



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

235 North Avenue 58, Los Angeles, CA 90042 Tel: (323) 258-6668

www.goldwheel.org

宣公上人--上堂說法偈

日日說真話 不怕打與罵
殺我吾不畏 解脫有何罣

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

*Day in and out, the truth I speak;
Neither censure nor attack can panic me.
The dread of death affects me not;
Liberated now, what worry can there be?*

本期內容

- 2 楞嚴經四種清淨明誨
- 8 高僧傳—慧遠法師
- 12 談禮樂的教育

Table of Contents

- 2 The Four Clear and Unalterable Instructions on Purity in the Shurangama Sutra
- 8 Dharma Master Hui Yuan
- 12 Teaching and Transforming People Through Rites and Music

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 #185)

以前中國有個杜順和尚，他收了一個徒弟，這個徒弟跟著他學佛法。他有時講經說法，有時教人打坐參禪，有時教人念佛，用種種的方法來教化眾生。他這個出家的徒弟跟著他十多年了，天天都對師父的行為很注意，看看這個師父到底是個什麼，是不是菩薩？是阿羅漢呢？或者是佛啊？注意觀察這個師父。跟著師父學佛法，學十多年，覺得這個師父，這個杜順平平無奇的，人家吃飯他也吃飯，人家穿衣服他也穿衣服，人家睡覺他也睡覺，和一般人沒有分別，這個大概不是佛了，也不是菩薩，也不是羅漢，沒有分別嘛！於是乎就和他師父告假，說要走了。幹什麼去呢？要到五台山去拜文殊菩薩去，求文殊菩薩給他開智慧，想要開悟。

他向師父辭行，說：「師父，我在這裡學了這麼多年，我覺得沒有學到什麼東西，什麼也不明白，我現在要去拜文殊菩薩，我自己很愚癡的，想要開一點智慧。」他師

That reminds me of a historical record. In the past, in China, there lived a monk named Tu Hsun. He would sometimes lecture Sutras and speak Dharma. He also taught people how to sit and investigate Chan. Sometimes he taught people to be mindful of the Buddha. He used all kinds of methods to teach and transform living beings. He had a disciple who left the home-life under him and followed him for more than ten years. Every day, the disciple was very attentive to the teacher's conduct and activities. He kept trying to figure out what his teacher was: that is, was he a Bodhisattva, or an Arhat, or perhaps a Buddha? Finally, after ten years, he came to the conclusion that his teacher, Dharma Master Tu Hsun, was absolutely ordinary, that there was nothing unusual about him. The teacher ate, as did other people. The teacher wore clothes, as did other people. The teacher slept, as did other people. He wasn't any different from anyone else. So the disciple decided he probably wasn't a Buddha or a Bodhisattva, or an Arhat. With that, he went to his teacher to bow out. He decided to leave. What were his plans? He was going to Wu Tai Mountain to bow to Manjushri Bodhisattva. He intended to seek wisdom from Manjushri Bodhisattva with the hope of becoming enlightened.

“Teacher,” he said, “I’ve studied here for more than ten years, and I don’t feel I’ve learned anything. I don’t understand anything, and I’m really stupid, so I’ve decided to go bow to Manjushri Bodhisattva in the hope that I can realize some wisdom.”

父說：「好，你要去朝山，這是應該的，你去吧！但是我有兩封信，你給我帶去，交給兩個人。」這兩封信，一封是交給豬老母，一封就交給青娘子。所以，頭一封信就順路投給青娘子，到那兒一打聽，青娘子是個幹什麼的？就是個妓女，這青娘子是個妓女。徒弟想：「哦？我的師父怎麼和這個妓女有來往，是不是他的情人，叫我給捎信來的？」見到了她，說我師父杜順和尚，有一封信要給你，青娘子說：「喔，杜順和尚有一封信給我，好，我看一看。」拿過來一看，看完了這信，說：「好了，他走了，我也走了。」坐在那個地方就死了，圓寂了，就是入涅槃了。「咦？奇怪了，怎麼他看完這封信就死了呢？」一看信，原來青娘子就是觀世音菩薩，信上說：「觀音！我現在事情辦完了，我要走了，你也跟著我走。」所以青娘子就入涅槃了。「喔！」他說：「我要知道這個是觀世音菩薩，我就跪在他面前不起身，不等他入涅槃，求他教我開智慧，教我開悟，這多啊！」可惜錯過機會了，這叫『當面錯過，交臂失之』，所謂『對面不認識觀世音』。

又拿第二封信去給豬老母，到那個地方，地址一打開，豬老母沒有人知道，完了！後來走到一家的豬圈，這兒有一隻母豬，在講話，說：「你找豬老母做什麼？」他一看，這是個什麼怪物啊！說：「我找豬老母，我師父叫我拿一封信交給豬老母。」豬就說：「我就是豬老母，你交給我好了。」信交給了豬老母，豬老母好像識字又像不識字，就這麼

“Fine,” said his teacher. “You want to go climb that mountain, so be it. Be on your way. But I have two letters I’d like you to take along for me and deliver on your way.” One letter was for Old Mother Pig. The other letter was for Madam Green. When the disciple reached the address that was written on Madam Green’s letter, she turned out to be a prostitute. The disciple was getting suspicious. “What’s my teacher doing writing letters to a prostitute?” he wondered. “Is she his lover, and he’s having me be the go-between?” But he delivered the letter saying, “My teacher, Tu Hsun, sent you a letter.” Madam Green took the letter, read it, sat down, and said, “Good! He’s leaving. I’m leaving, too.” Then she died on the spot. She entered nirvana. The disciple found the whole event quite strange, and so he took the letter and read it. Then he found out that Madam Green was really Kuan Shih Yin Bodhisattva, for the letter said, “Kuan Yin, I’ve finished my business here and am going. You should come with me.”

The disciple sighed with regret. "If I had known that was Kuan Yin Bodhisattva, I would have knelt before her, and until she'd entered Nirvana I would have never gotten up, so I could have sought for wisdom and enlightenment. That would have been great, but now I've missed the opportunity." That's just exactly what's meant by the saying:

*Face to face with her,
one fails to recognize Kuan Shih Yin!*

He took up the other letter and headed for Old Mother Pig’s place. But when he got to the address, no one had heard of her. As he was passing a pigpen, an old sow spoke to him. “Why are you looking for Old Mother Pig?”

The disciple was astonished and wondered what kind of freak he’d encountered. Impulsively he replied, “My teacher told me to deliver a letter to Old Mother Pig.”

“Oh,” said the sow. “Well, I’m Old Mother Pig. You can give me the letter.” The sow took the letter and looked at it, though it

唸，一看完了信，說：「喔！他的事情辦完了，我也回去了。」說杜順和尚的事情辦完了，我現在也要回去了，坐在那個地方就圓寂了。他拿起那封信一看，這隻豬原來就是普賢菩薩的化身。是不是有這麼一回事呢？自己還懷疑呢！他也不知道他師父事情辦完了，又怎麼樣呢？於是乎他去朝五台山，見到一個年紀很老的老和尚，老和尚說：「你來幹什麼？」他說：「我來拜文殊菩薩，我要求文殊菩薩幫我開智慧，令我開悟。文殊菩薩是大智慧，大智文殊師利菩薩，我現在想求他開我智慧。」這位老和尚說：「喔！你呀，你拜文殊菩薩，你拜你師父比拜文殊菩薩是一樣的。」他說：「爲什麼呢？」「你師父杜順和尚就是阿彌陀佛轉世，到這遊戲人間來教化眾生，你拜他做師父，跟了十多年，你怎麼還一點都不知道呢？」他說：「我師父是阿彌陀佛？我看他不像啊！」一回頭，這個老和尚沒有了。喲！這個老和尚到什麼地方去了？只有留幾個字，說是：「文殊師利菩薩現在指示你，趕快回去拜你師父杜順和尚，他就是阿彌陀佛降世來教化眾生的。」這個徒弟這回相信了，當面遇到文殊師利來指示他回去拜他師父，於是乎又慌慌張張往回跑，跑到廟裡一看，這個杜順和尚已經坐在那個地方入涅槃很多天了。這也是當面錯過，交臂失之。拜了阿彌陀佛做師父，然後跟了十多年，也沒有覺得這

was hard to know whether she could understand what it said. Nonetheless, when she finished looking at it, she sat down and said, "Oh, his business is finished; I'll go back, too," and she died.

When the disciple looked at the letter, it showed the old pig was a transformation body of Universal Worthy Bodhisattva. "Is it really possible that Universal Worthy was that pig?" he wondered, still plagued with doubts. And he didn't have any idea what business it was that his teacher had finished.

He went on to Wu Tai Mountain, and there he saw a very old monk, who asked him, "What are you doing here?" "I came to bow to the greatly wise Manjushri Bodhisattva and to seek for wisdom and enlightenment."

"Ugh, you!" said the old monk. "You've come to bow to Manjushri Bodhisattva, but bowing to your own teacher is ten thousand times better."
"Why?" asked the disciple.

"Your teacher, the Venerable Tu Hsun, is Amitabha Buddha appearing in the world again. He's come to roam and play in the human realm to teach and transform living beings. You've been his disciple for more than ten years. How come you've never figured that out?"

"Oh? My teacher is Amitabha Buddha!" said the disciple. "He doesn't look like him!" And when he looked again, the old monk was gone. Then he saw a note there which said, "Manjushri Bodhisattva instructs you to immediately return to your teacher Tu Shun, who is Amitabha Buddha."

Finally, the disciple believed it. He had met Manjushri Bodhisattva in the flesh and been told to go back to his own teacher. So he rushed back only to find that the monk, Tu Hsun, had entered the stillness days be-

是阿彌陀佛，所以捨近求遠，又跑去拜文殊師利菩薩，文殊師利菩薩指示他明白這條道路，回去見阿彌陀佛，阿彌陀佛也跑了，你說這怪誰？

終不自言。我真菩薩真阿羅漢。洩佛密因。輕言末學。唯除命終。陰有遺付。云何是人惑亂眾生成大妄語。

無論是菩薩、是阿羅漢、是佛，來到這個世界上，就算是佛親身來了，如釋迦牟尼佛來到這個世界上，或者是阿彌陀佛，或者是消災延壽藥師佛，或者是寶生佛，或者是成就佛，無論是那一尊佛，那一位菩薩，那一位羅漢。「終不自言」：始終他也不會自己說，說什麼呢？說：「我真菩薩」，說：「我真是菩薩，你應該相信我的，我真的是菩薩。」不能這樣講的。「真阿羅漢」，說：「你認識我嗎？你知道我嗎？我就是真阿羅漢呢！你知道嗎？」他一這樣講，就是魔王的眷屬了。就算有人讚歎你，說你是菩薩或者是羅漢，你自己也不應該承認的，不應該承認說：「我是菩薩、我是羅漢。」「洩佛密因」：為什麼呢？你不應該洩漏佛這種秘密的因。「輕言末學」：「輕言」，就是很隨便的。你呀！隨隨便便的就洩漏了你的來歷，怎麼可以呢？等到死的時候可以，不死的時候不可以；『洩則不住，住則不洩』。如果洩漏了你的來歷，你是那一位菩薩化身，就趕快走，趕快死去，要沒洩漏呢？還可在這多留幾天，

fore. Once again, he'd missed his chance. He'd been the disciple of Amitabha Buddha for a decade and never realized it. He renounced what was at hand to seek what was afar, only to find that he should return to his own teacher. Now who was there left to see?

“But they should never say of themselves, ‘I am truly a Bodhisattva’; or ‘I am truly an Arhat,’ or let the Buddha’s secret cause leak out by speaking casually to those who have not yet studied.”

“But they should never say of themselves, ‘I am truly a Bodhisattva’” They might be Bodhisattvas, Arhats, or Buddhas who have come to this world. But even if it were Shakyamuni Buddha himself come again to this world, or Amitabha Buddha, or Medicine Master Buddha Who Dispels Calamities and Lengthens Life, or Production of Jewels Buddha, or Accomplishment Buddha, or any other Buddha, or any Bodhisattva or Arhat, not one would ever say. “I’m really a Bodhisattva. It’s true, and you should believe me. I’m truly a Bodhisattva!” One cannot speak like that.

“If they say, **‘I am truly an Arhat.** Do you recognize me? Do you realize who I am? I’m an Arhat!” then you know they are part of the retinue of the demon kings. If someone praises you by saying that you are a Bodhisattva or an Arhat, you should not admit it even if you are. You cannot let it out. You cannot **“let the Buddha’s secret cause leak out.** You should not reveal the secret cause of the Buddha **by speaking casually to those who have not yet studied.”** You can’t just nonchalantly reveal your origin. What is acceptable, then? You can reveal it when you are about to die; don’t do it before you are ready to go.

*When you reveal it, then don’t stay.
As long as you are staying, don’t reveal it.*

As soon as you reveal your origins, for example, that you are a transformation body of such and such a Bodhisattva, then you should leave immediately. As long as the word is not out, you can stay here, but as soon as you let it be known,

爲什麼呢？你要是洩漏不走，那麻煩事情就多了。「唯除命終」：唯獨到命終的時候。「陰有遺付」：在命終的時候可以的，可以說你是某一位菩薩，你可以告訴人，但不能告訴所有的人，只告訴自己親近入室的弟子，一個或者兩個，不能告訴多人。「云何是人」：怎麼你這個人可以這樣子？「惑亂眾生成大妄語」：你迷惑眾生，使令眾生成大妄語。你自己打大妄語，你沒有得道，你就說得了；沒有證果你就說證了，這是個大妄語。

講到這個地方，我又想起中國近代的高僧印光老法師，印光老法師他是陝西人，出家了之後，就朝普陀山。到了普陀山，那是觀世音菩薩的道場，他就閉關。閉關就是自己把自己鎖到一間房裡邊，始終也不出去，在關裡頭做什麼？在關裡閱藏，看大藏經。大藏經看一遍就要三年的時間，他天天看，一天到晚都看經，他看過三年再三年，又看過三年再三年，大藏經看了六、七次。總共看了十八年，在這十八年期間，也沒有下過山。過了十八年後，上海居士林，請他到居士林去講經，講彌陀經，印光法師他是陝西人，講話大概一般人也不太懂，所以沒有多少人聽，其中就有一個學生，也是在上海讀中學，她晚間作一個夢，作什麼夢呢？作夢叫她去聽經，說你應該到居士林去聽經，居士林有大勢至菩薩在那兒講彌陀經，你應該去聽一聽。這個學生，晚間作這個夢，第二天早上一看報紙，果然居士林有印光法師在那兒講彌陀經，但是印光法師怎麼說是大勢至菩薩呢？於是乎她就去聽經，聽完了經，

you'll wind up with a lot of trouble on your hands if you don't go. **"How can people who make such claims, other than at the end of their lives and then only to those who inherit the teaching, be doing anything but deluding and confusing living beings and indulging in a gross false claim?"** If you are a holy being, then at the end of your life you can tell people so. But even then you can't tell everyone. You reveal it to those closest to you, perhaps a room-entering disciple or two. People who do otherwise, simply delude and confuse beings by **"indulging in a gross false claim."** If you have not attained the Way, and you claim you have, if you have not been certified to the fruition, and you say that you have, you are telling a huge lie.

During the Ching Dynasty in China lived the high monk Elder Master Yin Kuang. The Master was from Shanghsi. After he left the home-life, he made a pilgrimage to Pu Tou Mountain, the Bodhimanda of Kuan Shih Yin Bodhisattva. He went into seclusion there. He locked himself in a room and read the Tripitaka. If one reads every day, it takes about three years to finish reading the Tripitaka. He repeated this three-year cycle of reading the Tripitaka over and over for eighteen years. During all those years, he never left the mountain. At the end of that period, a group of laypeople in Shanghai invited him to lecture on the *Amitabha Sutra*. He agreed, but not too many people came to the lecture series, perhaps because it was difficult for them to understand his Shanghsi dialect. Nevertheless, among those who did come was a high school student from Shanghai who had had a dream in which she was told to go listen to the Sutra. The dream said: "You should go to such and such a lay community and listen to the *Amitabha Sutra* being lectured there by Great Strength Bodhisattva."

The next night, the student read in the newspaper that Dharma Master Yin Kuang was lecturing the *Amitabha Sutra* at that very place. "Why did my dream tell me that Dharma Master Yin Kuang is Great Strength Bodhisattva?" she wondered. That night, she

人家都走了，她就到法師的寮房裡請問說：「老法師我作了一個夢，說是大勢至菩薩在這兒講彌陀經，現在我看報紙，說是印光老法師在這兒講彌陀經，老法師您就是大勢至菩薩吧！」這樣一講，印光老法師很不滿意的說：「不准你這麼胡說八道，不准你亂講的。」那麼她也不敢講了，以後就皈依老法師。過了三年，老法師就圓寂了，她在這三年的期間，也不敢講她這個夢，等老法師圓寂了，她才對大家講，大家就說：「你怎麼不早說？你要是早說，向這位老法師多請一點法嘛！」大家都怪她不早一點對大家說。「老法師不叫我說嘛！」由這一點大家才知道，印光老法師是大勢至菩薩的化身，所以火化的時候，燒出很多舍利。這就是所以等要臨終了，才可以有一點表示，表示也不能就說：「嗨！你知道我是誰來的？我是大勢至菩薩。」不能這樣講的。或者在夢寐中，或者叫旁人給一點提示，稍稍的這麼給一點小小的預示，不能自己說，我是那一位菩薩來的。不能講的，你要講出來，就應該死了，不應該在這個世界上。所以現在的人公然就說自己是佛了，這真是和楞嚴經大相違背。不錯，一切眾生都是佛，但是你要修行才是佛，你不修行，那你或者是馬、牛、羊、雞、犬，或者是畜生，或者是餓鬼，或者墮地獄，都不一定的。不能說：「喔！我就是佛了」你是佛了，我是什麼？我還不是佛呢！你就是佛了，真是奇怪了。

(下期待續)

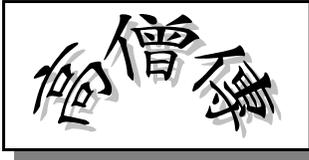
attended the lecture, and after everyone had left she related her dream to the Elder Dharma Master. When she concluded that he must be Great Strength Bodhisattva, Dharma Master Yin Kuang was very displeased, and he warned her, "You cannot go around talking such nonsense." So she never talked about the dream, but she took refuge with the Elder Dharma Master. Three years later the Master entered the stillness, and it was only then that she told about her dream. Everyone was upset that she had not told them sooner, so that they could have requested more Dharma from the Elder Master. But she told them she had been forbidden to speak of it by the Master himself. From this incident it is clear that Elder Master Yin Kuang was, in fact, a transformation of Great Strength Bodhisattva. When he was cremated, there were many sharira.

So, when one's life is about to end, some hints can be given. But still, one can't speak openly about such things. Perhaps in a dream, as in this case, a little indication can be made. But one cannot state anything flatly like, "I am Great Strength Bodhisattva." That's not the way it's done.

People these days go around claiming to be Buddhas. This is in direct opposition to the teachings of the *Shurangama Sutra*. Of course, all living beings are Buddhas, but you have to cultivate to become a Buddha. If you don't cultivate, you're more likely to be a horse, cow, pig, sheep, or chicken. You're likely to become a hungry ghost or fall into the hells; nothing is for certain. Don't say, "Oh! I'm a Buddha." If you were a Buddha, what am I? I'm not yet a Buddha, How can you be a Buddha? That's truly strange.

(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

(Continued from issue #185)

(接上期)

在當時慧遠大師和其他的出家、在家人，共同有一百二十三個人，大家都發願一起要往生極樂世界，由劉遺民居士做了一篇發願文，做得非常之好。當時鳩摩羅什法師在長安翻譯經典，這位鳩摩羅什法師是在印度時，就給中國道安法師叩頭頂禮。這位鳩摩羅什法師到了中國，慧遠法師就先給他寫信，和他在信上做朋友，因為長安到晉，相離的路途非常遠，所以他彼此通信來往，在信裡頭互相研究佛法。等到慧遠法師聽說鳩摩羅什法師要回印度去，就又寫信挽留他，要他不要回印度去。其中來往的書信很多，所說的道理也都很詳細。當時在印度有一班修道的比丘、

At that time, the Great Master Hui Yuan, together with one hundred and twenty-three other sangha members and laypeople, all vowed to be reborn in the Western Land of the Ultimate Bliss. At that time, Upasaka Liu Wei Min wrote an excellent piece regarding the resolve to be reborn. During the same time period, Dharma Master Kumarajiva was in Chang An, translating the sutras. While he was in India, he had already bowed to Dharma Master Dao An. In the beginning, when Dharma Master Kumarajiva arrived in China, Dharma Master Hui Yuan wrote a letter to him. They began writing back and forth and became correspondents. Since it was a long distance from Chang An to Jin, they used letters to communicate and to investigate the Buddhadharma together. Afterward, when Dharma Master Hui Yuan learned that Dharma Master Kumarajiva was planning to return to India, he wrote and pleaded with him to stay and not to go back to India. There were many letters going back and forth between the two masters. The principles that they expounded are also recorded in detail. In India, a group of Bhikshus and Bhikshunis already knew about Dharma Master Hui Yuan as a cultivator of the Great Vehicle in

比丘尼，知道中國有這位大乘的修道人——就是慧遠法師，也在印度向慧遠法師來頂禮，雖然在很遠的地方沒有見面，都這樣恭敬他。慧遠法師在學問方面，是非常之高的，一般的出家人沒有他學問這麼好，所以他又做了五篇《比丘不敬王論》，就是比丘不用恭敬皇帝。因為當時有皇帝想叫比丘也恭敬皇帝，因此慧遠大師寫了這五篇出家沙門不應該恭敬皇帝的這種論述。

等到慧遠大師八十三歲那一年，是在晉朝義熙十二年八月初的時候，他生了一點小毛病，等到初六這一天病就厲害了。因為他持午，是過午不食，有大德、高僧，看他病得厲害了，就勸他在晚間喝一點用豆子做的那種酒。大約就是中國有的這種豆汁，用豆子磨成粉把它放在一起，大約過了三、五天它有一種發酵的一種味道，那本來叫豆汁，也就好像那豆漿似的，大約就是豆漿。他們勸他晚間喝一點那東西，但他不喝。又有的人勸他喝一點米汁，就是煮米的那個水，在中國北方煮飯，不像廣東，廣東煮的飯用多少水，就這麼把它燒好了，沒有水了就變成飯；北方煮飯是用點水把它煮滾了，再把米撈上來，下面就剩那煮飯水，那飯水叫飯米湯；也就好像我們煮麵，把麵撈出來後煮麵那個麵湯，這個就是煮米的米湯，因為它也有點營養。有人就勸他喝一點米湯、米汁，他也不喝。

China. They also bowed to Dharma Master Hui Yuan from India. Although they were far away and had never met the Dharma Master, yet they still revered him in this way. Dharma Master Hui Yuan was an intellectual person. He was matchless among his peers. Later he wrote a Shastra of five chapters titled *Bhikshus Should Not Venerate the King*. That is to say, monks should not have to revere the king. Since there was a king at that time who wanted the Bhikshus to venerate him, Great Master Hui Yuan wrote these five chapters to explain why Bhikshus should not venerate the king.

When Great Master Hui Yuan was eighty-three years old, at the time of the Jin dynasty in the beginning of the eighth month of the twelfth year of Yi-She, he had a minor illness. On the sixth day his illness turned serious. Since he upheld the precept of not eating past noon, during his illness, great virtuous ones and high sanghans all exhorted him to drink some wine made from beans in the evening. In China, that was probably a kind of juice made of beans ground into powder and put aside. After two to five days, the juice would develop a fermented taste. Originally, it was called bean juice which was similar to soy milk. They pleaded with him to drink a bit of that. Nevertheless, the Master refused. Other people pleaded with him to drink some rice juice. This was the water that was used in rice cooking. In the northern part of China, when people cook, they don't cook the same way as people in Guangdong province. In Guangdong, when people cook rice, they use just enough water, so when the rice is fully cooked, there will be no water retained in the rice. As for people from the north, when they cook rice, they first add water until it comes to a boil. Then they take out the rice, leaving some water at the bottom of the pot. This water is called cooked rice soup. It is like when we cook noodles, when they are done, we take the noodles out and there is still liquid left. The "rice juice" referred to here is just the rice soup. Because it had

又有大德、高僧，連他徒弟，當時有很多人，因為他是一個主腦人，他有病了，一般人都很關心他，就給他用水和一點蜜糖給他喝，他也不喝。他說：「你打開戒律看一看，如果戒律上許可我喝，我就喝；如果不許可，我就不喝。」所以古來的人做一位大德，不是那麼簡單的。

我們現在又喝牛奶，又喝柳橙汁，又喝蘋果汁，又喝這個，又喝那個，這個覺得：「唉呀！我沒有吃飯，要喝一點來幫助幫助，要不久我就不行了，要不久甚至於就死了。」你看古人那麼大的年紀八十三歲，病得那麼厲害，那一定中飯也沒有吃多少，所以一般關心他的人，就希望他喝一點豆汁或煮米湯，或者蜂蜜用水來沖一沖來喝一點。他都要人看戒律，說：「你看一看戒律，如果許可持午的人，可以用蜜糖來沖水喝，我就喝，如果不許可，我就不喝。」這麼樣清楚，絲毫都不馬虎的。你修道馬虎一點，差之絲毫就繆之千里呀！所以不要再偷著喝，偷著吃，那更不行。這個人就看戒律，看到一半還沒看完，他就圓寂了！就這麼樣圓寂了！

這位慧遠大師圓寂了之後，你說他的徒弟怎麼樣了？大家痛哭流涕，就像天塌地旋，哭的不得了。他們把他的屍首放到外邊松樹下，等了七天才收殮起來，放在棺材裏。當時的官就送給他一座山的地，然後把他埋在那座山裡。

some nutritional value, people pleaded with the Master to drink some rice juice, some rice soup. Still the Master refused. Many great virtuous ones, high sanghans and the Master's disciples were very concerned about his illness since the Master was their chief. They then mixed honey and water and brought it to the Master, but the Master would not drink it. He said, "You open up the precept book and take a look. If the precepts allow me to drink it, then I'll drink it. If the precept forbids it, then I won't drink it." Therefore, it was no simple matter for a person in ancient times to be a greatly virtuous one.

Now we drink milk, orange juice, apple juice and this and that and think, "Oh! I haven't eaten any food. I must drink something to help myself out. Otherwise I simply won't make it, or I might even die." Take a look at that eighty-three-year-old person from the past. He was seriously ill and it was certain that he would not have eaten a lot during lunch. For that matter, the people who cared for him hoped that he would drink some bean juice or cooked rice soup, or water mixed with honey. However, the Master still wanted people to look into the precepts, "You take a look at the precepts; if it allows one who upholds the vow of not eating past noon to drink water mixed with honey, I'll drink it. If it is not permissible, I won't drink it." He made it so clear, without the least bit of uncertainty. If one vacillates, though *one misses by a hair's breadth to start with, in the end one will miss by a thousand miles!* Therefore, you should not stealthily continue to drink and eat. This is even more forbidden. That person started to read the precepts and before he reached the halfway mark, the Master passed into complete stillness!

After Great Master Hui Yuan completed stillness, guess what happened to his disciples? All of them wept bitterly as if the sky had toppled and the earth were spinning. They wept desperately. Afterwards, they placed the Master's corpse outside underneath a pine tree. After seven days they retrieved it and put it inside a coffin. At that time, a government official donated a mountain as a burial ground

謝靈運是當時的一位大學問家，他非常驕傲，誰他也不服，但是一看到慧遠大師之後，就五體投地那麼佩服，再不驕傲了，當時慧遠大師死了之後，他就做了碑文。

慧遠大師寫的書，有十卷，有五十多篇，都傳留在世間上。所以這位大師，他的學問是最好的，他的修行也最好。他雖然有病，在他圓寂的時候，正當這個人在這兒看戒律，他就說：「阿彌陀佛，觀世音菩薩，大勢至菩薩，現在用金台來接我了。」先前用銀台來接他，他不去，說：「銀台接我，我不去」，以後又用金台來接他，他才去。所以你看！雖然他有病，這都是一種不可思議的境界，他還是生死自由的。

(慧遠法師全文完)

for the Master. Hsieh Ling Yuen was a great scholar at the time. He was a very arrogant person and he would not look up to anyone. However, after he saw Great Master Hui Yuan, he was completely in awe of the Master and changed his attitude. He was never arrogant again. After Great Master Hui Yuan passed away, he made a tomb inscription for the Master.

Great Master Hui Yuan had written ten rolls of books which consisted of over fifty chapters. All of them still exist in the world. With regard to this Great Master, he was foremost in learning and in cultivation. Although he was ill, before he passed into complete stillness, when the person was still reading the precepts, the Master said, "Amitabha Buddha, Guan Yin Bodhisattva, and Great Strength Bodhisattva are now holding a golden platform to welcome me." Before, a silver platform was held to welcome him, but he refused to take it. He said, "A silver platform is welcoming me, but I won't go." Later, a golden platform was there to welcome him. This time he went with it. Look at that! Although the Master was sick, still, that was a kind of inconceivable state. He was liberated from birth and death nonetheless.

(The End of the Article on Master Hui Yuan)



禮樂篇

談禮樂的教育

Teaching and Transforming People Through Rites and Music



Chapter of Rites and Music

中國自周朝開國以來，即推行禮樂的教化，以禮樂治國，擺脫了商朝人事奉鬼神，凡事必先占卜的迷信色彩，正式邁入文明。以完善的禮法制度化導百姓，使之去惡向善，民風淳厚，社會安和樂利，政績卓著。為周朝奠定了深厚的基業，國運因而綿延了八百年，為中國諸朝代中所不能及，同時，也開啓了中華文化最璀璨的一頁，而其間最偉大、成就也最高的政治家莫過於制禮作樂的周公了。

周公姓姬名旦，是周文王的兒子，武王的弟弟。武王伐紂成功後，建立周朝。武王在位不久即駕崩，子成王繼位，年幼，故由武王之弟周公攝政，代行天子之事。周公才藝高，智慧超群，有感於周朝新君踐阼，百廢待興。故欲以「禮」治國，重建社會秩序，以維繫道德人心。蓋周朝乃屬封建社會，有階級身份之不同（包括天子、諸侯、卿大夫、士、平民……等階級）。但自天子以至於庶人都須受

From the beginning of the Zhou Dynasty in China, there was an official effort to promote the use of rites (ceremonies) and music to assist in teaching and transforming the population. Rites and music were used to administer the nation. The practices of divination and spirit worship that were relied upon by the people of the Shang Dynasty were eliminated. This marked the end of the rule of superstition and the beginning of true civilization. Using a wonderful and wholesome organizational system of rites, people were taught to rid themselves of their evil ways and become morally transformed. As a consequence, social customs and community relationships were improved, society gained peace and joy and the governing policies were outstanding. This established the deep and firm foundation of the Zhou Dynasty, enabling it to last for over eight hundred years (1122 - 255 B.C.), incomparable in the history of Chinese dynasties. It also inaugurated the most luminous period in Chinese culture. During that era, Duke Zhou (Zhou Gong) was among the most heroic and successful statesmen promoting rites and music.

Duke Zhou's family name was Ji, and his first name was Dan. He was the son of King Wen of Zhou, and the younger brother of King Wu. After King Wu successfully defeated the Shang Dynasty, he established the Zhou Dynasty (1122 B.C.), and passed away shortly thereafter. He was succeeded by his son King Cheng (circa 1115 B.C.). However, at that time King Cheng was still young. Hence the responsibility of governing was given to Duke Zhou. Duke Zhou was very talented. His wisdom was outstanding. He understood the expectations of the people toward their new ruler very well. After the new king ascended the throne, the Duke abolished many antiquated customs and introduced many new practices. In governing the country, he used rites to restore order to society and to instill moral virtues in people. Since the Zhou Dynasty existed during a feudal era, people in society were categorized into different ranks. In descending order, there was the king, also called the Prince of Heaven, followed by the feudal princes, the high ministers, the scholars, the ordinary citizens, and so forth. Nevertheless, from

「禮」的約束，舉凡祭祀朝聘社交、婚喪嫁娶、飲食起居，都因身份階級的不同，而有不同的規定。換言之，小至個人修身，大至治國平天下，皆須依循完備的典章制度，不得逾越。故社會井然有序，人人謙恭有禮，知禮好義，是名副其實的禮教社會。所以說：「禮者，天地之序也。」若人不知禮、不守禮，將會進退失據，無所措手足，更不知如何立身處世了。所以孔子說：「不學禮，無以立。」

「禮」維繫了社會，也規範了一個人的行為，使人行事順暢，莊重敬慎。然社會安定有序之後，更要和諧融洽，而音樂可以和人之情性，培養高尚的情操，且具移風易俗之功效，所以禮的舉行必須配合音樂。它調和了尊卑貴賤的關係，引導人性歸於平正善良，如此則社會安定祥和。所以當年周公制禮作樂，以「禮」和「樂」相互配合，共同負起教育人民，治理國家的責任。所以說：「樂者，天地之和也。」

是以古來君子皆重視禮樂，以禮樂修身，故君子曰：「禮樂不可斯須去身。」須臾離禮則暴慢之行窮外；不可須臾離樂，須臾離樂則姦邪之行窮內。因此君子盡心致力於禮儀，則莊敬自持；盡心致力於樂，則從容和悅，純然至善的德性光輝，發自內心而散揚於外，令人崇仰。故孔子云：「興於詩，立於禮，成於樂。」「禮」與「樂」成就了一個人完美的人格。

the king down to the ordinary citizens, everyone was regulated by the performance of rites. In many functions, such as religious ceremonies, ancestral worship, appointment of imperial positions, weddings, funerals, taking meals and the manner in which they went about their daily activities, people of the various ranks followed different sets of rites. At the very least, the rites would direct an individual to self-cultivation; to a greater extent, the rites would aid in governing the country and bring tranquility and order. Everyone was obligated to follow their set of rites, no more and no less. Therefore, society enjoyed peace and order. People were polite to each other and righteous in what they did. Hence, the saying, "Rites must precede heaven and earth." If people do not know about rites and do not follow them, they will lose their stance whether to advance or to retreat. They will not know how to conduct themselves in this world. For this reason, Confucius said, "Not knowing rites, there is nothing to stand upon."

Society was sustained by the system of rites. The conduct of individuals was regulated likewise. This resulted in a smooth flow of activities characterized by respectability. After society had been put in order, the next thing to consider was instilling harmony. To this end, music served to bring out the best behavior in human interactions. Music also had the efficacy of modifying cultural trends. For this reason, rites were conducted with the accompaniment of music. The relationship between different levels in society was rendered more equal by music. Through music, people's original wholesome nature was bound to be conveyed. Thus, peace and tranquility were achieved. This is the reason why Duke Zhou implemented the system of rites and music. Working together, rites and music had the function of improving people and regulating the nation. Thus, it has been said, "Music brings harmony to heaven and earth."

Noble characters from ancient times all held rites and music in high regard. They said, "We can not be apart from rites and music." They used rites and music for self-cultivation. In the absence of rites, violent behavior could occur. In the absence of music, immoral conduct tended to surface. Hence, noble men did their best to abide by rites and music. With rites, they maintained their nobility. With music, they brought out their virtuous nature and let their internal wholesome being radiate to the people around them, consequentially earning the respect of those around them. Confucius stated, "Poetry inspires one's intrinsic goodness. Rites guide one in one's interactions with people. Music completes the perfection of a person." In this way, we can see how rites and music together bring out the wholesome perfection of an individual.

且中國傳統的儒教思想是以「仁」為基礎的人本教育，強調修己治人，內聖外王。故禮記樂記云：「致禮樂之道，舉而錯之天下無難矣。」以禮樂修身，使成為聖人；以禮樂治國，使成為聖君。如此則天下太平，禮樂完備矣。故禮記禮運大同篇云，「禮」運行到最高點，便是世界大同，即是「和」，實乃「樂」之境界。此時天地一片祥和，萬物各安其位，各盡其分，欣欣向榮。亦即中庸所云：「致中和，天地位焉，萬物育焉。」是最偉大的世界和平景象，也是儒家最高的胸襟和境界。

然欲制禮作樂，行禮樂治國之大道，唯在位之天子能行之。兩千多年前的周公，因緣使然，攝行天子之事，推行禮樂教化，建立了文明禮教的社會，影響後人至深且遠。禮樂教化也成為儒家最高的教育宗旨和目標，是我中華文化中最可貴的資產，周公之功誠不可沒。連孔子都稱讚不已，欲效法周公，行禮樂之道。然回顧二十一世紀的今天，世風日下，人心澆薄，綱紀廢弛，禮毀樂崩，亂象百出，令人憂心。當此之時，欲重建社會秩序，挽救世道人心，無疑的，「禮」「樂」是最佳的靈丹妙方了。

In traditional Chinese culture, the teaching of Confucianism established humaneness as the foundation for the education of character. It placed emphasis on improving oneself first, then reaching out to others. It taught people to cultivate their own internal virtue to such a degree that great virtue emanated from the inside out and made them noble without the slightest intent on their part. In the Book of Rites and Music, it is stated that if the principles and practice of rites and music are followed, it is not hard to instill peace and tranquility in the world. Utilizing rites and music in self-cultivation can enable one to become a wise person. Utilizing rites and music in administering a nation can enable one to become a sagacious ruler. In this way, world peace will ensue. *The Great Unity*, an essay in the Book of Rites, stated, "When implemented to their highest level, rites bring forth world unity. Hence, there is unison, which is in reality the state of music. In such a phenomenon, heaven and earth blend in peace and harmony. Each person has his own place; each has his own responsibility which he carries out in the best way he can. Everything proliferates. The Doctrine of the Mean stated, "Having reached an upright balance and harmony, everything in heaven and on the earth develops well." This is the greatest interpretation of world peace. This is also the highest vision and highest state of the Confucian philosophy.

The possibility of implementing the system of rites and music, as well as putting in actual practice its principles, lies in the hands of the nations' rulers. More than 2,000 years ago, under favorable causes and conditions, Duke Zhou undertook the task of governance and set forth a system of rites and music to the people. He used rites and music in educating people and transforming their ways. He established a society based on propriety and civility. This culture influenced later generations deeply. Education and transformation through rites and music became the top guiding principle and objective of the Confucian school. This also became one of the most valuable treasures in Chinese culture. We owe this development to Duke Zhou. Even Confucius sang high praises of Duke Zhou. He modeled himself after Duke Zhou in practicing rites and music. Looking into the turn of events in our current century; we see deterioration in people's characters, we witness the loss of morality and ethics, and we observe rites demolished and music ruined. It is a perturbing scenario of endless chaos. At this time, if we want to establish peace and order in society, to redeem humanity and morality, a system of rites and music would undoubtedly be the most effective remedy.



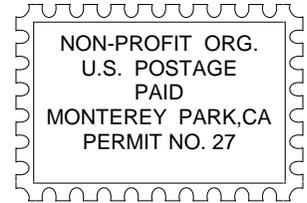
2006年3月法會時間表 Schedule of Events – March of 2006

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◎	4◎
5 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am—3:00 pm	6◎	7◎ 初八 釋迦牟尼佛出家日 Shakyamuni Buddha's Leaving Home Day 六祖慧能大師誕辰 Venerable Sixth Patriarch's Birthday	8◎	9◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	10◎	11◎
12 觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 誦普門品, 大悲懺 Recitation of Universal Door Chapter; Great Compassion Repentance 8:00 am—3:00 pm	13◎	14◎ 二月十五 釋迦牟尼佛涅槃日 Shakyamuni Buddha's Nirvana Day	15◎	16◎	17◎	18◎ 十九 觀音菩薩聖誕 Gwan Yin Bodhisattva's Birthday (Actual Day)
19 普賢菩薩聖誕法會, 普佛 Celebration of Universal Worthy Bodhisattva's Birthday; Universal Bowing 誦普賢行願品, 淨行品 Recitation of the Chapter of the Conduct and Vows of Universal Worthy Bodhisattva; Recitation of Pure Conduct Chapter 8:00 am—3:00 pm	20◎ 普賢菩薩聖誕 Universal Worthy Bodhisattva's Birthday (Actual Day)	21◎	22◎	23◎	24◎	25◎
26 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 放生法會 Liberating Life Ceremony 8:00 am– 3:00 pm	27◎	28◎	29◎三月初一	30◎	31◎	



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

金 輪 聖 寺



2006年4月法會時間表 Schedule of Events – April of 2006

日 Sun	一 Mon	二 Tue	三 Wed	四 Thu	五 Fri	六 Sat
						1◎
2 藥師懺 Medicine Master Repentance 8:00 am—4:00 pm	3◎	4◎	5◎	6◎	7◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	8◎
9 誦地藏經 Recitation of Earth Store Sutra 8:00 am -3:00 pm	10◎	11◎	12◎ 十五 常智大師 出家日 Great Master Chang Jr's Leaving Home Day	13◎ 準提菩薩聖誕 Cundi Bodhisattva's Birthday 宣公上人誕辰 Venerable Master Hua's Birthday	14◎ 常仁大師誕辰 Great Master Chang Ren's Birthday	15◎
16 念佛法會, 放生 Dharma Assembly of Amitabha Buddha Recitation; Liberating Life Ceremony 8:00 am- 3:00 pm	17◎	18◎	19◎	20◎	21◎	22◎
23 誦六字大明咒 Recitation of Six-Syllable Great Bright Mantra 8:00 am - 3:00 pm	24◎	25◎	26◎	27◎	28◎ 四月初一	29◎
30 釋迦牟尼佛聖誕法會/浴佛節 Celebration of Shakyamuni Buddha's Birthday 8:00 am - 10:00 am 華嚴懺 Avatamsaka Repentance 1:00 pm - 3:00 pm	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm					

～常將有日無日，莫待無時想有時～