慢，有的快。好像在佛教講堂，有很多人來到這兒，就被你們這幾個美國的出家人，給欺負跑了。他一見著你們就都怕了，本來想和我講話，因為怕你們，所以也不敢和我講話，不過機緣成熟了，也還是會有機會講話的。

慧遠法師二十四歲就開始講經了，他講經雖然不像神光講得，天華亂墜、地湧金蓮，但也是《聽眾滿座》、《法友如雲》，聽的人這個座都滿了；法友多得好像雲彩似的。可是因為他年紀輕的關係，就有聽眾和法友心裏不佩服他的，要和他辯

great general was, once he saw this Dharma Master, he would give rise to a respectful and fearful mind. This is because the Master's awesome virtue reflected and brought out the faults and bad habits of living beings. There is nowhere to hide from them any more. When people saw him, they would reflect upon themselves: "Oh! I'm really a bad person! I have taken many hallucinogenic drugs. What am I going to do upon seeing this Dharma Master?" "I have stolen things, I have taken alcohol before. In the past I have lied. I cannot let go of my habit of taking the hallucinogenic drugs. But I want to study the Buddhadharmas too! I know my indulgences are false. However, I can't put them down. I think they're fun. Therefore I have nothing to say."

Because of being in the dark for too long a time, they can't see light. Once they see light they cannot open their eyes. Even if they open their eyes they still will not see things. This is the meaning here. Although it is that way, they can still plant Bodhi seeds. It may be either fast or slow for them to come to fruition. Therefore, there is the saying: "Originally, there is no sudden or gradual Dharma". The Dharma is not sudden or gradual, "Confusion and Enlightenment can be slow or fast." One may be quickly or slowly confused. One can also attain enlightenment at a slow or fast pace. As in the Buddha Lecture Hall; there were many people who came here. But they were bullied by several of you American left-home people and they left. They were afraid to see you. Originally, they wanted to talk to me. But because they were afraid of you, they dared not talk to me. However, when the conditions are mature, they will still have a chance to talk.

Dharma Master Hui-Yuan began lecturing on the sutras at the age of 24. Although his sutra lectures are not like Dharma Master Spiritual Light, with heavenly flowers raining down and golden lotuses welling up from the ground, still, he had a full audience and Dharma friends like rosy clouds. Perhaps it was due to his young age; at times there might

論，他在上面講，他們就在下面問：「Hi！I have a question, can you answer me？」這個有 question，那個也有問題。有一個人就問他：「你講這個般若，你說有《文字般若》、《觀照般若》、《實相般若》，我不明白什麼叫《實相》，請你解釋實相的問題給我聽一聽？」他就說：「實相者，無相也，無相是無所不相；真空不礙妙有，妙有不礙真空；空而不空，即是妙有；有而非有，這是真空。」這個人又說：「你講來講去，我也聽不懂，真空又是妙有，妙有又是真空；倒是妙有？還是真空？你要做出決定來吧！」慧遠法師說：「我講實相般若，你聽不明白，我跟你講莊子，莊子說：《吾生也有涯，而知也無涯，以有涯隨無涯，殆已！》他說我這個生命是有邊際的，這個學問知識和智慧是沒有邊際的。用我們有限的生命，就是有邊際的、有分段的生命，來學這個沒有窮、沒有盡、沒有邊的這種學問、知識、和智慧，到什麼時候能學得完呢？所以說《殆而已》，這個《殆而已》是很危險、很不平安的，很辦不到的事情。」好像我們現在讀書，學英文、學中文、學日文、學西藏文、學印度文、學蘇聯文、學泰國文、學緬甸文，這個世界幾百個國家有幾百種文字，你想把所有的語言都學會了，還沒完全都學會，就

be a Dharma friend in the audience who was not so cordial and wanted to debate with him. While he was lecturing above, those sitting below would say, “Hi! I have a question, can you answer me?” So one or more might have questions.

At one time a person asked him: “You speak of Prajna. You said that there are *Literary Prajna*, *Contemplative Prajna*, and *Real Mark Prajna*. I don’t understand the definition of Real Mark. Can you please explain Real Mark Prajna so I can comprehend it?” The Master replied: “Real Mark is just no mark. There is nothing that is not marked. True emptiness does not obstruct wondrous existence. Wondrous existence does not obstruct true emptiness. It is empty yet not empty. Thus it is just wondrous existence. It exists yet does not exist, this is true emptiness.” The person again asked, “You can talk and talk. But I still don’t understand. True emptiness is just wonderful existence, wonderful existence is just emptiness. Is it wonderful existence, or true emptiness? You must decide on this!”

Dharma Master Hui Yuan said: “I speak of Real Mark Prajna and you failed to comprehend. I will tell you about Zhuang Tze. Zhuang Tze said: “My life has a limit. However, knowledge is limitless. To drive the limited in pursuit of the limitless -- dangerous indeed!” What he was saying was that our life has a limit. Erudition and wisdom are without boundary. To drive our limited life-span means using what’s limited, using the share section of life to learn this boundless, endless, limitless study of knowledge and wisdom. When can you finish learning all these? So he said “dangerous indeed.” It is perilous, not safe, it’s something that cannot be achieved.” It is like when we study, and we learn the language of English, Chinese, Japanese, Sanskrit, Hindus, Soviet, Thai, and Myanmar. This world has hundreds of countries and hundreds of languages. If you want to learn all of them, then before you can master them, you will die. Time will not wait for you. If you say I want to extend my due date, I want to live for another

死了！這個時間它不等著你，你說再延延期，讓我再多活一百年，我把世界所有的語言，文字我都學會了，不行了，死了！說我來生繼續再學，來生又都忘了，好像昨天的事情，我們今天又忘了，是不是啊？去年的事情我今年又忘了，一個樣子！所以你不要說來生的事情今生不記得；前年的事情，今年就都忘了；或者昨天的事情，今天就都忘了，睡一宿覺就都想不起來了。昨天我做什麼來著？誰來見我呢？怎麼想不起來了？昨天有沒有聽經呢？昨天有沒有lecture？你看！想不起來了，為什麼呢？沒有睡醒覺呢！覺沒有睡醒，所以把什麼都忘了，也就是等到來生，把今生所學的學問都忘了，也就是這樣的道理。這麼一講，慧遠法師對這個人又說：「《吾生也有涯》，這就是一個有；《而知也無涯》，這是一個無；有是個妙有，你怎麼有的？是個妙有；無怎麼沒有的？是真空。真空和妙有裏邊，莊子他沒有說明白，這中間就是一個實相。」這個人想一想，說：「哦！對了！對了！這就是實相，這回我明白了。」

有人就把慧遠法師講經，互相談論實相的情形，就告訴道安法師去了。那時候道安法師大約有很多的特務或間諜，來看他的徒弟究竟有沒有做壞事，有沒有犯戒、有沒有不守規

hundred years until I have mastered all the languages in the world, there is no way. You will die. You say, "What if I continue to learn them in my next lifetime?"

You'll forget it. It's like things that happened yesterday that we already forgot today. Isn't that right? We don't remember all that had happened last year. It is just the same. Therefore, not to mention that, you won't remember what's going to happen in the next lifetime: This year you can't even remember all the things that happened last year. Or, things that happened yesterday are totally forgotten today. After a night's sleep you can't even think back. What did I do yesterday? Who came to see me? Why can't I remember? Did I listen to the sutra lecture yesterday? Was there a lecture yesterday? Take a look, you can't even remember. Why? You are not awake from your sleep yet! You are not fully awake yet, that's why you forget everything. Thus, if you wait till next lifetime, you will have forgotten all that you've learned in this lifetime. This is the same principle.

Dharma Master Hui Yuan continued: "My life has a limit'. This is something that exists. However, 'knowledge is limitless'. This is nothing. What exists is a wondrous existence. How did you come to exist? That is a wondrous existence. How did nothing not contain anything? This is true emptiness. Right within true emptiness and wondrous existence, Zhuang Tze had clearly stated, between these two that is the real mark." When that person thought about it, he said: "Oh! Right! Right! This is the Real Mark. Now I understand."

Later, someone reported to Dharma Master Dao An the event of Dharma Master Hui Yuan's sutra lecture, and the dialogue between the two in their discussion of the real mark. At the time perhaps Dharma Master Dao An had many special agents or spies to check on his disciples: Have they done any wrongful deeds? Have they violated the pre-

矩之類的。這些特務間諜回去，就對道安法師說：「怎麼樣，怎麼樣……，慧遠法師講經，就有一个人問實相，講來講去，過了一個多鐘頭、兩個多鐘頭，還沒有解決這問題，之後慧遠法師就引用莊子的道理，來解釋實相，這個人就明白了。」道安法師聽了，說：「哦！原來他會莊子、老子，以前我不准他看這個書，原來這有用，好！以後旁人不准看世間其他外道的書，（老子、莊子在佛教，叫外道的書，不要說天主教、耶穌教，那更不要提了，都是外道的書），慧遠法師呢！我准許他看所有外道的書，所有世間的書，看什麼書都可以。」就給他開一條可以博覽世間書的門路。你們各位想一想，世間的書，本來也有用，只怕你不會用。你要會用，那也是佛法；要不會用，那就是世間法。

(下期待續)

cepts? Are they following the rules and so forth. These special agents and spies, upon returning, told Dharma Master Dao An what was actually happening; that when Dharma Master Hui Yuan was lecturing the sutra, there was a person who asked about the Real Mark. They talked and talked, one hour passed, then two hours passed, still they could not resolve the problem. Later, Dharma Master Hui Yuan used Zhuang Tze's principle to explain the Real Mark. Then the person finally understood.

After Dharma Master Dao An heard that, he said: "Ah! So he knew about Zhuang Tze and Lao Tze. In the past, I have not permitted him to read those books. In fact, they can be useful. All right! From now on, others may not be allowed to read the books of the heretics (In Buddhism, books of Zhuang Tze and Lao Tze are called books of the heretics. Not to mention books from Catholicism and Christianity. These are all books of the heretics.) With regard to Dharma Master Hui Yuan, I will permit him to read all the books from the heretics, all the worldly books. He is allowed to read any books he likes." He was opening a door for the Master to widely read all the worldly books. Each of you, think about this. Worldly books basically are useful. It is only to be feared that you don't know how to use them. If you know how to use them, that too is the Buddhadharma. If you don't know how to use them, it is a mundane dharma.

(To be continued ...)

(上承自第14頁)

(Continued from Page 14)

總之，對人要以慈悲為懷，方便為門，處處為人著想，令人生歡喜心，我們還有這口氣在，就要對人好，可是不應有情愛的思想摻在內。各位！切記切記！這是很重要的法門。

In general, we should treat people with a spirit of kindness and compassion, and use expedient methods. We should always be considerate of others and make people happy. As long as we still have a breath left, we should be good to people, but there shouldn't be any thoughts of emotional love involved. Each one of you should be sure to remember this! This is a very important Dharma-door.



愛欲是修道的絆腳石

Love and Desire: The Stumbling Blocks in Cultivation

宣公上人開示

Instructional talk given by Venerable Master Hua

我們還有這口氣在，就要對人好，可是不應有情愛的思想摻在內。

生死愛情的海，就是障道的根本。修道人，無論對人或對物，生出愛欲之心，都會障礙修道的發展。詳言之：愛欲就是生死，生死就是愛欲，愛欲就是生死之根。若是不破愛欲無明，終不能離開生死大愛海。如何能離開生死？簡單得很，就是「斷欲去愛」，別無他法。

修道人，不要有情愛的思想，更不能有情愛的行爲。對任何人，不要生出一種情愛心；有了情愛，苦根不斷；有了情愛，生死不能了。

有人說：「人是有感情的動物，食色性也。」就因爲這樣，所以才要修道！在《四十二章經》上說：

想其老者如母。長者如姊。
少者如妹。稚者如子。
生度脫心。息滅惡念。

As long as we still have a breath left, we should be good to people, but there shouldn't be any thoughts of emotional love involved.

The sea of the emotional love of birth and death is the fundamental obstacle to the Way. If cultivators feel love and desire, whether for people or objects, it will hinder them from making progress in cultivation. To discuss it in detail, love and desire are just birth and death, and birth and death are just love and desire. Love and desire are the root of birth and death. If you don't break through the ignorance of love and desire, you can never escape the great sea of love which is birth and death. How can you escape birth and death? It's simple—just cut off desire and get rid of love. There is no other way.

Cultivators shouldn't have thoughts of emotional love, even less should they engage in acts of emotional love. Don't give rise to thoughts of emotional love for anyone, no matter who it is. Once you have emotional love, you cannot cut off the root of suffering. Once you have emotional love, you cannot put an end to birth and death.

Someone says, "Humans are creatures of emotion. The desires for food and sensuality are part of their nature." Precisely for that reason, we must cultivate the Way! The *Sutra in Forty-two Sections* says,

Think of those women who are elderly as your mothers, those who are senior to you as your elder sisters, those who are junior to you as your younger sisters, and those who are young as your children. Resolve to save them, and quell unwholesome thoughts.

我們修道人，就須存這種的觀想。如果無情無愛，見到人是不是就把嘴堵起來，不理睬人呢？這樣也不對。我們不執著情愛，不生情愛之心，但還不能討厭人，也不能說我不愛人，我就憎恨人，這樣也不對。那麼，要怎樣才對？就是不愛，也不憎。不愛不憎為中道。

修道，修什麼道？就是修這個中道，對誰都是平等相待，慈悲為懷，但要謹慎行事，不可落在情愛樊籠裏。

各位注意！不要被情愛所迷惑。有人寫封信給你，你的心就好像小兔子在懷中，亂蹦亂跳，以為有人愛你，這是好事，其實這是想把你拖到地獄去！

各位善知識！要在這個地方用功夫，要真真實實地瞭解：「愛欲，是一件很麻煩的事。」、從無始劫以來，生死不了，為什麼？就因為被「情愛」二字所害。若能「斷欲去愛」，才能超出三界，了生脫死。

凡是你所願意的，就是愛；你所討厭的，就是憎恨。我歡喜這個，就生出愛心；我厭惡那個，就生出憎恨心，這都是感情用事。修行人不應該用感情來處理一切事。可是也不能像關帝公似的，坐在那裏蹦著臉，給他叩頭，他也不理睬。對人要和藹，要有禮貌，不可貢高我慢，目空一切。

(下轉至第12頁)

Cultivators should contemplate in that way. Does having no emotion and love mean we should keep our mouth shut and ignore people when we see them? No, that's also wrong. We shouldn't cling to emotional love, or have thoughts of love, but we shouldn't loathe people, either. You can't say, "I don't love people, so I'll hate people." That's wrong, too. Well, what's the right way to act? Neither love nor hate. Not loving and not hating is the Middle Way.

What is the Way that we are cultivating? We cultivate the Middle Way, by treating everyone equally, showing kindness and compassion to all. But we must be careful not to get trapped in the cage of emotional love.

All of you should pay attention! Don't let love confuse you. If someone writes you a letter, your heart thumps like a bunny hopping wildly in your chest—you think it's wonderful that someone loves you. In reality, that person is just trying to drag you into the hells!

All Good and Wise Advisors! You must apply your efforts here, and truly understand that love is a very troublesome affair. From beginningless eons until now, we have failed to end birth and death. Why? It's because we have been harmed by emotional love. Only by cutting off desire and getting rid of love can we transcend the Triple Realm and be liberated from birth and death.

Whatever you are fond of, you love; and whatever you dislike, you hate. If I like this, then I have a thought of love. If I am annoyed by that, then I have a thought of hate. This is to deal with things on an emotional level. Cultivators should not handle matters emotionally. But nor should they be like Lord Guan Yu, sitting there with a wooden expression. Even if you bow to him, he'll ignore you. We should be amiable and courteous to people. We cannot be arrogant and look down on everyone.

(Continuing on page 12)



壽康寶鑑

明朝宜興縣有位孀婦，長得既美且豔，在鎮上開了一家染坊。當時有位木商垂涎孀婦的美色，想盡各種方法來引誘她，設法得到她，但終不能得逞。因而這位木商惱羞成怒，心生歹念，計謀要陷害她。有天夜裡，趁四處無人，便投數根木頭於孀婦家。第二天便到官府密報，說孀婦盜伐林木，又賄賂地方官吏，誣陷孀婦罪名，極盡的羞辱她，逼其就範，但是孀婦仍不肯從，備嘗艱苦。於是婦家爲了替她伸冤，虔誠的祭禱神壇，訴說孀婦的冤屈。過了數日，這位木商再度入山販木，樹叢中突然跑出一隻黑虎來，咬了商人的頭後，便揚長而去，死狀甚爲悽慘恐怖。

〔懲〕：天下萬惡之首，莫過於邪淫之業，切不可輕犯！此木商惡行昭彰，天理難容，落此下場，不覺意外。因果報應，誠乃千古不易之至理。願天下好色者戒之哉！

During the Ming Dynasty there was a widow who was truly a charming beauty and operated a dye shop in Yi-Shing county. At that time, a merchant who owned a forestry business was smitten by her loveliness. He exhausted all means to seduce the widow, but in vain. Afterward, his disappointment turned to fury. He plotted and schemed to cause her harm. One evening when no one was around, the merchant purposely dropped a few pieces of wood inside the widow's house. The next day, he secretly reported to government officials that the widow stole some wood from his land, and he bribed local officials as well. He filed several false accusations against the widow, humiliated her in the extreme, and attempted to coerce her to surrender to him. However, the widow stood firm and did not give in to his malicious attempts. She underwent a lot of suffering. Her family wanted to clear her reputation. They sincerely prayed and requested the intervention of spirits. A few days later, when the merchant went to his forest to trade, a black tiger suddenly jumped out of the woods, bit off his head, and disappeared. He died a terribly horrific death.

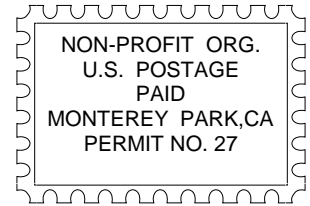
Lecture:

Lust is the worst of all evils. One should not casually commit the offense of sexual misconduct. The devious behavior of the merchant was extreme and could not be tolerated by heaven and earth. What befell the merchant was not accidental. Retribution following cause and effect has been the indisputable principle for hundreds and thousands of years. This is an admonition to all lustful people to take note and refrain from continuing their lustful ways.



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金輪聖寺



自即日起至八月底，金輪聖寺因維修工程，所有法會活動於此期間暫停，請諸位佛友互相轉告，有不便之處，敬請多多體諒。

From now on until the end of August, Gold Wheel Monastery is undergoing renovation. There will be no Dharma Assembly during this period. Please help spread the news. Should this cause any inconvenience to our dharma friends, please accept our sincere apology.

法會通告：

萬佛城將於以下日期舉辦法會，若諸位佛友欲發心前往，請及早向長堤聖寺登記，待人數具足，可安排巴士參加朝聖之旅。長堤聖寺電話：(562) 438-8902

Upcoming Dharma Assemblies in the City of Ten Thousand Buddhas (CTTB)

Note: If enough people register to go to CTTB for the Dharma assemblies listed below, we will have chartered buses for the pilgrimage. Please contact Long Beach Monastery at (562) 438-8902.

四月二十四日 ~ 八月十二日 April 24 ~ August 12	傳授三壇大戒 Transmission of Three Fold Precepts
五月十五日 ~ 六月七日 May 15 ~ June 7	萬佛寶懺 Ten Thousand Buddhas Jeweled Repentance
五月十五日 May 15	慶祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday (<i>Actual Day</i>)
六月十二日 June 12	宣公上人涅槃十週年紀念法會 Tenth Anniversary of Venerable Master Hua's Entering Nirvana
七月二十四日 July 24	慶祝觀音菩薩成道法會 Celebration of Gwan-Yin Bodhisattva's Enlightenment
七月二十四日 ~ 七月三十日 July 24 ~ July 30	觀音七 Seven-Day Gwan-Yin Recitation
八月十四日 August 14	慶祝盂蘭盆法會 Celebration of Ullambana
八月二十八日 August 28	慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday
八月二十八日 ~ 九月三日 August 28 ~ September 3	地藏七 Seven-Day Earth Store Recitation

~常将有日无日，莫待无时想有时~