



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--浴佛偈

浴佛浴心復清淨 吃飯吃藥祛餓病
本來面目無纖塵 行住坐臥皆在定

Verse on *Bathing the Buddha*
Composed by the Venerable Master Hsuan Hua:

*Bathe the Buddha and cleanse the mind to restore one's clarity and purity.
Eat food and take medicine to rid one of hunger and illness.
There is no dust or defilement clinging to one's original nature.
One is in Samadhi, whether walking, sitting, dwelling or reclining.*

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Shurangama Sutra

The Four Clear and Unalterable Instructions on Purity

A Simple Explanation by the Venerable Master Hsuan Hua

楞嚴經四種清淨明誨

(接上期)

(Continued from issue #186)

汝教世人修三摩地。後復斷除諸大妄語。是名如來。先佛世尊。第四決定清淨明誨。

「汝教世人」：阿難，你聽到了沒有？你現在教化世人。「修三摩地」：修定力。「後復斷除諸大妄語」：切忌不要自己說我開了悟了，或者我證了果了，或者我是佛啊！我又是菩薩啊！我又是羅漢啊！這羅漢、菩薩這麼不值錢？遍地都是？不要叫人打妄語，說假話。「是名如來」：這是現在的如來。和「先佛世尊」：過去的佛、世尊。「第四決定」：第四種的決定「清淨明誨」。

是故阿難。若不斷其大妄語者。如刻人糞為梅檀形。欲求香氣。無有是處。

我再給你舉出一個比方來。「是故阿難」：因為這個，所以阿難你應該要知道。「若不斷其大妄語者」：若是不戒除妄語的話。「如刻人糞為梅檀形」：就好像用人糞

“When you teach people in the world to cultivate samadhi, they must also cease all lying. This is the fourth clear and unalterable instruction on purity given by the Thus Come Ones, the Buddhas of the past, and World-honored Ones.”

“Ananda, do you hear this? When you teach people in the world to cultivate samadhi, they must also cease all lying.” This includes all kinds of deceptive speech. Remember this well. Do not say, “I’m enlightened.” or “I’ve been certified to the fruition.” or “I’m a Buddha.” or “I’m a Bodhisattva.” or “I’m an Arhat.” That is just too cheap. Do you think bodhisattvas and arhats abound just anywhere? **“This is the fourth clear and unalterable instruction on purity given by the Thus Come Ones, the Buddhas of the past, and World-honored Ones.”** Do not teach others to tell lies and make false claims. This instruction was given by all Buddhas of the present and all Buddhas of the past.

“Therefore, Ananda, one who does not cut off lying is like a person who carves a piece of human excrement to appear like *Chandana*, and waiting to smell the *Chandana* fragrance. This is not possible.”

“I’ll give you an example. Therefore, Ananda, you should realize that **one who does not cut off lying is like a person who carves a piece of human excrement to appear like *Chandana*, and waiting to smell the *Chandana* fragrance.**” Someone who hopes to become pure without cut-

刻一個栴檀的形像。「欲求香氣」：你想在人糞上找栴檀香氣。「無有是處」：沒有這個道理的。你打妄語就變臭了，就比方說你修禪定成佛，你打妄語就等於人糞一樣，你想打妄語來成佛，就像你用人糞來刻栴檀的佛像一樣，說人糞就是栴檀，有一股香氣，這根本沒有這個道理的啊！人糞它是臭的嘛，你刻出來佛像它也是臭的，不會有香氣的，所以「無有是處」。

我教比丘直心道場。於四威儀一切行中尚無虛假。云何自稱得上人法。

「我教比丘」：我教一切的比丘，這不是單單說比丘，就是在家居士也都包括在內，不能說我們現在是在家居士，佛沒教我們這樣。不是的。現在單單提出比丘，比丘是佛法的代表，這一切在家居士就都包括在內。「直心道場」：要直心，說話也要直的，不要轉彎，不要向東轉轉，向西轉轉，不要拐彎抹角，要直心，直心就是道場。你不直心，就像想把人糞刻栴檀像一樣。「於四威儀」：行住坐臥各有二百五十個威儀，合起來是一千。這行住坐臥四威儀，「一切行中尚無虛假」：都要往真的做，都要實實在在去修行。「云何自稱得上人法」：你怎麼可以自己說：「我證了菩薩果了，我得了阿羅漢果了。」怎麼可以這樣講？不可以的。我們沒有聽經，就隨便亂講亂說的。自己歡喜，說：我就是佛，就是菩薩，就是什麼的。這是不可以的。爲什

ting off lying is like a person who tries to make a piece of incense out of a piece of shit. **“This is not possible.”** He’ll never get the excrement to smell like *Chandana* incense. This means if you lie, you are like the excrement. If you cultivate Chan samadhi trying to become a Buddha and yet you continue to lie, you are just like a piece of excrement. For a liar to try and become a Buddha is like trying to get a piece of shit to be a *Chandana*-smelling Buddha image. That is not possible.

“I teach the bhikshus that the straight mind is the bodhimanda and that they should practice the four awesome deportments in all their activities. Since they should be devoid of all falseness, how can they claim to have themselves attained the dharmas of a superior person?”

“I teach the bhikshus that the straight mind is the bodhimanda.” Here the reference to **“bhikshus”** includes all four assemblies. You can’t say at this point, “I’m a layperson, and so the Buddha is not referring to me.” ‘Bhikshus’ in the context here represents both the left-home people and laity. You have to be straight in what you think and say. Don’t be roundabout. Don’t be deceptive. Not having a straight mind is also like trying to get incense out of excrement. **“I tell them that they should practice the four awesome deportments in all their activities.”** These were discussed in detail earlier. There are 250 aspects to each of the deportments of standing, sitting, walking, and reclining. You should always do things truly, and actually cultivate. **“Since they should be devoid of all falseness, how can they claim to have themselves attained the dharmas of a superior person?”** How can one say of oneself that one has been certified to the fruition of a Bodhisattva or of an Arhat? One may not speak that way. Before one has heard the Sutras, one may be quite casual in what one says. But, now that you have heard this Sutra, you know that you cannot say you have

麼呢？你這樣講，就是打大妄語。打大妄語，就要墮落拔舌地獄，這舌頭將來要被鐵鉤子鉤住，連舌頭根子都拔出來，拔出以後，來生就是啞巴，再也不會說話了。誰叫你打妄語？誰叫你騙人？說「得上人法」？

譬如窮人妄號帝王。自取誅滅。況復法王。如何妄竊。因地不真。果招紆曲。求佛菩提。如噬臍人。欲誰成就。

「譬如窮人」：譬如一個最窮的人。「妄號帝王」：他說我就是皇帝啊！他妄自尊大，以為自己就是這個國家的皇帝啊！「自取誅滅」：他這樣一講，被皇帝知道了，趕快把他抓來，抓來就誅滅九族，誰和他是親戚，殺！誰和他是朋友，也殺。他家裡的大人小孩一起殺，都給滅了，你說這皇帝做到什麼地方去了？你沒有得道，沒有證果，你要是自己就說證果了，這就好像一個窮人自己封自己做皇帝一樣，將來一定是滅亡的，在人間你尚且不可以隨隨便便自己封自己做皇帝。「況復法王」：況且是佛呢？「如何妄竊」：這個佛的果位，你怎麼可以自己妄自來竊據呢？「因地不真」：你在因地修道的時候，就不往真的做。「果招紆曲」：將來到結果的時候，也是轉彎抹角，很多曲折的，不會立刻就證果了。意思就是你再這樣修，修多少個大劫也不會成的。「求佛菩提，如噬

attained certain levels of fruition. To do so is to speak a great lie. The retribution for it is to fall into the Hell of Pulling Out Tongues. In the future, your tongue will be hooked with an iron hook and pulled out by the root. Then in your future lives, you will be mute and not be able to talk. That is what you get for deceiving people with dishonest speech.

“That would be like a poor person falsely calling himself an emperor; for that, he would be taken and executed. Much less should one attempt to usurp the title of dharma king. When the cause-ground is not true, the effects will be distorted. One who seeks the Buddha’s bodhi in this way is like a person who tries to bite his own navel. Who could possibly succeed?”

“That would be like a poor person falsely calling himself an emperor. Imagine a poor man proclaiming, “I am the ruler of this land.” **For saying that, he would be taken and executed.**” The emperor would immediately have him seized, and his whole family would be wiped out. All his friends and relatives would also be executed. Then where would the so-called “emperor” be? To claim that you have attained the fruition when you have not is to be like a poor person who calls himself emperor. He will be exterminated. If one can not casually call oneself emperor on the worldly level, **“Much less should one attempt to usurp the title of dharma king.** How could one try to usurp the position of Buddhahood? **When the cause-ground is not true, the effects will be distorted.**” On the cause-ground, when you are cultivating the Way, if you do not cultivate truly, the effects you reap in the future will be crooked. There will be a lot of wrinkles. You will not be able to accomplish the fruition directly. If you cultivate in this way, you may do so for countless great aeons, but you will still be unsuccessful. **“One who seeks the Buddha’s bodhi in**

「臍人」：你以這種的行為—專門打妄語說大話，你求佛菩提，就好像自己想咬自己的肚臍。「欲誰成就」：你怎麼可以成就呢？無論怎麼樣也咬不到的，你的口是夠不著肚臍的。

若諸比丘心如直弦。一切真實。入三摩地永無魔事。我印是人。成就菩薩無上知覺。

「若諸比丘」：若所有的比丘和一切的居士。「心如直弦」：心就像弓箭的弦似的那麼直，不要像那個弓背是彎的。「一切真實」：無論任何事情，都要真實，不要打妄語。差之絲毫即謬之千里，你這兒打一句妄語，成佛就要晚了幾萬萬個大劫，你看看那是誰吃虧？「入三摩地」：能以這個得到正定。「永無魔事」：他永遠也不會有魔事、有魔障發生。「我印是人」：我印證這個人，那一個人呢？就是一切真實，他的心就像弓弦那麼直這個人。「成就菩薩」：他可以得成菩薩無上的知覺，成就菩薩這種沒有比這個更高上的智慧，這種的覺悟。

如我此說。名為佛說。不如此說。即波旬說。

像我這樣講的道理，就是佛所說的道理。不依照我所講的這個道理，和我所講的這個道理相違背，就是波旬說的。波旬就是魔王，那就是魔王所說的道理。

(楞嚴經四種清淨明誨全文完)

this way is like a person who tries to bite his own navel. If you conduct yourself in this fashion--continually indulging in lies and deception and yet are seeking the Bodhi of the Buddhas, you are like a person trying to bite his own navel. **Who could possibly succeed?"** You could never bite your own navel, because your mouth won't reach it.

"If bhikshus' minds are as straight as bow-strings, true and authentic in everything they do, then they can enter samadhi and never be involved in the deeds of demons. I certify that such people will accomplish the bodhisattvas' unsurpassed knowledge and enlightenment."

"If bhikshus' and laypeople's minds are as straight as bow-strings, true and authentic in everything they do, then they can enter samadhi and never be involved in the deeds of demons." One's mind should be straight like a bow-string, neither curved nor crooked like the arch of the bow. One should be truthful in all matters and never lie. Telling lies is a case of "Being off by a hair in the beginning, one will be off by a thousand miles in the end." If you tell one lie now, it sets back your accomplishment of Buddhahood by several million great aeons. Think about it and see who is the eventual loser. If one can be straight and truthful, one can enter samadhi, and no demonic obstacles will ever arise. **"I certify that such people will accomplish the bodhisattvas' unsurpassed knowledge and enlightenment."** Anyone who has a mind as straight and true as a bow-string can become a Bodhisattva. They can accomplish the unsurpassed wisdom and enlightenment of a Bodhisattva.

"What I have said here is the Buddha's teaching. Any explanation counter to it is the teaching of Papiyan."

"What I have said here is the Buddha's teaching. If you explain as I have explained here, it will be the doctrine spoken by the Buddhas. **Any explanation counter to it is the teaching of Papiyan."** Anyone who does not express this doctrine, but pronounces theories that oppose it, is just a demon-king talking." "Papiyan" refers to the Demon King.

(The End of the Article on The Four Clear and Unalterable Instructions on Purity in the Shurangama Sutra)

僧錄

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

慧持法師



Dharma Master Hui Chih

Excerpt from the *Hundred-day Chan Session*

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

今天再介紹一位高僧，這位高僧是慧遠大師的兄弟，出家的名字叫慧持，他生來和一般的孩童不一樣，非常的聰明有智慧。在十四歲的時候，他開始讀書；一般人讀十天，他在一天之中就可以把十天的功課做好了。在十八歲這一年，他就出家做沙彌，他的師父也就是印手菩薩一道安法師。出家之後，學習三藏經典，在很短的期間就通達無礙了。等到道安法師分散他的徒眾，到各地弘揚佛法，他也就跟著慧遠法師一起到了江西，在廬山住。這位慧持法師，他身高八尺，相貌也清奇，也是日中一食，穿破衲衣。當時在廬山所住的這些人，都是俊彥之士，都是又有學問，又有道德的人，常常來往的人客，也都是很高尚的人。雖然都很高尚，但是沒有人能比得上這位慧持法師，就是有一千

Today I am going to introduce you to another High Sanghan who was a brother of Great Master Hui Yuan. His left-home name was Hui Chih. When he was born, he was quite different from ordinary children. He was exceptionally intelligent and wise. The Master started to study when he was fourteen years old. What took others ten days to study, he could finish within a day. When the Master was eighteen years old, he left the home-life and became a Shramanera.

His teacher was Seal Hand Bodhisattva – Dharma Master Dao An. After he left home, he learned and studied the sutras of the Three Canons. Within a very short time, he managed to penetrate them without obstructions. When Dharma Master Dao An sent his disciples out to different places to propagate the Buddhadharma, Dharma Master Hui Chih followed Dharma Master Hui Yuan and traveled to Jiang Si to live on Mt. Lu. Dharma Master Hui Chih was eight feet tall. He had a very pure and extraordinary countenance. He also ate once a day at noon and wore tattered robes. At that time, those who lived on Mt. Lu were all very refined and accomplished scholars. They were all erudite and virtuous. Even the guests that they associated with were people of high integrity. Although they were all very lofty, nevertheless none of them could match

人、兩千人、三千人，這位法師每一種都是第一，可以為眾人之首。

這位法師有一位在家的姑姑，也出家做比丘尼，她的名字叫道儀。她因為聽說在長安，佛法大興，有幾千人在那兒翻譯經典，她就要到長安去看一看這種情形，於是就讓慧持法師送她到長安去。在長安，無論是出家人、在家人，都對慧持法師是很恭敬，當時長安有印度來的法師，在那裡翻譯經典，慧持法師就幫他們潤色中文，因此文字都非常通順、非常好。

不久，慧持法師又回到廬山去。在江西豫章有一位太守，名字叫范寧。就請他講法華經，他一講法華經，四方的出家人就像雲彩那麼多的到這兒來，在千里以外的佛教徒也都來聽他講經，他的經典講得非常之好。當時有一位瑯琊王珣和慧持法師是很好的朋友，他就寫信問范寧，說：「你覺得遠公和持公他們二位，哪一位是最好？哪一位的道德是最高的？」那麼范寧就答覆他說：「這兩位是賢兄賢弟，是有道的高僧。」『賢兄賢弟』就是哥哥是一位賢人，弟弟也是位賢人，都是得道的高僧。所以一般人對慧遠法師是特別的信仰，對慧持法師也是特別信仰，不單在家人來信仰，就是出家人也是對這兩位法師是特別恭敬信仰的。可是慧持法師性情和他哥哥慧遠法師有多少不同，慧遠法師的人情味是很濃厚

up with Dharma Master Hui Chih. Whether there were a thousand, two thousand, or three thousand people, this dharma master was still foremost among all. He could be the leader of the assembly.

The dharma master had an aunt who was a layperson. Later she too left the home life and became a Bhikshuni. Her name was Dao Yi. When she heard that the Buddhadharma was greatly flourishing in Chang An and there were several thousand people translating sutras, she decided to take a trip there to see for herself. At that time, she let Dharma Master Hue Chih accompany her to Chang An. At Chang An, whether a left-home person or a layperson, all of those they met were very respectful to Dharma Master Hui Chih. At that time, there were dharma masters from India translating the sutras. So Dharma Master Hui Chih helped them polish the Chinese translation. For that reason, the Chinese text translation was very fluent and excellent.

Soon after this, Dharma Master Hui Chih returned to Mt. Lu. In Jiang Si Province, in a place called Yu Jang, the magistrate of the prefecture was named Fan Ning. He invited the Master to lecture on the Dharma Flower Sutra. When the Master started lecturing, left-home people from the four directions all gathered like five-colored clouds. Even Buddhists from a thousand miles away came to listen to his sutra lectures. The Master lectured very well.

At that time there was a man named Lang Ye Wang Shun who was a good friend of Dharma Master Hui Chih. He wrote a letter to Fan Ning asking, "Between Elder Yuan and Elder Chih, who do you think is best? Who has the loftiest virtue?" Fan Ning replied, "These two worthy brothers are both High Sanghans in the Way." Worthy brothers means the elder brother was a worthy person and the younger brother was also a worthy person. Both were High Sanghans who had attained the Way. Therefore, most people came to believe in and especially admire Dharma Master Hui Yuan and Dharma Master Hui Chih. Even left-home people were particularly respectful and reverent toward these two Dharma Masters. However, Dharma Master Hui Chih's temperament was a bit different from his elder brother Hui Yuan. Dharma Master Hui Yuan was very hospitable while Dharma Master

的，慧持法師就很冷淡；就是一個人歡喜人多，一個人歡喜人少。

慧持法師在廬山住了一個時期，就聽說四川土沃民豐，這個土地無論種什麼都很容易生長農產品，種什麼就收什麼，老百姓也都很老實忠厚的。他就打了一個妄想，想什麼呢？想到四川去教化眾生，一方面朝拜峨眉山；一方面想要在四川建立道場。於是就對他的師兄，也就是向他的哥哥告假，想要到四川去。他這一告假，他的哥哥定力就跑了，就哭起來了，想留他說：「你不能走啊！你怎麼可以到旁的地方去呢？」慧持法師說：「我不能不走，我已經打了這個妄想，就要滿足這個妄想的需要。」慧遠法師就說：「你這個人呢，簡直太特別了，一般的人都好聚，你為什麼好散，一般人都是歡喜合，在一起，你為什麼就歡喜要離開，這樣子不行的，無論如何你不能走。」這樣一說，這位慧持法師，就生出一種悲哀心，他也落淚說：「你所說的是一般情形，可是如果我們還是執著這種的情愛，常常在一起住，為什麼又要出家去欲斷愛呢？我們既然出家，應該不著住這種情愛上啊！所以我現在一定要走，等我們將來到西方極樂世界，那時候永遠在一起聚會了。」他這樣一講，慧遠法師，又把定力抓回來了。於是兩兄弟就灑淚而別，你落幾滴淚，他也落幾滴淚，就分別了。

(下期待續)

Hui Chih was quite cool. That is to say, one liked to associate with more people while the other preferred fewer people.

After living on Mt. Lu for a period of time, Dharma Master Hui Chih heard that in Szechuan, the land was very fertile and people lived in abundance. Whatever was planted in the ground very easily yielded produce and crops. Whatever you planted you would harvest, and the civilians were all very simply trustworthy. As a result, he came up with a false thought. What did he think? He wanted to go to Szechuan to teach and transform living beings. On the one hand he wanted to take a pilgrimage to Mt. E Mei. On the other hand he wanted to establish a Way Place in Szechuan. He then told his Dharma brother who was also his elder brother that he wanted to take a leave of absence and travel to Szechuan.

When the Master announced his plan to leave, his brother lost his concentration power and wept. He wanted to persuade the Master to stay and said: "You can't leave! How can you go to another place?" Dharma Master Hui Chih replied, "I can't avoid leaving. I have already struck up this false thought. Therefore, I want to satisfy the obligation of this false thought." Dharma Master Hui Yuan then said: "You are really too peculiar. Most people like to stay together. Why do you want to separate instead? Most people are happy to unite and live together. Why do you want to leave? This can't be done. No matter what, you can't leave." After he said that, Dharma Master Hui Chih became saddened. He too wept and said, "What you've said is the usual thought. However, if we are still attached to this kind of love, if we always wanted to live together, why did we leave home and cut off desire and sever our emotional love? Since we have already left the home life, we should no longer be attached to this kind of emotional love! That is why I must leave now. Wait until in the future when we arrive at the Land of the Ultimate Bliss. At that time we will be together forever." Having said that, Dharma Master Hui Yuan regained his concentration power once again. The two brothers then wept and departed. With a few tear drops trickling down their cheeks, they separated.

(To be continued ..)

十法界不離一念心

這十法界從什麼地方生出來的？就從我們人現前一念心生出來的。

The Ten Dharma Realms Are Not Beyond a Single Thought

Where do the Ten Dharma Realms come from?

They originate from the single thought presently in your mind.

宣公上人開示

Instructional talk given by Venerable Master Hua

若人欲了知，三世一切佛；
應觀法界性，一切唯心造。

「若人欲了知」：假設一切的人若要知道、要明白「三世一切佛」：三世一切佛都是人成的。

「應觀法界性」：應該看看這個法界性。這法界的眾生，各有個性。你有你的性，我有我的性；你的脾氣就比我大一點，我的脾氣就比你深一點。你說是不是不一樣的？豬有豬性，馬有馬性；男人就有男人性，女人就有女人性，各有其性。歡喜吃甜的，這是有個甜性；歡喜吃酸的，就有一個酸性；歡喜吃辣的，就有一個辣性；歡喜吃苦的，就有一個苦性，這個修行也是苦性。樹有樹的性，花有花的性，草有草的性。各有其性，所以說「法界性」。你們現在明白了沒有？以前你們都以為是法界性，現在是法界之中的「眾生性」。

「一切唯心造」：《華嚴經》上說：「萬法唯心造」，佛就是由你心造成的。你心要是修佛

*If you wish to understand
All Buddhas of the three periods of time,
You should contemplate the nature of
The Dharma Realm:
Everything is made from the mind alone.*

*If you wish to understand; if anyone wants to know;
all the Buddhas of the three periods of time; the
Buddhas of the three periods of time were all originally
people who became Buddhas.*

You should contemplate the nature of the Dharma Realm. Take a look at the nature of the Dharma Realm. Each living being in the Dharma Realm has its own nature. You have your nature, and I have my nature. For example, your temper is a bit bigger than mine, and my temper is a little deeper than yours. Would you say that they're the same? Pigs have pig-natures, horses have horse-natures, men have masculine natures, and women have feminine natures. Each kind has its own nature. Those who like to eat sweet things have sweet natures. Those who like sour things have sour natures. Those who are fond of hot flavors have hot natures. And those who prefer to eat bitter things have bitter natures. Cultivation is also bitter in nature. Trees have the nature of trees, flowers have the nature of flowers, and grasses have the nature of grasses. Each kind has its own nature, so we call it the nature of the Dharma Realm. Do you understand now? In the past, you thought that this referred to the nature of the Dharma Realm, but now I've explained it as the "nature of the living beings" in the Dharma Realm.

Everything is made from the mind alone. The Avatamsaka Sutra says, "The myriad dharmas are made from the mind alone." The Buddha is created by your mind. If your mind cultivates the Buddhad-

法，就成佛道；你心歡喜菩薩，就修菩薩道，成菩薩。乃至於你心願意墮地獄，你就往地獄那兒跑，將來就墮地獄了。

(一) 佛法界

不大不小，非去非來；
微塵世界，交映蓮臺。

「不大不小」：當我第一次聽到梵文「佛陀」(Buddha)！就聽成一個「不大」。「不大」是什麼？是佛。就是沒有貢高心、沒有我慢心、沒有一個我。「不小」，也不小；若不大，可是會小，那也不是佛了，所以又不小，不大不小。

「非去非來」：佛的法身是盡虛空遍法界的，無在無不在的，你若說他去，去到什麼地方？你若說他來，又來到什麼地方？根本他的法身是周遍的，不是單單就在我們這一個世界，而是所有微塵微塵那麼多的世界，無量無量、無邊無邊那麼多的世界，都是佛的法身，所以說「微塵世界」。

「交映蓮臺」：交映，就是這個法界這佛的光照著那個法界的佛。那個法界那佛的光又照著這個法界。佛在蓮臺上坐著，互相放光動地，不但六根門頭放光動地，每一個毛孔上都是放光動地。每一個毛孔又現出來微塵世界無量無邊那麼多的諸佛，就在

harma, then you will accomplish the Buddha Way . If your mind is delighted by Bodhisattvas, then you will practice the Bodhisattva Path and become a Bodhisattva. If your mind wishes to fall into the hells, then you'll head in the direction of the hells, and eventually fall into them. That's why it's said, "The Ten Dharma Realms are not beyond a single thought."

(1) The Dharma Realm of the Buddhas

*Neither great nor small,
Neither come nor gone,
In worlds as many as motes of dust,
They shine upon each other's lotus thrones.*

Neither great nor small: When I first heard the Sanskrit word "Buddha," it sounded like *bu da* (Chinese for "not big.") What is not big? The Buddha. That means he has no arrogance, no pride, and no ego. He is not small either. If he weren't big, but he was small, then he wouldn't be the Buddha either. The Buddha is neither big nor small.

Neither come nor gone: The Buddha's Dharma-body reaches to the ends of space and pervades throughout the Dharma Realm. It is nowhere present and yet nowhere absent.

If you say it goes, to where does it go? If you say it comes, to where does it come? The Buddha's Dharma-body is universally pervasive; it is not only in this world, but in worlds as many as tiny specks of dust. Limitlessly and boundlessly many worlds are all within the Buddha's Dharma-body; that's why it is said to be *in worlds as many as motes of dust*.

They shine upon each others' lotus thrones. The light emitted by the Buddhas in this Dharma Realm shines on the Buddhas in other Dharma Realms; and the light of the Buddhas in those other Dharma Realm also shines on this Dharma Realm. The Buddhas are seated on lotus thrones, shining their lights upon one another and causing the earth to shake. Not only do their six sense organs emit light and shake the earth, their every hair pore emits light and shakes the earth. Furthermore, in each hair pore appear limitlessly and boundlessly many Buddhas in worlds as many as motes of dust. They all manifest in a single hair pore. And every one of the Buddhas

那一個毛孔上現出來。每一個佛都是這樣子放光，無量無邊的。光與光不衝突，光與光都是和的，所以我們佛教是和光的。我們人與人也不要相衝突，這個交映就是你的光照著我，我的光又照著你，光光相照，孔孔相通，和大梵天王那個網羅幢一樣的，帝網重重，無盡無盡，這是第一個佛法界是這樣子的。

(二) 菩薩法界

有情覺悟，跳出塵埃；
六度萬行，時刻培栽。

「有情覺悟」：菩薩是梵語，翻譯過來，叫「覺有情」，覺悟一切有情，令一切有情都覺悟了，這是一個講法。第二，菩薩是有情中的一個覺悟者。這兩個講法我們都有份，有份成菩薩。因為我們都是一個有情的眾生，我們也可以在眾生裏邊做一個覺悟者。我們又可以用這個覺悟的道理，去覺悟一切眾生。同樣地，佛就譬如大人，我們就譬如小孩，天天要吃奶，天天要聽法。聽法是特別能增長人的善根，特別能開人智慧的。所以你若能有機會聽法，那比你賺多少錢都有價值。有這個時間來研究佛法，你說多好！

我希望我們這兒的人，不要那麼多的旅行，為什麼呢？

emits infinite and boundless light. These lights do not obstruct one another. The lights blend in harmony. Hence, we Buddhist disciples should also blend our light in harmony. There shouldn't be clashes between people. This "shining" means your light shines on me, and my light shines on you. The lights shine on one another, similar to the way the holes are mutually connected in the circular net canopy of the Lord of the Great Brahma Heaven. The multiple layers of his imperial net are infinite and inexhaustible. The first Dharma Realm, the Dharma Realm of the Buddhas, is also that way.

(2) The Dharma Realm of Bodhisattvas

*Sentient beings when enlightened
Leap out of the dust.
Their six perfections and
Ten thousand practices
At all times are nurtured.*

Sentient beings when enlightened: Bodhisattva is a Sanskrit word which translates as "enlightened sentient being" or "enlightener of sentient beings." A Bodhisattva is one who teaches all sentient beings to become enlightened. That's one explanation. Another explanation is that a Bodhisattva is an enlightened one among sentient beings. We have a share in both explanations; we can also become Bodhisattvas. Since we are living beings endowed with sentience, we can also become enlightened ones among living beings. Then we can use the enlightened principles to enlighten all other living beings. Similarly, a Buddha can be compared to a grownup, while we are like small children. As small children need to drink milk every day, we need to listen to the Dharma every day. Listening to the Dharma is especially helpful in making our good roots grow and bringing out our wisdom. Therefore, if you have the opportunity to listen to the Dharma, it will be worth more than any amount of money you could make. How fine it is if you can have the time to investigate the Buddhadharma!

I hope the people here will not travel too much. The reason I say this is because travel-

因為旅行太危險了。你看看，每一個放假的日子，死的人就不只一個，一定是多過一個。那麼多過一個，或者去旅行就有份了。這個國家(美國)人人都願意玩、願意去旅行。我們佛教徒就要改善這個風氣。放假的日子，有這個時間來研究佛法、誦經、念咒、拜佛，那更好。

菩薩，是有情中的一個覺悟者，覺悟中的一個明白者，明白中的一個修行者，修行中的一個實行者。「跳出塵埃」：你若不明白，就跳不出這個塵埃，因為這個塵埃太厚了，所以你跳不出去。你若覺悟了，這個塵埃就薄了，就跳出去了。跳出塵埃以後，怎麼辦呢？是不是就睡覺、吃飯呢？不錯，還要睡覺、吃飯、穿衣服，可是不是單單就做這個工作，不是為這三個問題而生存，為著要行這個「六度萬行」：六度就是布施、持戒、忍辱、精進、禪定、智慧。有人說：「我知道，這布施就是教人布施給我。」不是的！我們要布施給人，所以我們不要這個錢。錢，是最邇邇的一個東西，你要是和它接近得太多，那就是塵埃；你能不要錢，那是最清淨了，就跳出塵埃了。

「時刻培栽」：不是說今天我修行，明天就不修了；今年我修行，明年就不修了；這一個月我修行，那個月就休息啦！今生我修行，來生就不修

ing is very dangerous. Have you noticed that there's always more than one death during every vacation or holiday? So if you take a trip, you risk being among the casualties. Americans really enjoy having fun and taking vacations. We Buddhists should turn this trend around. It would be better to spend our vacations investigating the Buddhadharma, reciting sutras and mantras, and bowing to the Buddhas.

Among sentient beings, a Bodhisattva is an enlightened one. Among enlightened ones, he is one who understands. Among those who understand, he is one who cultivates. And among those who cultivate, he is one of true practice. If you don't understand, then you won't be able to *leap out of the dust*, because the dust is too thick. When you become enlightened, the dust has thinned out and you can leap out of it. What do you do after leaping out of the dust? Do you just sleep and eat? Well, you still have to sleep, eat, and dress, but those aren't the only things you do. You don't live for those three matters. Rather, you live in order to cultivate the *six perfections and ten thousand practices*. The six perfections are giving, holding precepts, patience, vigor, samadhi, and wisdom. Someone says, "I know what giving means. It means other people give me things." Wrong! You should give to others. You shouldn't want money. Money is the filthiest thing, and if you stay attached to it for too long, you will be defiled by it. If you don't want money, then you are very pure and can leap out of the dust.

At all times are nurtured: It shouldn't be that you cultivate today, but don't cultivate tomorrow, or that you cultivate this year, but next year you don't cultivate anymore. Or maybe you cultivate this month, but take a rest next month! Perhaps you cultivate in this life, but fail to cultivate in the next life. Or you culti-

行啦！或者這一刻我修行，那
一刻又睡覺去了。不是的！時
時刻刻、生生世世，我們都要修
行這六度萬行。如果你能這樣
子，那就是菩提薩埵了。

你以為菩薩那麼容易就做
啊？沒有那麼容易的！不單菩
薩不容易做，這個緣覺、聲聞，
也都不容易做的。做什麼容易
呢？做鬼、墮地獄、做畜生最容
易。「難」就是「不容易」的一
個別名。所以菩薩就要行人家
難行能行的苦行，難忍能忍的
這種忍辱。不是不容易，就不幹
了；要往前進，精進就是菩薩，
就是這樣，沒有旁的巧妙的。你
能做人家所不能做的事情，那
就是菩薩。

(下期待續)

vate in this moment, but by the next mo-
ment, you've fallen asleep. That's not the
way! In every moment and at all times, in
life after life, we must cultivate the six per-
fections and ten thousand conducts. If you
can do this, then you are a Bodhisattva.

Did you think it was easy to be a Bo-
dhisattva? It's not that easy! Not only is it
not easy to be a Bodhisattva, it's not easy to
be One Enlightened to Conditions or a
Sound-Hearer, either. What is it easy to be?
It's easiest to become a ghost, to fall into the
hells, or to become an animal. "Difficult" is
another way to say "not easy." A Bodhi-
sattva must undertake bitter practices which
other people find difficult to undertake, and
endure what others find hard to endure. He
doesn't give up on doing those things which
are not easy to do. One must always ad-
vance; one who is vigorous is a Bodhisattva.
That's all there is to it. There's no other
esoteric or wonderful method. If you can do
the things that other people cannot do, then
you are a Bodhisattva.

(To be continued ..)

(上承自第14頁)

(Continued from Page 14)

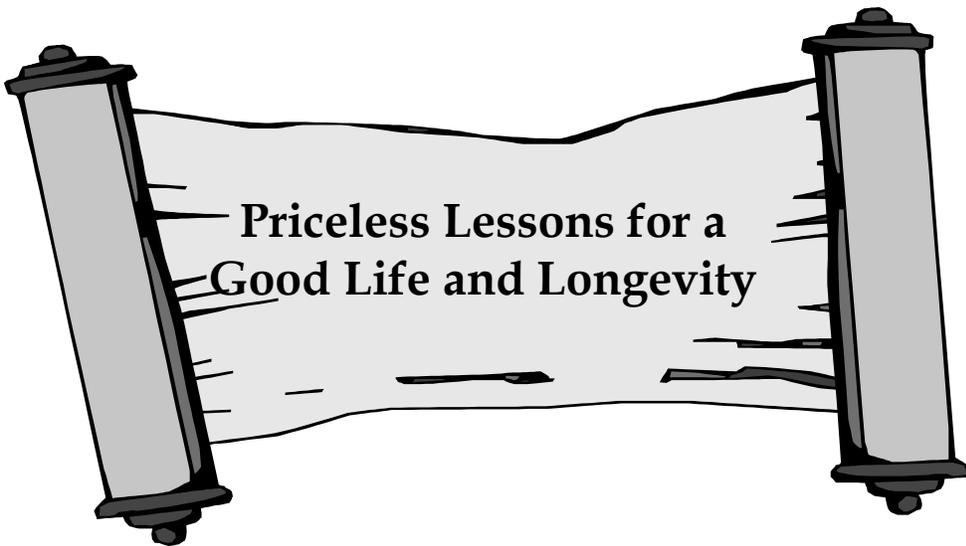
待放榜時，曹公果然高中榜首，
狀元及第。

【註】：曹公正氣凜然，美色
當前，不為所動，可謂君子人
也，且曹公不因權位之便，趁
人落難之危，玷污他人，且知
保其名節，可謂存心忠厚矣！
古來功名利祿，絕非倖致，必
也福德兼俱，嚴謹自重，方能
持盈保泰，曹公一例，足為天
下人之楷模。

When the examination results were an-
nounced, Cao had won first place in the na-
tional examination.

Comments:

Cao had great integrity. He was not influ-
enced by a woman's beauty. This is what is
called a superior man. In addition, he never
abused his authority, took advantage of
others when they were in trouble, breached
morality, nor left scars on others. He also
understood how to protect one's reputation.
He was a person of great honesty and loy-
alty. From ancient times, we all know it is
not just luck when one obtains wealth and
honor. One who has earned merit and vir-
tue, or one who has kept self-discipline and
self-respect can maintain wealth and honor
for a longer time. The example of Cao can
be a great model for all of us.



壽康寶鑑

明朝宣德年間，有位叫曹鼐的人，曾中了舉人，因此以貢生的身份，朝廷授官學政。但曹生並未前往就任，後來又改派泰和知縣，掌管縣獄及捕盜之職。

有一天曹公因公追捕盜賊，在途中驛亭附近，虜獲一名女子，此女面貌姣好，甚為美麗動人。一見曹公，此女即生情愫，願以身相許。孰料曹公卻斷然拒絕道：「貞潔的好，可以隨意侵犯的嗎？」於是隨手拈來紙筆寫道：「曹鼐不可」四字，隨即將它焚燒，以示決心，並惕勵自己。待至天亮，曹公召其家人，將此女子領回。此事就此圓滿解決了。

過了不久，曹公又參加科考，於朝廷殿試，答策論時，忽然意外飄來一張紙片，落在曹公案前，上面寫著「曹鼐不可」四個字。之後曹公隨即文思泉源，揮灑自如，援筆立就。

(下轉至第13頁)

During the Hsuan De (1426 A.D.) year of the Ming Dynasty, there once was a person named Cao Nai. He won the title of "Scholar of the Second Degree" in a provincial examination. Given the special title "Gong Sheng," he was recommended by the Imperial Court as an educational commissioner. However, he didn't go to accept the inauguration. Later he was assigned to become a magistrate of Tai He County in charge of the County prison and capturing thieves.

One day, while Cao was pursuing thieves and fugitives during his duty, he caught a woman at one of the courier stations. This woman was very attractive, with a pretty face. As soon as she met Cao, she gave rise to affectionate feelings toward him, and was willing to offer her body to him. However, Cao refused firmly, and said, "Upholding chastity is high in merit, how could anyone scorn it easily?" He later picked up a piece of paper and wrote four words "Cao Nai wouldn't do it." He burned that piece of paper right away to show his determination, and vigilantly maintained control over himself. Soon after dawn, Cao informed her family so they could come and take the woman back. The matter was resolved perfectly.

Later, Cao attended the National Examinations at the Imperial Court. While he was mulling over the composition of an essay, suddenly a piece of paper dropped in front of him. There were four words written on that piece of paper "Cao Nai wouldn't do it." Later, Cao felt he had, at that moment, obtained an endless stream of thoughts he could use in answering the essay. He took up the pen and wrote freely without any hesitation.

(Continuing on page 13)

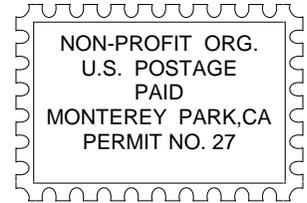
2006年5月法會時間表 Schedule of Events – May of 2006

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
	1◎ 初四 文殊菩薩聖誕 Manjushri Bodhisattva's Birthday (Actual Day)	2◎	3◎	4◎	5◎ 四月初八 釋迦牟尼佛聖誕 Shakyamuni Buddha's Birthday (Actual Day)	6◎
7 初十 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am—3:00 pm 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua	8◎	9◎	10◎	11◎	12◎ 十五	13◎
14 誦普門品 Recitation of Universal Door Chapter 8:00 am—3:00 pm	15◎	16◎	17◎	18◎	19◎	20◎
21 誦六字大明咒 Recitation of Six-Syllable Great Bright Mantra 8:00 am—3:00 pm	22◎	23◎	24◎	25◎ 廿八 藥王菩薩聖誕 Medicine King Bodhisattva's Birthday (Actual Day)	26◎	27◎ 五月初一
28 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 放生法會 Liberating Life Ceremony 8:00 am– 3:00 pm	29◎	30◎	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm		



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金輪聖寺



2006年6月法會時間表 Schedule of Events – June 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 華嚴法會 Avatamsaka Sutra Recitation 8:00 am – 3:00 pm	5◎ 初十 宣公上人涅槃 十一週年 Eleventh Anniversary of Venerable Master Hua's Entering Nirvana (Actual Day)	6◎	7◎	8◎ 伽藍菩薩聖誕 Chye Lan Bodhisattva's Birthday	9◎	10◎ 十五
11 華嚴法會 Avatamsaka Sutra Recitation 8:00 am – 3:00 pm	12◎	13◎	14◎	15◎	16◎	17◎
18 華嚴法會 Avatamsaka Sutra Recitation 8:00 am – 3:00 pm	19◎	20◎	21◎	22◎	23◎	24◎
25 華嚴法會 Avatamsaka Sutra Recitation 放生法會 Liberating Life Ceremony 8:00 am – 3:00 pm	26◎ 六月初一	27◎	28◎ 韋馱菩薩聖誕 Wei Tou Bodhisattva's Birthday	29◎	30◎	

~常將有日思無日，莫待無時想有時~