



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--上堂說法偈

初聞無生曲 始聽不死歌
原來法如是 不少也不多

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

*Initially listening to the melody of non-birth,
Beginning to perceive the song of no-death;
So the dharma is as such,
It is neither less nor more.*

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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 #184)

所謂未得謂得。未證言證。或求世間尊勝第一。謂前人言。我今已得須陀洹果。斯陀含果。阿那含果。阿羅漢道。辟支佛乘。十地地前諸位菩薩。求彼禮懺。貪其供養。

怎樣打妄語呢？普通的打妄語那還不算，「所謂」：就是所說的。「未得謂得」：沒有得到的，根本他對於修行上一點都不懂，也不知道怎樣念佛，也不知道怎樣修道，也不知道怎樣坐禪，也不知道怎樣持戒，就是似是而非，道聽塗說的，好像說得對，但實際上是不對的。聽人家講這個道理，他說，我早就明白了，或者說，我已得道了！我開悟了！我成佛了！這叫「未得謂得」。「未證言證」：沒有證果，他也不知道什麼是初果阿羅漢，二果阿羅漢，三果阿羅漢，四果阿羅漢。他什麼都不知道，卻說自己證果了。「或求世間尊勝第一」：或者想辦法，好像有一天某某人說：我們是那一幫的，那一派的，我們這一幫人都應該站在一起。我是第一，我是最高的領袖。

“They say that they have attained what they have not attained, and that they have been certified to fruition when they have not been certified. Perhaps they seek to be foremost in the world, to be the most venerated and superior people. To their audiences they say that they have attained the fruition of a Shrotaapanna, the fruition of a Sakridagamin, the fruition of an Anagamin, the fruition of Arhatship, the Pratyekabuddha vehicle, or the various levels of Bodhisattvahood up to and including the Ten Grounds, in order to be revered by others and because they are greedy for offerings.”

How do they tell lies? Not counting the commonplace casual lies, “**They say that they have attained what they have not attained.**” They have not attained the Way. Basically, they do not understand anything about cultivating the Way. They do not know how to recite the Buddha’s name; they do not know how to hold precepts; they do not know how to sit in Chan meditation. They act like they know, but they do not. They hear someone explain some principle, and they interrupt with, “I understand that. I already knew that a long time ago.” Or they say, “Hey, I’ve already attained the Way. I’m enlightened. I’m a Buddha.” They say “**that they have been certified to fruition when they have not been certified.**” They do not know what is the first stage of Arhatship, nor the second stage, nor the third stage, nor the fourth stage. They know not a thing, yet claim to have certified to fruition. Why do they behave this way? “**Perhaps they seek to be foremost in the world, to be the most venerated and superior people.**” It is as someone said recently to one of my disciples: “What sect are you? We are in this together. We should join ranks,

我是美國佛教開闢者，我是美國佛教始祖，第一代的祖師，尊勝第一，這麼樣講。「謂前人言」：對在他前面的人說。就是好像我現在騙你們。「你知道我是誰呀！我就是佛啊！」對他面前的人說：「我今已得須陀洹果」：我現在證了初果阿羅漢，我就是須陀洹。又想一想須陀洹還不夠高，等一等他又說，我現在證了二果了；過了五分鐘，我這麼快又證了三果了，再過一秒鐘，他說證了四果了。證四果後又一想，這還是羅漢，還不是最高的，於是乎你說他怎麼樣了？到四果阿羅漢他還不知足，辟支佛比阿羅漢還高一層，他見到人就說我是辟支佛了，「辟支佛乘」。「十地」：他又是十地菩薩。或者「地前」的菩薩：即十地前之十住、十行、十迴向，三賢的「諸位菩薩」。「求彼禮懺，貪其供養」：他為什麼又說自己是佛，又說他是羅漢，又說他是菩薩？這就是騙人，就是打大妄語。欺騙人為的是什麼呢？就是叫人信仰他，不信仰就沒有錢收，你信了，供養就來了。「貪其供養」：就因為貪供養所以他也就不怕打妄語，墮落到拔舌地獄。你們打妄語，等墮到地獄的時候，地獄有一把火，有一個鐵鉤子，鐵鉤子把你這個舌頭一鉤，拿一把剪刀就給剪下來，這是拔舌地獄。入拔舌地獄，看你還講大話、你還打不打大妄語？你還說不說假話？現在世界上那些啞巴為什麼是啞巴？就因為打妄語打得太多了，所以再做人時，根本就不會講話了。你想再騙人，你騙吧！看騙誰，騙個自己不會說話了。啞巴，為什麼是啞巴，就因為舌頭被

and I'll be the leader. I'm the founder of American Buddhism. I'm the First Patriarch of American Buddhism. I am foremost." That is "seeking to be number one." **"To their audiences they say that they have attained the fruition of a Shrotaapanna, the fruition of a Sakridagamin, the fruition of an Anagamin, the fruition of Arhatship."** They start out telling those around them that they are first-stage Arhats (Shrotaapanna). Then, they feel that first-stage Arhats are not high enough, so they say, "Oh, I just certified to the second fruition of Arhatship (Sakridagamin)". Five minutes later, they say, "I have quickly risen to the third stage of Arhatship (Anagamin). A second later, they claim fruition to the fourth level. Afterward, the level of the fourth stage of Arhatship does not appeal to them as high enough. Guess what? Not satisfied in their claim as fourth stage Arhats, they move on to claim having reached the level of **"the Pratyekabuddha vehicle, or the various levels of Bodhisattvahood up to and including the Tenth Ground."** They start telling people they are Pratyekabuddhas, or they claim to be Bodhisattvas of the Tenth Ground. They also say they are bodhisattvas prior to the Tenth Ground, such as the Tenth Dwelling, the Tenth Conduct, the Ten Transferences, and all the bodhisattvas of the Three Worthies.

Why do such people claim to be Arhats, Pratyekabuddhas, Bodhisattvas and Buddhas? What it amounts to is that they are cheating people and telling big lies in order to get people to believe in them. If no one believes in them, they don't have an income. As soon as people believe in them, then the offerings start to pour in. And so intent are they **"to be revered by others, so greedy are they for their offerings"**, that they do not fear falling into the Hell of Pulling Out Tongues. People who tell lies fall into the Hell of Pulling Out Tongues after they die. Inside this hell is a big fire. An iron hook latches onto the tongue and pulls it out, and a pair of scissors will cut the pulled out tongue. That is the retribution for telling lies. If you fall into this hell, let us see if you will still tell big lies. Look at the people in this world who are mute. Why are they mute? They are undergoing a retribution for excessive lying. Although they are reborn as people, they can not talk. "See how many lies you can tell now!" is the message. Why can't they talk?

人割去了，你看他雖有舌頭，但是那舌頭沒有性，所以他不會講話。那個瞎子，爲什麼是瞎子，因爲他看不起人，他覺得他比誰都高，比誰都聰明，一切人都不如他，所以就讓你看不見人，看你還如人不如人。聾子也是，你知道他怎麼會做聾子的？就因爲專門歡喜偷聽人家講話，人家講話，他就到牆那兒，耳朵趴在牆上偷著聽。好像現在做特務偷聽人說話的，將來可能都要成爲聾子的。不過你要知道錯了能改，以後再也不聽了；再也不說大話了，就不會做啞巴；再也不看不起人，那就不會瞎了。所以盲聾瘖啞都是誹謗三寶而得的果報。

是一顛迦。消滅佛種。如人以刀。斷多羅木。佛記是人。永殞善根。無復知見。沉三苦海。不成三昧。

「是一顛迦」：這種儘打大妄語的人，他自己未證言證、未得言得，自己不懂的事情就說懂了，這是一顛迦。一顛迦也就是闡提，翻譯到中文就叫斷善根，善根斷了當然惡根就增長。「消滅佛種」：這種打大妄語欺騙世人的人，就是消滅佛種，他自己的佛種消滅了。「如人以刀」：好像人以刀。「斷多羅木」：印度有種多羅木，長得很高的，如果用刀砍它的話，他就永遠不再生長。斷佛種，也就像用刀砍多羅木一樣，以後再也不會生長了。「佛記是人」：佛給這種人

They have had their tongues cut out. Although they have tongues, the essence in them is gone; their tongues have no nature. Why are some people blind? It is because they looked down on other people. They always considered themselves to be better than everyone else. They see themselves as smarter and more talented in every way, and so in this life they cannot see people. Now they can ask themselves whether they are really better than everyone else. It is the same with the people who are deaf. Do you know why they are deaf? They are undergoing a retribution for having eavesdropped on conversations. They used to put their ear to the wall to listen to what others are taking about. Present-day spies with their myriad ways of eavesdropping on people, of stealing private conversations, may well have to bear the same retribution and be deaf at some future point in time. However, if once you understand the principle, you then refrain from telling lies, you can avoid being mute. If you no longer look down on people, you won't have to be blind. If you don't stealthily listen to other's conversations, you won't have to be deaf. Being mute, being blind and being deaf are all retributions for having slandered the Triple Jewel.

“These Icchantikas destroy the seeds of buddha-hood just as surely as a tala tree is destroyed if it is chopped down. The Buddha predicts that such people sever their good roots forever and lose their knowledge and vision. Immersed in the sea of the three sufferings, they cannot attain samadhi.”

“These Icchantikas destroy the seeds of buddha-hood.” People who tell big lies, who say they have attained what they in fact have not attained, who say they have been certified to what they have not been certified to, and who say they understand things they do not understand—such people are “Icchantikas” which means “those who have cut off their good roots.” If you cut off your good roots, then of course your bad roots will multiply. People who tell big lies and cheat people in the world ruin their own Buddha seed, **“just as surely as a tala tree is destroyed if it is chopped down.”** The tala tree, found in India, grows to great heights, but if it is chopped down, it will not grow again. These people sever their Buddha seed in the same way one might cut down a tala tree; neither will grow again. **“The Buddha predicts that such people sever their good roots forever and lose their knowledge and vision.”** The Buddha's predic-

授記。「永殞善根」：永遠都會淪落，他把善根都斷了，「殞」，就是斷了。「無復知見」：他沒有所知，沒有所見，也沒有智慧了。「沉三苦海」：到三塗裡邊去，永遠都不會出來了。「不成三昧」：他不能得定力。這三塗就是刀塗、血塗、火塗，這叫三塗海；有刀塗地獄，有血塗地獄，周身流血，有火塗地獄，墮落到這三種地獄裡頭。

我滅度後，救諸菩薩及阿羅漢。應身生彼末法之中。作種種形。度諸輪轉。

「我滅度後，救諸菩薩」：我入涅槃後，命令一切的菩薩和阿羅漢。「應身生彼」：用應化身到這種苦惱眾生的世界去。在末法之中，他或者去做人身，或者去做畜生身，或者變種種的形相，而恆順眾生。去「度諸輪轉」：去普度這一切的眾生。這菩薩也一樣去做畜生的，你不要以為這是罵人說：「畜生」。菩薩都一樣去做畜生的，他行菩薩道，要去教化那些個畜生，你看釋迦牟尼佛，在過去生中做過鹿王，度鹿群。

或作沙門白衣居士人王宰官童男童女。如是乃至婬女寡婦姦偷屠販。與其同事。稱讚佛乘。令其身心入三摩地。

這些菩薩和羅漢他們變化的化身，「或作沙門」：或者作出家比丘，作沙彌。「白衣居士」：或作居士。什麼叫「居士」？「居士」

tion for such people is that they ruin their own good roots and become bereft of any sense or insight. **“Immersed in the sea of the three sufferings, they cannot attain samadhi.”** The Three Sufferings referred to here are:

The suffering of knives, which refers to the hell of the mountain of knives; The suffering of blood, which refers to the hell of bleeding, where one's entire body keeps bleeding and bleeding; The suffering of fire, which refers to the hell of burning by fire. These people fall into these three terrible hells.

“After my extinction, I command the Bodhisattvas and Arhats to appear in response-bodies in the dharma-ending age, and to manifest in various forms in order to rescue those in the cycle of rebirth.”

“After my extinction, I command the Bodhisattvas and Arhats to appear in response-bodies in the dharma-ending age.” They should use response bodies and transformation bodies to be born in the world where there is so much suffering and distress. During the Dharma-ending Age, they will manifest in various forms; they will appear in various ways—perhaps as human beings, perhaps as animals, or in any one of a manner of forms. They will constantly accord with living beings **“in order to rescue those in the cycle of rebirth.”** They will universally save living beings. Bodhisattvas come back as animals as well. You shouldn't think that it is disrespectful to say so, because they really do. In their practice of the Bodhisattva Way, they will go and teach animals, as when Shakyamuni Buddha in a past life was a deer king and rescued the herd of deer.

“They may either become Shramanas, white-robed laypeople, kings, ministers or officials, virgin youths or maidens, and so forth, even prostitutes, widows, profligates, thieves, butchers, or dealers in contraband, doing the same things as these kinds of people while they praise the Buddha vehicle and cause them to enter samadhi in body and mind.”

These Bodhisattvas and Arhats, in their transformation bodies, may **“become Shramanas**, people who have left the home-life, either fully ordained or novices. Or they may become **white-robed laypeople.”** Laypeople do not leave the home-life, and they were

就是護持三寶的在家學佛者。出家人他自己不種田，不耕而食，不織而衣，要在家居士供養，所以或者變化成白衣居士。或者「人王」：人間的國王。或者「宰官」：或者做大官。或者「童男童女」。「如是乃至」：像這樣乃至於「婬女」。「婬女」：就是妓女。「寡婦」：就是守寡，死了丈夫的女人。「姦偷屠販」：或者做「姦」，「姦」就是很不正當、不守規矩的行為，如男人對女人有非禮的行為，這叫強姦；「偷」就是偷東西；「屠」就是殺生，做屠夫；「販」就是販賣，或者販賣鴉片、販賣人口都不一定的。「與其同事」：這些菩薩和羅漢，他們為什麼做這些人呢？他們就因為想度這一類的人，這一定要用四攝法。什麼叫四攝法？四攝法：（一）布施：有財施、法施、無畏施。有錢拿出來做布施，這叫財施。懂得佛法，給人講說佛法，這是法施。或者有人驚慌恐怖，你能保護他、安慰他，令他不恐怖，這是一種無畏施。但是你做種種布施，不要有一種貪心，有一種還報的心，不要想我現在做這個布施，將來會得到多少多少好處。不要有這種心，做就是做了，就忘了它，好像沒有這回事。「三輪體空」：沒有一個施者，也沒有一個受者，中間也沒有一個能施所施，能受所受，都沒有的。我做這個布施，就是我應該做的，不要想這回做了功德了，我這個功德將來發芽結果，那我得的果報可就大了，不要存這種心，要無心布施。說法也是這樣的，你給人說法，不要存我給人說法這個心，這回我可有功德了，我這功德可大了，你們誰都應該供養我了，不要有這個心。凡是你做布施，不應該為自己的利益著想，不要說將來對我有什麼利益，我才布施，對我沒有利益，我

referred to as “the white-robed” in India. They protect and uphold the Triple Jewel. This is because left-home people do not toil in the soil nor make their clothing. Hence, lay people make these offerings to them. “Or the Bodhisattvas may become **kings** in this human world, or **ministers or officials**. Or they may become **virgin youths or maidens, and so forth, even prostitutes, widows**. Or they may become **profligates, thieves, butchers, or dealers in contraband**. They may even become people who force themselves on women, or who steal things, or kill animals, or deal in things like opium. The Bodhisattvas and Arhats do the **same things as these kinds of people.**”

Why do they turn into people like those? It is because they want to convert those kinds of people. In order to do this, they must use the Four Dharmas of Attraction, namely: 1.) giving, 2.) kind words, 3.) beneficial practice, 4.) similar work.

First, they attract them by practicing the act of giving. There are three kinds of giving:

1. Giving of wealth; 2. Giving of Dharma;
3. Giving of fearlessness.

If one has money, one gives it. If one knows the Dharma, one speaks it for others, thereby giving the gift of dharma. If someone is frightened or upset, one can protect them and comfort them, thereby dispelling their fears; that is the giving of fearlessness. However, when performing acts of giving, do not be greedy and expect repayment. You should not think, “Ah, now I am giving in this way. In the future I will gain various advantages.” When you give, do it and forget about it, like it never happened. Then “the substance of the three aspects is empty.” The three aspects are the giver, the gift, and the receiver. You should practice giving with the attitude that it is something you should do, rather than that you are amassing all kinds of merit and virtue. The giving of Dharma is the same way. When you speak Dharma for others, you should not be thinking, “My merit and virtue from speaking the Dharma is no doubt tremendous: you should all make offerings to me.” The same is true of the giving of fearlessness. In general, when you give, you should not be reflecting on how much benefit you can get out of it. Nor should you only be willing to give when you think it will be advantageous for you, and refrain from doing so when you think it will not bring you any benefit.

就不幹了。(二)愛語:菩薩對人,好像佛讚歎阿難,善哉善哉,菩薩讚歎人,你真是好孩子,這麼聰明,你真是有善根,這是布施愛語。(三)利行:利行就是你要對他人有利益。對別人有利益,不是對自己有利益。(四)同事:同事就是他做什麼,你也做什麼,譬如菩薩要度淫女,這個妓女很有善根,現在根機成熟了,應該度她。好像本經的摩登伽女,摩登伽女過去就是個淫女,但是她根機成熟了,她見到阿難就追,阿難回到祇樹給孤獨園,她也追去了,佛一給她講法,她就證了三果阿羅漢,以後又證了四果。菩薩也會變個淫女去度淫女,因為和她們是同類、朋友,講話她們相信。好像在大學化身為一般同學,你說我歡喜信佛,這佛法是最好,大家就一起來研究佛法,來研究楞嚴經了。這其中就是不知道那一位是菩薩,那一位是羅漢?但是你自己可不要告訴人,你自己不要說:「我是菩薩,你們大家要聽我的話。」因為什麼呢?佛不許可的。以上布施、愛語、利行、同事,這叫四攝法。「與其同事」:是和他同事,一起做事。「稱讚佛乘」:但是在這做事裡頭,一遇機會,就講佛法給他聽,並且稱讚佛法真是太好了,再沒有比佛法更好的了。「令其身心入三摩地」:令他一聽就好像吃糖那樣的過癮,佛法就比方是糖一樣的,你令你的同事,想左吃一塊,右吃一塊,再吃一塊;再給我講一點、你再給我講一點,就這樣子。

(下期待續)

Second, they attract them with kind words. For instance, the Buddha says to Ananda, “Good indeed, good indeed.” Likewise, Bodhisattvas praise beings by saying something like, “You are really a good boy! You are so intelligent! You really have good roots.”

Third, they attract them with beneficial practices. This means doing things that are beneficial to others, not to yourself.

Fourth, they attract them through similar work. That is, whatever beings do, they do. Perhaps a Bodhisattva wants to save a prostitute whose good roots have come to maturity. Matangi's daughter, mentioned in this Sutra, is an example. Matangi's daughter was a prostitute, nevertheless, her good roots had reached maturity. Hence, when Ananda returned to the Jeta Grove, she followed along. As soon as the Buddha spoke Dharma for her, she certified to the third fruition of Arhatship. Eventually she attained the fourth fruition. From here we can see how Bodhisattvas save living beings. To save prostitutes, Bodhisattvas may transform into prostitutes themselves, because if they are engaged in the same line of work and are friends, what they say will be accepted with trust by those they wish to save. A bodhisattva may transform as a college student and tell his friends, “I am happy to believe in the Buddha. The Buddhadharma is the best. I'm going to investigate such and such a Sutra right now.” Guess what, his friends may say, “Why don't we investigate the Buddhadharma together? We can start with the *Shurangama Sutra*.” It's the same principle. Well, you never know who might be a Bodhisattva or an Arhat in the midst. But, if you are one, do not tell anyone. You don't want to go around saying, “I'm a Bodhisattva. You should listen to what I have to say.” Why can't you do that? The Buddha forbade it.

So the Bodhisattvas and Arhats do the same things as these kinds of people, but while doing it “**they praise the Buddha vehicle and cause them to enter samadhi in body and mind.**” They may indulge in the same activities, but they speak the Buddhadharma at every chance they get. “The Buddhadharma is so fine! It's beyond compare.” And in this way, they cause those who listen to be enticed, just as if they were given candy. After tasting the candy once, they ask for more. “Please tell me more about the Buddhadharma,” they would say. It is simply this way.

(To be continued ...)



Records of High Sanghans

—錄自百日禪—

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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 #184)

慧遠大師因為在江西這個地方，很久沒有下雨，他就念《海龍王經》，求到該得的雨，所以從這種因緣，就把精舍改了叫『龍泉寺』。在廬山有一位沙門叫慧永，他所住的地方是在『西林精舍』。因為慧永法師和慧遠大師是很久的好朋友了，慧遠法師和他所有的徒弟，就在西林這裏住下來，大家都在一起修行。當時慧永法師就對當地一個地方官桓伊，說：「遠公大師現在是在弘揚佛法，他的徒弟也很多，從四面八方都到這兒來，另外有其它這些比丘、比丘尼，來親近他的也很多，我所住的地方是很狹窄、很小的，不夠大家在一起住，你是不是能想一想法子呢？」那麼這位地方官就在這座山的東邊，造了一些房舍，造了一座廟，就叫『東林蓮舍』。

Great Master Hui Yuan knew that the province of Jiang Si had not had any rainfall for a long time. Therefore, he recited the “The Sutra of Sea Dragon King” and was successful in acquiring as much rain as the area deserved. Because of these causes and conditions, he renamed the Vihara “Dragon Spring Monastery”. On Mount Lu there was a shaman named Hui Yung who lived in a place called “Western Grove Vihara”. Since Dharma Master Hui Yung and Great Master Hui Yuan had been old friends for a long time, the Great Master and all of his disciples came to live at Western Grove to cultivate together. At that time Dharma Master Hui Yung spoke to a local official named Heng Yi: “Great Master Elder Yuan is now propagating the Buddhadharma here. He has many disciples coming from the four corners of the earth and the eight directions. In addition, there are also many bhikshus and bhikshunis that have come here to draw near to him. My place is kind of small and not wide enough to accommodate all of us; can you think of something to resolve this?” The local official then built several houses in the east side of the mountain. He also established a monastery called “Eastern Grove Lotus Abode”.

慧遠法師是一個很聰明的人，對於這山的風水，他也非常的明白。所以他把廬山的地形，怎麼樣造這座廟，他都做好了，設計得非常的精美，因此這座寺院是非常好的。又造了一個大禪堂，這禪堂能容納很多人。慧遠法師聽見在印度北天竺月氏國，有一個古仙人所住的一個石洞裡，有一尊佛的像，這座佛像是釋迦牟尼佛當時教化毒龍時候所留的一尊像。他很想去看一看這尊佛像，去看這個古蹟，但是相離得太遠，這機緣也沒有成熟。恰巧在這個時候，有一位印度的修道人來到中國，就對慧遠法師描述，釋迦牟尼佛教化毒龍所留這種道影的樣子。於是慧遠法師就在山的後邊，臨著流水的地方，造了一個房子，在房子的裡邊，就畫出釋迦牟尼佛教化毒龍的影像。這尊畫像畫得非常之妙，就好像在虛空裡頭似的，又好像在煙霧裡頭似的，因為影像被雲霧一遮漫，這像又好像有，又好像沒有，若隱若現的這種樣子，就像在煙霧之中。

慧遠大師就做了幾首銘（銘就是刻在牆上的，這不是碑之類的碑銘），曰：《廓矣大像，理玄無名，體神入化，落影離形，迴暉層巖，凝映虛亭，在陰不昧，處闇愈明，婉步蟬蛻，朝宗百靈，應不同方，迹絕杳冥。》這是他做的第一首的銘詞，由這首銘詞就見出這位慧遠大師的學問是非常高深的，他說：《廓矣大像》，《廓矣》就是很廣大的樣子，《大像》，大像無形，是沒有形像的；《理玄無名》

Dharma Master Hui Yuan was a very intelligent person. He understood thoroughly the geomancy of this mountain. Therefore, he mapped out Mount Lu's landscape and laid out the building of a monastery. His design was superb and the establishment of this monastery was excellent. He also constructed a big Chan hall that could accommodate many people. The Dharma master had heard that in Northern India, in the country of Yueh Chih, there was an ancient immortal who lived in a cave. Inside that cave was a Buddha statue. This Buddha statue dated back to the time when Shakyamuni Buddha taught and transformed a poisonous dragon. The Master wanted to see the statue and visit this ancient place. However, he was too distant and the opportunity had not matured. Just then a cultivator from India arrived in China. He gave Dharma Master Hui Yuan a description of the way Shakyamuni Buddha taught and transformed the poisonous dragon. Afterwards, Dharma Master Hui Yuan built a house near a stream of running water on the far side of the mountain. Inside the house, he painted an image of Shakyamuni Buddha teaching and transforming the poisonous dragon. This picture was painted wonderfully; it was as if it were in empty space, or perhaps hidden amidst the mist and fog. Since the image was obscured by clouds and fog, it seemed that it existed and also did not exist. It looked as if it were half-hidden and half-revealed amidst the mist and fog.

Dharma Master Hui Yuan then made several wall inscriptions. (This type of inscription is not the same as the tomb inscription). It is said:

*So expansive is this great image.
Its notion is esoteric without a name.
Its substance is divine and transformed.
A shadow descends, apart from its form.
A glimmering reflection of layers of mountain.
A congealed dazzling light, a pavilion in space.
Although in shadow it is not obscure.
Being in the dark, it glows even brighter.
An exuviae of the cicada in translucent motions.
A pilgrimage of the hundred deities
Responding to different directions.
He leaves no trail.
He is indistinguishable and imperceptible.*

This is the Master's first inscription. From this one can see Dharma Master Hui Yuan's knowledge was very deep and profound. The Master said, "So expansive is this great image." *Expansive* means vast and big. *Great image* has no form and shape. "Its notion is esoteric without a

道理要到最玄的地方,它就沒有名,說不出一個名字來,因為太玄了;《體神入化》這個體呀也非常的不可思議,也是參雜造化的;《落影離形》,《落影》,雖然好像有個影,但是它《離形》,沒有影,因為在煙霧之中,又好像有,又好像沒有《迴暉層巖》,《迴暉》,有一種光反映回來的樣子,《層巖》,在一層一層的山巖上都現出來;《凝映虛亭》,《凝映》,在虛空裡凝結、這麼映照著,好像有光似的,《虛亭》,在虛空裡有個亭子,又好像沒有似的;《在陰不昧》,雖然在陰的地方,它也不暗昧;《處闇愈明》在這黑暗的地方,它更有光明;《婉步蟬蛻》婉然就好像蟬蛻的那個樣子,好像你看玻璃那個樣子,但是看透又看不透,就好像那個鑽石,這是蟬蛻,蟬蛻它外面的衣服這樣子;《朝宗百靈》這百靈都來朝拜於釋迦牟尼佛降服毒龍的地方;《應不同方》,他的感應沒有一定的方向、沒有一定的樣子;《迹絕杳冥》,這個行跡也沒有,冥也是什麼也沒有的。慧遠大師有五首的偈頌,講這一首偈頌就知道他的學問是非常好,不是有一種開悟,寫不出來的句子。因為講這個,恐怕你們也都聽不懂,不要浪費時間。

你們讀過陶淵明寫的《歸去來兮》,陶淵明為什麼能寫出《歸去來兮》呢?因為他明白一點點佛法,但是啊明白不圓滿,就是所謂『半桶水』,水要是滿了這叫一桶水。半桶水就是其言《似是而非》,知到佛法,但知道的不太多,所以他說:「歸去

name.” When the meaning is ultimately esoteric, it has no name to speak of since it is too obscure. “Its substance is divine and transformed.” Its substance too is very inconceivable. It mixes with creation and transformation. “A shadow descends, apart from its form.” *A shadow descends*. Though it seems to have a shadow, yet it's apart from its form. There is no shadow; since it is among the mist and fog, it seems that it exists and it doesn't exist. “A glimmering reflection of layers of mountains.” *A glimmering reflection* means there is a light shining back. Layers of mountains refer to the light manifesting from layers upon layers of mountains. “A congealed dazzling light, a pavilion in space.” *A congealed dazzling light* is a dazzling light frozen in space as though it is being illuminated. *A pavilion in space*. It is as if there is a pavilion in space and there is not. “Although in shadow, it is not obscure.” Although it is in shadow, still it is not gloomy and obscure. *Being in the dark, it glows even brighter*. Being in a dark place, it gets even brighter. “An exuviae of the cicada in translucent motions.” *In translucent motions* is just like the *exuviae of the cicada*. It is as if you are looking at a piece of glass, or like a diamond. It is as though you can see through it and you can't. The cast-off outer shell of the cicada is the same way. “A pilgrimage of the hundred deities.” The hundred deities all came to worship and pay respect to the place where Shakyamuni Buddha subdued and tamed the poisonous dragon. “Responding to different directions” There is no definite direction in his response. Moreover, there is no definite way in which he responds. “He leaves no trail, he is indistinguishable and imperceptible.” He leaves no signs or trace, absolutely nothing at all. Great Master Hui Yuan had written five verses of praise. To speak of these verses makes one realize that he was extremely erudite. If there had not been a kind of enlightenment, it would not be possible for him to write out this verse. Now that we have talked about it, I am afraid that you will all fail to understand upon hearing it. Do not waste time.

You have all read about the "Shall I Return?" written by Tao Yuan Ming. How was it that Tao Yuan Ming could write out this "Shall I Return?" It was because he understood a bit of Buddhadharma. However, he did not have full comprehension. As the saying goes, It's just a 'half bucket of water'. When the water is full it is called one full bucket of water. Having a 'half bucket of water' means that what it seems to be it's actually not. He knew the Buddhadharma, but not

來兮，田園將蕪胡不歸！既自以心爲形役，奚惆悵而獨悲？悟已往之不諫，知來者之可追；實迷途其未遠，覺今是而昨非。」他所以能說出這樣的話，就因爲他明白一點佛法，但是他不是真明白。

陶侃，就是陶淵明，他是江西人，他到廣州來做官。廣州海岸有漁人，看見廣州海裡一到晚上就放光，漁人說：「喔！那個地方一定是有妖怪，一定是有妖精。」因爲那時候，大約中國有很多妖精出現，所以他一見到什麼事情，就說是妖精，就去報告陶侃。陶侃那時候在廣州作官，就好像現在大約做省主席，省長那個樣子，這個漁人就到那兒去報告了，說：「主席大人，在海裡有一個海怪，一到晚上就放光，我們都很恐懼的，不敢到海裡去捉魚去了，你去看一看。」陶侃就到那裡去看，原來是有一尊佛像在水裡頭，他就命人把他拿出來，一看是阿育王所造的像。他就送到湖北武昌，送到武昌的廟上供奉。

這座廟叫『寒溪寺』，廟上的和尚叫僧珍，他常常從武昌到廈門去（廈門又叫廈口）。晚間他就做了一個夢，夢什麼呢？夢見他自己的廟被火燒了，但是唯獨這供佛像的房子沒有燒，因爲這房子有很多龍神在保護這尊佛像。第二天早起，僧珍就趕快回去了，回去一看，果然他這座廟被火燒了，就是他做夢的那天晚間被火燒的，而供佛像的房子沒有燒到，就這麼樣子。陶

much. Therefore he said,

“Shall I return? The field is almost deserted.
Why don't I return? Just because my mind
Has become the slave of my body's material needs,
Why be regretful and feel sad and lonely?
Even though I have failed to
accept admonition in the past,
Now I can still reform myself in the future.
In fact, I have not gone too far astray.
Realize that today is right and yesterday was wrong.”

The reason he could say this was because he had a bit of understanding of the Buddhadharma. But he had not truly understood.

Tao Kan is another name for Tao Yuan Ming. He was a native of Jiang Si province and had come to Guong Jou province as a government official. A fisherman along the coast of Guong Jou saw a light emitted out in the ocean every night and he said: “Oh! There must be a freak of nature in that spot. It could be a goblin.” At that time, probably there were a lot of goblins appearing in China. So when the fisherman saw that extraordinary phenomena, he said it must be a goblin and reported it to Tao Kan, who at that time was a government official similar to a provincial chairman of today. The fisherman said, “Great chairman, there is a goblin out in the sea. It emits light when it is dark at night. We are all frightened. We don't dare venture out into the sea to catch fish. Please go and take a look at it.” Tao Kan went to that spot and found that there was a Buddha statue in the water. So he gave orders to have it retrieved. When he looked at it, it was an image made at the time of King Asoka. At that time, he had the statue sent to a monastery in Wu Chang at Hu Bei to be worshipped.

This monastery was called Han Si ('Cold Stream') Monastery. The monk in charge of this monastery was named Seng Jen. He often traveled from Wu Chang to Sia Men (Sia Men is also called Sia Kou). In the evening he had a dream. What was he dreaming? He dreamed that his monastery had been burned down except for the house where the Buddha statue was kept. It was because there were many dragon spirits protecting that Buddha image. Early the next morning, Seng Jen quickly returned to the monastery. He found that the monastery had indeed burned down the same night he had that dream. Only the house where the Buddha

侃也知道這個事情是這麼樣子有感應。以後陶侃又到旁的地方做官去，就想把這佛像請到別的地方去，叫了很多人來，要把佛像搬到船上去，這船就翻了。所以這些人再也不敢請這尊佛像，又把這尊佛像送回到『寒溪寺』去。

等到慧遠法師在江西把『東林蓮社』造好的時候，他發願想要請一尊阿育王所造的佛像。他知道湖北武昌有這麼一尊，就在佛前發願，一定要把這尊佛像請去。以後就派幾個人到這兒，沒有費事就把佛像請去了，這佛像也不那麼重了。所以足見慧遠大師這種感應的力量，是很不可思議的。

(下期待續)

statue was kept and made offerings to was untouched. The news went to Tao Kan and he knew that there was an unusual response in this incident. Later, Tao Kan was reassigned to another place. He wanted to bring the Buddha statue with him and he asked many people to carry the Buddha statue on board a boat. However, the boat capsized. After that incident, no one dared to relocate the Buddha statue and it was brought back to Han Si Monastery.

After Dharma Master Hui Yuan established the Eastern Grove Lotus Abode, he made a vow to acquire a Buddha statue made at the time of King Asoka. He knew about the one at Wu Chang in Hu Bei, so he vowed before the Buddha image to retrieve that Buddha statue. Afterward, he sent several people and with very little effort, the Buddha statue was allowed to leave the monastery. The statue this time was not as heavy as before. From this one could see the power and responses of the Great Master Hui Yuan were truly quite inconceivable.

(To be continued ...)

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禮、樂、射、御、書、數這六藝，全都包括在自性當中了。你若能終日不說一句廢話，不打無謂的妄想，能把自己的心調得安穩泰然，無拘無束，無人無我，無是無非，你說這不是音樂是什麼？孔子在齊聞韶樂，三月不知肉味。你若懂得自性的音樂，不要說肉味，連水味也不知了，酸甜苦辣也不知道了。這可以說是達到「視而不見，聽而不聞，食而不知其味」的境界了！各位要注意，切勿將自性當戰場來鬥爭，那就不是音樂了！

At that point, the six arts—rites, music, archery, chariot-driving, calligraphy, and mathematics—are all found within our nature. If we refrain from useless chatter and meaningless discursive thoughts, so that our minds are calm and steady, with no hang-ups or worries, no discriminations between self and others or between right or wrong, what could that be, if not music? When Confucius heard the music of Shao while he was in the state of Qi, he was so enchanted that he couldn't taste the flavor of meat for three months. If you understand the music of your own nature, then, not to mention meat, you won't even know what water tastes like, nor will you taste the flavors of sour, sweet, bitter or spicy. At that time, you will "look without seeing, hear without listening and eat without tasting your food." Please pay attention to this. Do not treat your own nature as a battleground on which to fight, for that wouldn't be music!



自性裡的音樂

The Music of Our Own Nature



上人法語

Instructional talks by the Venerable Master Hsuan Hua

中國字都有它的意思，造字循著一定的法則，造每一個字時都有解釋。中國文字依六法構成：象形、指事、會意、形聲、轉注、假借。象形，如「馬」字有四條腿，「鹿」字上有一點，「羊」字上有兩點，都表示鹿和羊都有角。「牛」有一撇，因為牛往旁邊的那股牛勁很大，所以每個字都有它的意思。這六法都要懂。

此外，還有六藝，就是禮、樂、射、御、書、數。孔子有三千學生，通六藝的只有七十二人。禮是禮儀，樂是音樂；射是射箭，也包括武術。御，在古代是指駕馭馬車，現在則包括開汽車、飛機、輪船等。書是書法，大體上分為篆、隸、楷、行、草五種。數是數學，所謂「知某數，識某文。」現在人造火箭、飛彈，都是本著數理發明而來的。好像用電腦按鈕，來控制火箭飛得多遠，這都不超出數理之外。至於音樂，在佛教的唱念，就是屬於音樂。敲木魚有節奏，便有功德；若敲木魚有脾氣，或敲太大聲，或太小聲，便有罪過。唱讚是以音樂來供養佛，若一邊供佛，一邊發脾氣，你想佛會高興嗎？本

All Chinese characters have their own meaning. Characters are created according to certain rules. Each character's formation has an explanation. Chinese characters are classified into six types according to their forms: 1) the form resembles the object (pictographs); 2) the form indicates the meaning; 3) the components suggest the meaning; 4) the form reflects the sound; 5) it has various pronunciations and meanings; 6) the form is borrowed only for its sound.

Some examples of pictographs are the character "horse" depicting four legs, the character "deer" with one dot on top, and the character "sheep" with two dots on top representing horns. The character "cow" has a stroke slanting to the left, representing the cow's strong inclination to go sideways. Every character has its own meaning. We should understand the six types of characters.

There are six arts: rites, music, archery, chariot-driving, calligraphy, and mathematics. Among Confucius' three thousand disciples, only seventy-two had mastered all six. Rites are ceremonious rituals; archery indicates martial arts; chariot-driving referred to driving chariots in ancient times, but now can be expanded to driving automobiles, piloting airplanes, steering ships, and so forth. There are generally five styles of calligraphy: seal type, square or plain shape, regular, correspondence, and running hand. As for mathematics, there is a saying that, "One should understand some mathematics and be acquainted with some literature." Modern rockets and missiles were invented using mathematical principles. For example, the computers controlling the flight of a rocket operate according to mathematical principles.

As for music, Buddhist chants and recitations are also a kind of music. When we hit the wooden fish with the right rhythm, there is merit and virtue in it. If we hit the wooden fish with a bad temper, or hit it too loudly or too softly, we create offenses. When we sing

來用音樂供養佛是很有功德的，可是你一發脾氣，唱也不好好唱，打法器也打得烏煙瘴氣，那就有罪過了。

修行是從各方面著手的，無一處不是修行處；並不是打坐或拜佛才是修行，吃飯、穿衣，乃至一舉一動都是修行。修行就是要調身、調心。調身是令身體不生疾病，保持健康，但不是矜矜貴貴，冷也不行，熱也不行，渴也不行，餓也不行，把身體慣壞了。要用克制鍛鍊的功夫，只要不傷害它就可以了，不是把身體珍貴的像一塊玻璃，碰也碰不得。要在日常生活裡來鍛鍊，才是修行；行住坐臥，無時無刻不在修行。

修行不是說做早晚課才是修行，平時的一舉一動，一言一行，都要合節奏、合規則，因為我們每個人自性，都有自己的「音樂」。要修得心平氣和，不生煩惱，無人無我，沒有無明。若嫉賢妒能，或好高騖遠，或想出風頭搞個名堂，這些都不是音樂。每日修行合法，那就是音樂。

把自己修得心平氣和，陶冶性情，那根本不需要到外面去找音樂。就因為你心不平和，所以要假借外邊的音樂來平衡自己。若心能平和，時常洋溢著一股祥和之氣，那就是真「音樂」。

(下轉至第12頁)

praises, we are making an offering to the Buddha. If we make offerings to the Buddha on the one hand, and lose our temper on the other, do you think the Buddha will be happy? Making a musical offering to the Buddha is basically a meritorious deed, but if you get angry and sing poorly and play the Dharma instruments sloppily, then you're creating offenses.

Cultivation should be a part of everything we do. There is no place that is not a place for cultivation. Cultivation is not limited to meditation or bowing to the Buddha. Eating, putting on clothes, and every single deed and activity we do is cultivation. Cultivation involves regulating the body and mind. We regulate the body to keep it healthy and free from sickness. But that doesn't mean pampering and spoiling the body until it can't take the slightest cold, heat, thirst, or hunger. We should rigorously discipline our body, as long as we don't hurt it. We shouldn't treat our body as if it were a fragile piece of glass that can't be touched. Cultivation is disciplining and training ourselves in our daily lives. Whether we are moving or still, awake or asleep, there should never be a moment when we are not cultivating.

Cultivation doesn't just mean doing morning and evening recitations. In our every move, in everything we say and do, we should accord with the proper rhythm and rules, for we each have our own music in our inherent nature. We should cultivate a peaceful serenity, devoid of afflictions, discriminations between self and others, and ignorance. If we envy others' talents and wish to accomplish great things without laying the groundwork, or always try to get into the spotlight and become famous, we are not making music. Music comes from practicing the Dharma every day. If we can regulate ourselves so that we are always peaceful, serene, and good-natured, then we need not seek outside for music. It's only because we're not peaceful and serene that we need external music to balance ourselves. When our minds are peaceful, serene and in constant harmony, we are experiencing true music.

(Continuing on page 12)

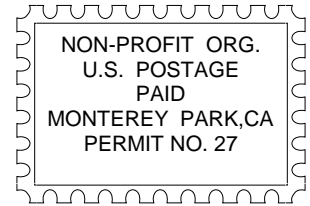
2006年1月法會時間表 Schedule of Events – January of 2006

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>1◎ 元旦 New Year's Day 華嚴懺 Avatamsaka Repentance 8:00 am - 10:00 am 消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 1:00 pm - 3:00 pm</p>	<p>2◎</p>	<p>3◎</p>	<p>4◎</p>	<p>5◎</p>	<p>6◎</p>	<p>7◎ 初八 釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment (Actual Day)</p>
<p>8 誦普賢行願品 Recitation of the Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am -10:00 am 誦淨行品 Recitation of Pure Conduct Chapter 1:00 pm - 3:00 pm</p>	<p>9◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua</p>	<p>10◎</p>	<p>11◎</p>	<p>12◎</p>	<p>13◎</p>	<p>14◎ 十二月十五</p>
<p>15 中文學校開學典禮 Chinese School at Gold Wheel Monastery Spring Semester Begins 誦地藏經 Recitation of Earth Store Sutra 8:00 am -10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm</p>	<p>16◎</p>	<p>17◎</p>	<p>18◎</p>	<p>19◎</p>	<p>20◎</p>	<p>21◎</p>
<p>22 誦楞嚴咒 Recitation of Shurangama Mantra 8:00 am- 10:00 am 放生法會 Liberating Life Ceremony 1:00 pm - 3:00 pm</p>	<p>23◎</p>	<p>24◎</p>	<p>25◎</p>	<p>26◎</p>	<p>27◎</p>	<p>28◎ 華嚴菩薩聖誕 Avatamsaka Bodhisattva's Birthday</p>
<p>29 正月初一 彌勒菩薩聖誕 Maitreya Bodhisattva's Birthday 禮拜慈悲三昧水懺 Compassion Samadhi Water Repentance 8:00 am—5:00 pm</p>	<p>30◎</p>	<p>31◎</p>	<p>◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ★金輪寺育良中文小學，即將於本月十五日開學。歡迎您帶著您的孩子來上學。請向本寺註冊報名。 The spring semester of the Instilling Goodness Chinese School at Gold Wheel Monastery will begin on January 15, 2006. We welcome your children to enroll. Please call Gold Wheel Monastery for registration.</p>			



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金輪聖寺



2006年2月法會時間表 Schedule of Events – February of 2006

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◎	3◎ 定光佛聖誕 Samadhi Light Buddha's Birthday (Actual Day)	4◎
5 大悲咒 Recitation of Great Compassion Mantra 8:00 am -10:00 am 放生法會 Liberating Life Ceremony 1:00 pm - 3:00 pm	6◎ 帝釋天尊聖誕 Venerable God Shakra's Birthday (Actual Day)	7◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	8◎	9◎	10◎	11◎
12 正月十五 誦地藏經 Recitation of Earth Store Sutra 8:00 am -10:00 am 地藏懺 Earth Store Repentance 1:00 pm - 3:00 pm	13◎	14◎	15◎	16◎	17◎	18◎
19 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am- 3:00 pm	20◎	21◎	22◎	23◎	24◎	25◎
26 大悲懺 Great Compassion Repentance 8:00 am -10:00 am 大悲咒 Great Compassion Mantra 1:00 pm - 3:00 pm	27◎	28◎ 二月初一				

～常將有日思無日，莫待無時想有時～