



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

大地回春百物生 粉碎虛空自在翁
從此不落人我相 法界雖大盡包容

Verse on *Keys to Chan Meditation*
Composed by the Venerable Master Hsuan Hua:

The great earth returns to Spring and the myriad things flourish.
Smashing empty space into smithereens, the elder is at ease.
Thereafter he will not fall for the mark of self and others.
The Dharma Realm, though vast, is all encompassing and inclusive.

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The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by the Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(Continued from issue #192)

(接上期)

又梁天監元年。智藥三藏自西竺國航海而來。將彼土菩提樹一株。植此壇畔。亦預誌曰。後一百七十年。有肉身菩薩於此樹下開演上乘。度無量眾。真傳佛心印之法主也。

梁武帝天監元年（公元五〇二年），印度智藥三藏法師航海來，看到這法壇與石碑，將從印度帶來的菩提樹枝栽植在這壇邊，並立碑預誌說：「一百七十年後有肉身菩薩在這菩提樹下，開演上乘佛法，直指心地見性法門而成就佛道。」菩提樹在各處都可生長，在中國現有很多這種樹。

昔釋迦佛在靈山會上拈花示眾，將諸佛心印傳給摩訶迦葉尊者。祖師是傳佛心印者，而法師是講經說法。

智藥大師不壞的肉身現仍保存在離南華寺五里的月華寺裡。寺裡管理人已出家，不招待訪客，所以人若要去參觀，要自備食物。當我住在南

Further, in the first year of the T'ien Chien reign of the Liang Dynasty (A.D. 502) Tripitaka Master Jnanabhaishajya came by sea from the West India carrying with him a branch of the Bodhi tree. He planted the branch in the soil beside this platform. At that time, he made the prophecy, "After one hundred and seventy years, a Bodhisattva in the flesh will proclaim the Supreme Vehicle beneath this tree. Taking measureless multitudes across, he will be a true transmitter of the Buddha's mind-seal, a Dharma Host."

When Tripitaka Master Jnanabhaishajya saw the precept platform and the stone tablet with the prophetic inscription by Tripitaka Master Gunabhadra, he planted the branch alongside the platform. Likewise, he set a stone tablet on the ground with the inscription that a hundred and seventy years later, a living Bodhisattva would speak the Supreme Vehicle, the Buddhadharma, from beneath this Bodhi-tree he planted, teaching the Dharma Door of directly perceiving the mind and seeing the nature and realizing Buddhahood. He will be a genuine transmitter of the Buddha's mind-seal. Bodhi-trees will grow almost anywhere. There are many such trees in China today.

In the past, when the assembly met at Efficacious Mountain (Ling Yen Mountain), Shakyamuni Buddha held a flower in his hand and smiling subtly, transmitted the mind seal of all the Buddhas to the First Patriarch, Mahakashyapa. Patriarchs transmit the mind-seal; Dharma masters lecture on Sutras and explain the Dharma.

The flesh body of Venerable Master Jnanabhaishajya has not decayed. It is preserved for veneration at Yüeh Hua Monastery, about five miles from Nan Hua Monastery. The caretaker there, who has left the home-life, does not provide food to visitors. If you wish to visit, you must

華寺時，曾去見智藥大師的肉身無損，保持得很完整。

師至是祝髮受戒。及與四眾開示單傳之法旨。

六祖薙髮受具足戒後，即為四眾講經說法，傳授不二法門——乃從釋迦牟尼佛代代相傳的心印法門。

一如昔讖。次年春。師辭眾歸寶林。印宗與縑白。送者千餘人。直至曹溪。

次年春天，六祖辭眾而回寶林。黑袍（縑）為出家眾之服，那時在家人穿白袍（白），故云縑白千餘人送大師直至曹溪。有些人並未到過曹溪就說到過，他們偽傳所謂曹溪法門和禪宗祕傳。末法時期就是這個現象：假佛教徒和冒牌貨，舉目皆是。

時荊州通應律師。與學者數百人。依師而住。師至曹溪寶林。觀堂宇湫隘。不足容眾。欲廣之。遂謁里人陳亞仙曰。老僧欲就檀越。求坐具地。得不。

當時荊川通應律師知道六祖是傳佛心印的法主，就帶領他的徒弟來跟大師學法。當大師到曹溪後，見其講堂窄小，不能容納那麼多人，想予以擴大，就去拜訪當地地主陳亞仙說：「老僧想向施主化一坐具之地，可不可以呢？」

bring your own food. When I was living at Nan Hua Temple, I went to see Master Jnanabhaishajya's body and found it in excellent condition.

In keeping with the former predictions, the Master arrived to have his hair shaved and to receive the precepts. He instructed the four assemblies on the essentials of the exclusive Dharma transmission.

The Sixth Patriarch had his head shaved and received the Complete Precepts. He then explained the Dharma for the four assemblies, teaching them the exclusive Dharma transmission, that is, the Dharma which has been passed down through every generation since the time of Shakyamuni Buddha.

In the spring of the following year, the Master took leave of the assembly and returned to Pao Lin. Yin Tsung, together with more than a thousand black-robed monks and white-robed laypeople, accompanied him directly to Ts'ao Hsi.

The Sixth Patriarch left and returned to Ts'ao Hsi. The black-robed are those who have left home; at that time laypeople wore white robes. They all went directly to Ts'ao Hsi with the Master. Some people say that they have been to Ts'ao Hsi when they have not. They falsely claim to transmit the Ts'ao Hsi Dharma and Dhyana source, the basis of meditation. The Dharma-ending age is just that: false Buddhists with phony credentials.

At that time Vinaya Master T'ung Ying of Ching Chou and several hundred students followed the Master and came to dwell there. When the Master arrived at Pao Lin, in Ts'ao Hsi, he saw that the hall in the building was bleak and small, insufficient to contain the multitude. Wishing to enlarge them, he paid a visit to the villager, Ch'en Ya Hsien and said, "This old monk comes to the almsgiver seeking a sitting cloth's worth of ground. Is that possible?"

As soon as he realized that the Great Master was the Sixth Patriarch, a transmitter of the Buddha's mind-seal, Vinaya Master T'ung Ying led his disciples to Ts'ao Hsi to study the Dharma under the Great Master. When the Sixth Patriarch arrived at Ts'ao Hsi, he saw that the lecture hall was too small. Wishing to enlarge it, he paid a visit to the wealthy landowner Ch'en Ya Hsien. The Master asked Ch'en Ya Hsien, "This old monk comes to the almsgiver seeking a sitting cloth's worth of ground. Is that possible?"

仙曰。和尚坐具幾許闊。祖出坐具示之。亞仙唯然。師以坐具一展。盡罩曹溪四境。四天王現身。坐鎮四方。

大師拿出他的坐具給陳亞仙看。他說：「若你只要那麼大的地，是可以的。」但當大師長開坐具時，不但整個南華寺，連他們所站十里地之內都被罩住了。時四大天王現身，坐鎮四方，故有這種奇妙的境界出現。

今寺境有天王嶺。因茲而名。仙曰。知和尚法力廣大。但吾高祖墳墓。並坐於此。他日造塔。幸望存留。餘願盡捨。永為寶坊。然此地乃生龍白象來脈。只可平天。不可平地。寺後營建。一依其言。師遊境內。山水勝處。輒憩止。

今寺境中有天王嶺，就是因此得名。仙說：「知道您和尚法力廣大，但是我高祖的墳墓都坐落在此，將來建塔時，希望留下來，其餘上地全都捐獻出來，永遠做寶坊。」

此地的龍脈很盛，山又像白象形，是一個「寶所」，即是建立道場的好地方。地勢高處，建築物就應該建得低一點。地勢低處，建築物則可以建得高一點，使屋頂彼此均平。但不要把地平了，因為若鏟鑿山石，恐怕傷了山之脈氣，破壞其風水，損害靈氣。

六祖經常在境內遊覽，見到風景好的地方，就停下來休息。

(下期待續)

Hsien asked, "How big is the High Master's sitting cloth?" The Master took out his sitting cloth and showed it to Ya Hsien, who thereupon agreed. But when the Patriarch unfolded and spread out his sitting cloth, it completely covered the four borders of Ts'ao Hsi. The Four Heavenly Kings appeared and sat as protectors in each of the four directions.

The Great Master showed his sitting cloth to Ch'en Ya Hsien, who said, "If you only want that large a piece of land, fine." But when he spread it out, the sitting cloth covered not only the area around Nan Hua Monastery, but everything within ten miles of where they stood. The Four Heavenly Kings appeared and stood guard in each of the four directions.

It is due to this occurrence that the mountain range bordering the monastery is called "The Range of the Heavenly Kings." Hsien said, "I know that the High Master's Dharma power is vast and great. However, the burial ground of my great-great ancestors lies on this land. In the future, when you build a stupa, I hope that this area will remain undisturbed. As for the rest, I wish to give it all to be forever a treasured place. This ground has the flowing current of a living dragon and a white elephant. Only level the top. Do not level the ground." Later, the monastery was constructed according to his words. The Master roamed within these boundaries, and stopped to rest at places with beautiful scenery.

The area has a strong dragon pulse. The mountain range has the appearance of a white elephant. This is an ideal place to build a Bodhimanda, a treasured place. "Level only the top. Do not level the ground." This meant that on areas of higher elevation, structures should be build lower; whereas areas on the lower side can have taller structures. But do not level the ground, for if you do you will ruin the fine conditions of wind and water and the land will lose its efficacious energies.

The Sixth Patriarch often roamed about the countryside and stopped to rest where the scenery was especially beautiful.

(To be continued ..)

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

慈航法師



Dharma Master Ci Hang

Excerpt from the *Hundred-day Chan Session*

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

再講一位也是近代的高僧，就是台灣的慈航法師。慈航法師在沒有出家以前，是做什麼的呢？是一個賭錢的人。他各處去賭博，賭錢的這些法寶是很精妙的，無論在什麼地方一賭，他一定贏的。爲什麼呢？他會用鬼，人人都鬼不過他，都沒有他這個鬼那麼厲害。以後他賭來賭去，覺得沒有什麼大意思，贏的錢再多，將來也一定要死的，他就對賭錢不感到興趣了，對生死的問題，就特別的注意了。怎麼樣子才能沒有煩惱？怎麼樣子才能沒有生死，得到真正的快樂呢？他這樣子想來想去。以後，就遇著善知識給他講說佛法，一聽講佛法，因爲他有一點小聰明，也就開一點小悟，就出家了，開了一個出家的悟。

出家了他就學習經典，越學習，他就越覺得有興趣。之後他就

I would like to speak of another High Sanghan of the present time. He is Dharma Master Ci Hang from Taiwan. Before Dharma Master Ci Hang left the home-life, what was his occupation? He was a gambler. He traveled around and gambled everywhere. His modus operandi in gambling was quite exquisite. Wherever he gambled, he was a sure winner. Why? He knew how to play ghostly tricks. People were no match for him; their tricks were not as proficient as his. Later, after gambling here and there many times, he felt that it was really meaningless. Even if he won more money, in the future, he would still die for sure. Afterward he lost interest in gambling and paid more attention to the matter of birth and death. How could one be without affliction? How could one be without birth and death and attain true happiness? He pondered about these issues constantly. Later on, he met a good and wise advisor who spoke the Buddhadharma to him. Once he heard the Buddhadharma, in addition to his bit of small intelligence, he had a small awakening and he left the home-life. He had awakened to leave the home-life.

After he left the home-life, he studied the sutras. The more he studied, the more he was drawn to it. Afterward, it dawned on him that

想佛是出生在印度,所說的佛法,這種事跡都在印度,於是他就發願到印度,親身參觀佛陀種種靈感的古蹟,去朝拜菩提樹,又到緬甸,朝拜緬甸的金塔,又到雪山去參觀。他回來以後,更加有信心,就開了智慧,也有了辯才,就常常講經說法。在佛教裡面所講的,有一點就是大公無私,大同的道理,講:「老吾老以及人之老,幼吾幼以及人之幼」我孝順我自己的父母,也要孝順世界人的父母;我慈愛我自己的子女,我也要慈愛世界人的子女,他就講了這種大同的道理。

孔子【禮運大同篇】講:「大道之行也,天下為公,故人不獨親其親」所以人不獨孝順自己的父母,也要孝順世界人的父母;「不獨子其子」不單獨疼愛自己的子女,也要疼愛世界人的子女;「使老有所終」,使老人能有終養;「壯有所用」,壯年的人能有所用,能去做工;「幼有所長」,幼年的人想法子來培植他,令他長大;「鰥、寡、孤獨、廢疾者,皆有所養」,老而無妻曰鰥,老年的人沒有太太,就叫鰥夫;老而無夫曰寡;老而無子曰獨,老而沒有兒子就叫獨;幼而無父曰孤,很小的小孩子沒有父母,就叫孤兒;「皆有所養」,都可以能有所養,他講的「大同」就是這個意思。

since the Buddha was born in India, the Buddhadharma he spoke of and the correlated events were all rooted in India. Therefore he resolved to travel to India to personally witness the Buddha's many inspirational ancient sites, and took a pilgrimage to visit the Bodhi Tree. He traveled to Myanmar to pay respect to the Golden Pagoda. He also visited the Snowy Mountain. After he returned from his journey, his faith increased. As a result, he increased in wisdom as well as attaining eloquence in speech. Thereafter, he constantly lectured on the sutras and spoke the Dharma. Among the topics he spoke about in Buddhism, there is one which addresses great public spirit and unselfishness, the principle of Great Unity, which states that "One should respect and provide for one's elders and to extend this deed to other's elders as well. One should nurture and care for one's children and to extend this deed to the children of others as well." Not only should I be filial to my parents, but also to the parents of other people in the world. Not only should I provide tender kindness and love to my own sons and daughters, but also to the sons and daughters of other people in the world. This is the way Dharma Master Ci Hang talked about the principle of the Great Unity.

In the "Chapter on Ritual Implementation of the Great Unity," Confucius stated, "*The practice of the Great Way is such that the spirit of public-mindedness runs universally.... Therefore, not only are people caring toward their own parents...*" Therefore, people are not only filial to their parents. They are also filial to all the parents in the world. "*Not only do people take care of their own children;*" not only do they love their own children, they also want to love all the other children in the world. "*So that the elderly can be provided for the rest of their lives;*" the elderly people will be looked after and cared for, for the rest of their lives. "*Those who are at their prime are capable to serve;*" people at their prime can be of service to others and have work to do. "*The young can grow;*" for those who are young, one will find ways to nourish them so they can continue to grow and mature. "*The widowers, widows, solitary persons, orphans, and those who are handicapped and sick, all will be cared for;*" it is said that "An old man without a wife is called a widower;" a married old man who had lost his wife is called a widower. "An old woman without a husband is called a widow;" a married old woman who had lost her husband is called a widow. "An old person without a child is called a solitary person;" an old person without a son is called a solitary person. "A young child without a father is called an orphan;" a very young child without a father and mother is called an orphan. "*All will be cared for;*" they all will be provided and cared for. This is the meaning of his lecture on the Great Unity.

台灣的蔣介石，和他這些幫兇，就發了脾氣，發什麼脾氣？說：「你這個出家人，是個共產黨，捉！捉！」就把他抓到監獄去了。放到監獄裡呢，一放就放了好幾年，慈航法師，這位肉身菩薩，就被蔣介石給關了，關起來好幾年，以後就有人把他保出來。保出來，他大約不敢再講「大同」了，就講一個「小同」。怎麼叫「小同」呢？在他的範圍裡頭和一些出家人講，有在家人他就不講了。

他很天真的，怎麼天真法呢？有很多人供養他蘋果汁，橘子汁，無論供養他什麼東西，他晚上睡一睡就跳起來了，說：「喂！喂！大家快起一起身，我這兒有東西吃」，就給大家叫起來了，有多少就給大家分一分，大家吃完了東西，又睡覺去了，就這麼樣子。在他的座下，有很多的小和尚，大約都貪著他有很多東西吃，所以就在他那兒住。

有一天他就告訴大家，說：「我將來要走的時候，你們把我這身臭皮囊放在兩個缸裡頭，底下一個，上頭一個，把我放到裡邊封上了，過了三年，你們把它打開，如果這身體壞了、爛了，就用火燒了它，算了！要沒有壞、沒有爛呢！你們就給我貼金，貼上金身做一個肉身，好像六祖大師、丹田祖師、慇山祖師，那種樣子。」第二天他告訴大家說：「我頭很暈、很昏」，沒有好久就往生了。他的徒弟出家人、在家人很多，就

Taiwan's Chiang Kai-Shek and his accomplices got angry. What were they angry about? They said: "This left-home person is a communist. Capture him! Capture him!" They threw him in prison for several years. Dharma Master Ci Hang, a flesh body Bodhisattva, was imprisoned by Chiang Kai-Shek. Several years later, someone bailed him out. Afterwards, he probably did not dare lecture on the 'Great Unity'. Instead, he lectured on the 'Small Unity'. What was this 'Small Unity'? He would only discuss the principles of the Great Unity within his small circle of left-home people. If there were laypeople around, he would not talk about it.

He was really naïve. In what way was he naïve? Many people made offerings of apple juice, and orange juice to him. Whatever offerings people made to him, at night, after he slept for a little while, he would jump up and said, "Hey! Hey! Everybody quickly get up. I have eatables here." Hence, he woke everybody up. Whatever he had, he would give a share to everyone. After they finished eating, they would go back to sleep again. He was like that. Under his supervision were many young monks. Perhaps they were all greedy for his ample supply of food, therefore they all lived in his place.

One day he addressed the assembly, saying: "In the future when I depart, you should put my stinky skin bag into two pots, one below, one above. Put my body inside the two pots and seal them up. After three years, open them. If my body has disintegrated and decayed, burn it. That's all. If it has not gone bad, you should gild it with gold and make me a golden body from a flesh body just like that of the Great Master the Sixth Patriarch, Patriarch Dan Tien, or Patriarch Han Shan." The following day he told the assembly, "I felt very dizzy and light-headed." Not too long afterwards, he went to rebirth. He had many left-home disciples and lay disciples. They followed his instructions and put him into two pots and

依照他的吩咐，把他裝到兩個缸裡，埋到地上。到三年的時候，他的徒弟也不敢開這個缸，打開了怎麼辦呢？會不會又從缸裡跑出來呢？那麼等了四年也沒開，五年的時候打開了，打開看見裡面的肉身還沒有爛，本來他很胖的、很肥的，但是這肉都貼到骨頭上，都乾了，沒有壞，身體還是在那裡坐著，還是有鬍子，有頭髮，於是就把他請出來了，就給他貼了金，這位就是現在台灣的肉身菩薩，慈航法師。

這一位法師，大約因為蔣介石把他放到監獄裡，所以他吃得很胖，也無憂無慮的，在監獄用功，用得很不錯，所以變成一個肉身菩薩，所以這位肉身菩薩，是蔣介石成就的。

學佛法的人，就要忍苦耐勞，來建立道場。所以現在多數是「勤勞功苦做，不怕工作多」，在做工的時候，也是一樣可以修行，怎麼修行呢？就是在做工的時候，你一心一意做工，不打妄想。不打妄想就是正念現前，這就是修行，尤其我們現在所做的，是來建立佛法的寶幢，就辛苦一點，佛菩薩一定是歡喜的。

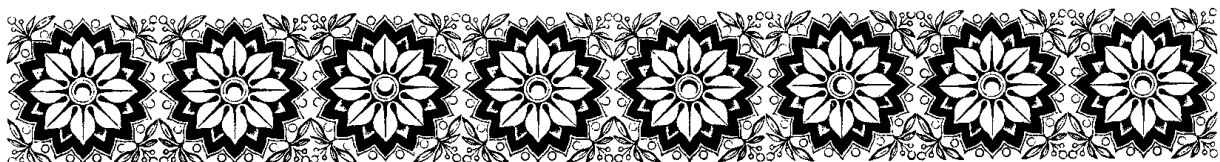
(慈航法師全文完)

buried them in the ground. In the third year, his disciples dared not open the pots. They wondered what would happen if they opened them. Is it possible that Dharma Master Ci Hang will come out from the pots? They waited four years without opening them. In the fifth year, they finally opened them. They saw that the flesh body had not decayed. Originally, Dharma Master Ci Hang was very chubby, very fat. Now the flesh was stuck to the bones and they were all dried up. They had not gone bad. His body was still in a sitting posture. He still had his beard and hair. Therefore, they respectfully took him out and gilded his body with gold. This is Taiwan's present day flesh body Bodhisattva, Dharma Master Ci Hang.

Since this Dharma Master was imprisoned by Chiang Kai-Shek for years, he may have gotten chubby while in jail because he was without worries and carefree. He did a good job applying his effort in cultivation while in jail. Hence, he became a flesh body Bodhisattva. Therefore, this flesh body Bodhisattva can be credited to Chiang Kai-Shek.

People who learn the Buddhadharmas should bear suffering and endure fatigue to establish the Way Place. Many are currently going through "the merit of diligence through bitter work, undaunted by too many tasks." When one is working, one can still cultivate all the same. How is this done? While you are working, do it wholeheartedly and single-mindedly, without striking up polluted thoughts. Without polluted thoughts, proper thoughts manifest. This is cultivation. We are now working on establishing a jeweled banner of the Buddhadharmas. You may get exhausted but carry on. It is certain that the Buddhas and the Bodhisattvas will be pleased.

(The End of the Article on Master Ci-Hang)



回頭是岸—皈依三寶

你皈依三寶了，還要自己努力向前。

A Turn of the Head Is the Other Shore - Taking Refuge with the Triple Jewel

After you have taken refuge with the Triple Jewel, you must still work hard to make progress

宣公上人一九九三年一月十七日開示於臺灣板橋臺北縣立體育館

A talk by Master Hua on January 17, 1993, at Taipei County Stadium in Banqiao, Taiwan

皈依，這是「苦海無邊，回頭是岸」的初步。可是這一初步，你們要向前勇猛精進，不要向後退轉，這才是成佛的一條道路。你若向後退轉，還會墮落三途，流浪八難。所以說：

師父領進門，修行在個人。
自己吃飯自己飽，
自己生死自己了。

不要說我皈依了，就倚賴著佛、倚賴著法、倚賴著僧。佛、法、僧，雖然有大威神力，可是他不能來幫助你修成佛果，不能幫助你了達一切佛法，也不能幫助你明白一切修行的道路。法賴僧傳，佛法流到世間。

那麼，雖然你皈依三寶了，還要自己努力向前，你要不殺生、不偷盜、不邪淫、不妄語、不飲酒，這才是真正受五戒了。你若是還殺生、還偷盜、還邪淫、還去打妄語騙人、還飲酒，這是受而沒有受。

你受戒不守戒，這是罪加三等的；因為你明知故犯，你知道這個事情不對了，你還去犯去，這就是

“The sea of suffering is endless, a turn of the head is the other shore.” Taking refuge is the first step. Immediately following the first step you must go forward vigorously. Do not turn around and retreat. That is the way to Buddhahood. If you turn around and retreat, you will still fall into the three paths of suffering and wander among the eight difficulties. Therefore, it is said,

*The Master brings you through the door.
But you yourself must cultivate.
You yourself have to eat to get full;
you must put an end to your own birth and death.*

Do not say, “I have taken refuge, so I can depend on the Buddha, the Dharma, and the Sangha.” Although the Buddha, the Dharma and the Sangha have awesome spiritual power, they cannot help you cultivate to realize Buddhahood. They cannot help you to fathom the Buddhadharma or help you to understand the path of cultivation. It is the Sangha which must propagate the Dharma and make it known in the world.

Although you have now taken refuge with the Triple Jewel, you still have to work hard in order to make progress. Do not kill, steal, engage in sexual misconduct, engage in false speech or take intoxicants. Then you have truly received the five precepts. If you continue to kill, steal, engage in sexual misconduct, speak falsely to cheat people, and take intoxicants, then you have taken the five precepts, but you have not really received them.

If you receive the precepts and fail to uphold them, your offenses are increased threefold, because you are fully aware that you are committing them. You know that it is wrong, and yet you do it. You are

犯戒。你犯戒就要墮落的。不是說我皈依三寶，受了五戒，我就有所仗恃了，我殺人不要緊、偷盜也不要緊、邪淫也不要緊、妄語也不要緊、飲酒也不要緊。

有的人心裏就不服，說：「在家人受五戒，犯戒這麼嚴重；那出家人不守戒律的，那又怎麼講呢？」我告訴你們，你要：

摩訶薩不管他，彌陀佛各顧各。

你終日管自己，行住不離家，總要迴光返照，要反求諸己，天天問問自己，是不是守戒了？是不是犯戒了？是不是皈依三寶，我就做一個真真實實的佛教徒，我是不是還去天主教、耶穌教、猶太教，或者回教，到其他的宗教去，或者學習外道法。方才沒說嗎？皈依之後，不要說活著，就算有人逼著我，要我死，說：「你信佛，我就把你殺了；你若不信佛，我就不殺你。」就這樣，也不信外道去。

所謂外道，就是自在天魔等。「等」，這就等於天上一切的魔，天魔外道。這個天魔他都有神通，都有本事，啊！他變化無窮的，神通妙用，他總是要顯神通的。佛教徒不顯神通，佛教徒若有神通，他也不會顯，也不會說。凡是說他有神通，又有天眼通、天耳通，這都是五十種陰魔，天魔外道的眷屬。

所以我們佛教徒要有擇法眼，不要貪便宜、貪相應，處處去

breaking the precepts, and eventually you will fall. You cannot say, “Oh, I’ve taken refuge with the Triple Jewel and received the five precepts, so I have protection. It doesn’t matter if I kill people, or steal things, or commit sexual misconduct. It’s all right for me to tell lies and take intoxicants.”

Someone is thinking, “When we laypeople take the five precepts and the retribution is so severe if we violate them, what about left-home people who violate their precepts? How do you explain that?” Let me tell you, you should have this attitude:

*Mahasattvas do not pay attention to others.
Amitabha Buddha looks after himself.*

You should watch over yourself all day long, being mindful in movement and stillness. Turn the light around, reflect within. Seek within yourself. Every day, ask yourself, “Am I upholding the precepts? Have I violated the precepts? After taking refuge with the Triple Jewel, have I been a true Buddhist disciple? Or have I gone over to Catholicism, Protestantism, Judaism, Islam, or other religions? Do I study the teachings of external paths?” Didn’t I just say that after you have taken refuge, you should think, “Even if someone said he would kill me if I believed in the Buddha, but would let me live if I didn’t, I still wouldn’t believe in external paths.”

External paths refer to the demons of the Heaven of Self-Mastery and to all the other demons from the heavens. The demons from the heavens all have spiritual penetrations and psychic powers. They can manifest endless transformations and they possess the wonderful use of spiritual penetrations. They are always showing off their spiritual penetrations. Buddhist disciples do not show off their spiritual penetrations. If they have them, they will not reveal them or talk about them. Anyone who claims to have spiritual penetrations, such as the penetrations of the heavenly eye and the heavenly ear, belongs to the retinue of the fifty skandha demons and the external paths of the demons from the heavens.

Buddhists disciples must have the Dharma-selecting Eye and not be greedy for easy rewards.

用貪心來求佛法。今天聽人家說顯宗好，我就學顯宗；明天又聽說密宗不錯，又去學密宗了。學了一輩子，可是沒有抱定宗旨、沒有專一、沒有純一，沒有守住這個「一」，所以這一輩子還是把光陰都空過了。

你們皈依之後，要不犯五戒，謹奉三皈，嚴持五戒。這五戒是成佛的一個基礎。在家人是五戒，出家人有二百五十條戒，那麼比丘尼就有三百四十八條戒，這個戒律是很繁的、很多的；可是你要真能守戒，什麼戒也不犯。根本戒是一個範圍人、規範人的一個規矩。你若儘量守規矩，不犯錯誤，這就是守戒；不然你受了戒也不守戒，那還是一個凡夫俗子。

佛、法、僧是公道的，是平等的，你公修公得，婆修婆得，你不修就不得。所以你們各位「將軍不下馬，要各自奔前程」。

看你們誰呀！先走到這個佛果去，先到極樂世界。那麼因為仗著五戒的功德，或者出家修道，往生了極樂世界。你不要到了極樂世界，就自己在那兒不管眾生了，還要回來度眾生。所以要發大菩提心，廣度一切眾生。

有的人就說：「現在我要度眾生！」你現在連自己還沒度好呢！所謂「泥菩薩過海」，你怎麼能度眾生呢？你把你自已先

If you are greedy in your quest for the Dharma, today you hear people say that the Manifest School (Xian Zong) is good, so you study it. Tomorrow you hear that the Secret School (Mi Zong) is not bad, so you study that. You study for your whole life, but because you have not adhered to your principles and concentrated on one thing, you have just wasted all that time.

Now that you have taken refuge, you should not break the five precepts. You should practice vigorously according to the Three Refuges and strictly uphold the five precepts. The five precepts are the basis for attaining Buddhahood. Lay-people have five precepts, and left-home people have two hundred and fifty precepts. Bhikshunis have three hundred and forty-eight precepts. Although these precepts are very detailed and very numerous, you have to truly uphold them without transgressing any of them. Basically, precepts are rules for restricting and regulating people's behavior. If you do your best to follow the rules and to avoid making mistakes, then you are upholding the precepts. On the other hand, if you receive the precepts but fail to keep them, you are still a common person.

The Buddha, the Dharma, and the Sangha are fair and equal. If men cultivate, they can have attainment. If women cultivate, they can also have attainment. If you don't cultivate, you won't have any attainment. Therefore, all of you should be "generals who do not dismount, but merely advance on the journey".

Let's see which of you walks all the way to Buddhahood and reaches the Land of Ultimate Bliss. By means of the merit of the five precepts, or by leaving the home-life and cultivating the Way, you can be reborn in the Land of Ultimate Bliss. When you reach the Land of Ultimate Bliss, don't just stay there and forget about living beings. You have to come back to save living beings. You should bring forth the Bodhi resolve to vastly save all living beings.

Some people say they want to save living beings now, but if you have not even saved yourself yet, you are like "a clay Bodhisattva crossing the ocean, having difficulty saving himself." How can

度好了，已經就夠了。你自己沒有度好，你想去度眾生，這叫捨本逐末，捨近求遠。你捨己田而耘人田，這是大錯而特錯。

所以大家要努力，不要倚賴著師父，說：「我師父又有什麼智慧。」可是師父有智慧，不能把智慧分給你一點；師父有什麼道，也要你自己來修行。你自己不修行，那就是佛現前，也不一定能幫助你。

you save other living beings? You should first save yourself. If you hope to save living beings before you have saved yourself, that is “renouncing the root to pursue the branch tips” and “overlooking the near to seek afar.” If you neglect your own field to help plow others’ fields, you are making a great mistake.

Therefore, everyone should work hard. Don't rely on your teacher and say, “My teacher has such and such wisdom.” Your teacher cannot give you even a little bit of his wisdom. Even if your teacher has attained the Way, you still have to cultivate. If you don't cultivate, then even if the Buddha appeared, it is not for sure you could be helped.

法界總會南加州分支道場金輪聖寺及長堤聖寺將籌備 上人南加州弘法三十週年紀念專輯，為求資料詳盡完備，恭請十方大德，上人皈依弟子，踴躍提供歷史，文稿，心得，照片，以期編輯工作真實無誤，盡善盡美。

三十週年紀念專輯編輯委員會

Gold Wheel Monastery and Long Beach Monastery, two branch temples of Dharma Realm Buddhist Association in Southern California, are preparing to publish a 30th Anniversary Book in commemoration of the Master's propagation of Buddhadharma in Southern California. To have a complete collection of resources, we sincerely invite all the great virtuous ones of the Ten Directions as well as all disciples of Venerable Master Hua to provide records of historical events that you know of, documentaries, reflections, thoughts and photographs so that this **Anniversary Book** will be as complete and accurate as possible.

From the Editorial Committee of the 30th Anniversary Book



2006年聖誕假期，偕同孩子們到東岸新澤西州探視同修。因業務上的往來，我們結識一位加拿大籍的友人。他總是熱情地邀請我們全家赴加拿大遊覽。藉此假期，我們一行五人，驅車北上至George Town拜訪這位友人及其家庭。值是暖冬之故，本擬一路白雪皚皚，誰知竟是深秋情境入於眼簾，一片肅殺氣象，頗令人失望。

到達George Town後，已是晚間九時。他們一家人專程來探望我們，也準備許多食物及飲料，更採購一些玩具給孩子們，可謂體貼入微。次日晚間，我們到對方家中歡聚，他們的殷勤與熱誠，令人感動不已。他們讚歎茹素的精神和東方文化。男主人Rob取出一本中國的圖冊，同修便一幅一幅地解釋，順便聊聊歷史及一些人文紀事，我則和女主人Lisa閒話家常，得知他們一直景仰和重視和平的文化，於是我便把隨身攜帶的一冊「萬佛城，萬佛成」轉贈於他們一家。當時Lisa非常歡喜地收下，Rob也珍而重之地收入書房。

令人愉快的東岸行結束後，生活歸於正常。三週後，Rob來洛

During Christmas vacation in 2006, I took my children to the East Coast to visit with my husband in New Jersey. We had become acquainted with a Canadian friend named Rob. through a business relationship. He has always been very enthusiastic in inviting our family to visit Canada. The five of us saw this vacation as an opportune time to visit. As we drove to Georgetown, Canada, we anticipated seeing a beautiful blanket of snow along the way. However, we were disappointed. It was a warm winter, and what we saw were melancholy scenes of deep autumn.

When we arrived in Georgetown, it was already nine o'clock at night. Rob and his whole family made a special trip to meet us. They brought lots of food and drink, as well as some toys for our children. They were truly very thoughtful. The next evening, we visited them at their house for another get-together. Their warm and sincere reception touched us very deeply. They admired the spirit of vegetarianism; they also praised oriental culture. Rob, the man of the house, took out a volume showing a Chinese Art collection. My husband explained picture after picture to him, and chatted about the historical events and people involved. Lisa, the lady of the house and I chitchatted about family affairs. I learned that they adore cultures that promote peace and harmony. At that moment, I passed on to them the book "City of Ten Thousand Buddhas, Ten Thousand Buddhas Accomplished" which I brought as a gift for their family. Lisa accepted it very happily; Rob carefully brought it into his study.

After the East Coast trip, we returned to our ordinary way of life. Three weeks later, Rob came to Los Angeles for business reasons. He specifically asked if he could come to our house

杉磯出差，指名要到寒舍用齋，說是有益健康，那是週二的晚上，孩子們已殷殷期盼Uncle Rob的到訪。我問孩子們要以什麼寶貝贈與Uncle，以回報寒假時所接受的熱情招待？小傢伙們回房搜羅，然後搬出Spider Thread, Human Roots for Young Readers及弟子規。這是我第一次覺得這群小麻煩還頗有可取之處。平時那些玩具、故事書、DVD等等物事，都已成了無用之物。原來在他們幼小的心靈中，真正的寶貝是形而上的。

賓主盡歡，我們接著泡起老人茶，順便聊聊業務事宜。承森不甘寂寞，從樓上搬台音響下來飯廳，邀約Uncle Rob一齊來聽聽弟子規的含義。Rob大喜，便和他一同朗誦。承森不怕害羞，把他所記得的部份大聲朗讀出來，逗得客人開心不已。然後Rob問我：「這是你們這三個孩子要和我一家人分享的寶貝嗎？」不待我回答，小傢伙已代我答是了。然後Rob翻了書本讀了一段後，歡喜地闔上書本並告訴我：「我就是欣賞中國文化的精髓。」他把書和CD帶回加拿大，準備和他那四位子女分享研究。

孩子們天真的舉動，大概是出於天性。如此不假修飾的行為，真心感動了外籍人士。我想這是他們這些年受到正法的薰陶所顯出的真誠。我很感動，也感到驕傲。希望他們永保此赤子之心，利人也利己。

for a healthy vegetarian meal. It was a Tuesday evening. Our children were looking forward to Uncle Rob's visit. I asked my children what they planned to give Uncle Rob in gratitude for his hospitality when we visited them last winter. The kids went to their room to search. They brought out several books -- "Spider Thread," "Human Roots for Young Readers," and "Rules for Being a Student." I was pleasantly surprised. This was the first time I had seen their inherent goodness in action after all the minor trouble they create. At this point, it seemed like all the toys, storybooks and DVDs that they usually played with became irrelevant. In their young minds, they treasured the invisible gem of spirituality and ethics more than anything else.

Everyone had an enjoyable evening. After dinner, we had tea. We talked about some business matters. My son, Ryan, cannot stand to be all by himself. He carried an audio player from upstairs down to the dining room, and invited "Uncle Rob" to listen to the "Rules of Being a Student." Rob was overjoyed. He even joined in the recitation. Ryan was not shy at all. He recited out loud everything he could remember. Rob was elated. He asked me, "Are these the treasures your children wanted to share with my family?" All three little ones answered "Yes," before I could say anything. Then, Rob opened the book and read a paragraph. He then happily closed the book and told me, "I really admire the spirit of Chinese culture." He took the books and the CD to Canada to share with his four children.

The innocent actions of my children may have come from their nature. Such pure behavior truly touched our Canadian friend. I think their innocent, sincere act resulted from years of exposure to the proper dharma. I was very touched and very proud as well. I hope they can keep this kind of innocent mind forever. This is something that would benefit both themselves and others.

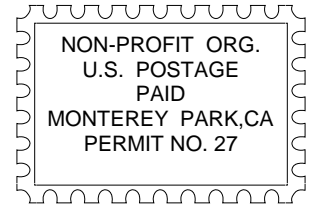
2007年5月法會時間表 Schedule of Events – May of 2007

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
		1◎ 十五 常智大師 出家日 Great Master Chang Jr's Leaving Home Day	2◎ 十六 準提菩薩聖誕 Cundi Bodhisattva's Birthday 宣公上人誕辰 Venerable Master Hua's Birthday	3◎ 十七 常仁大師誕辰 Great Master Chang Ren's Birthday	4◎	5
6 誦普門品 Recitation of Universal Door Chapter 8:00 am-9:00 am 慶祝懷少節 Cherishing the Youth Day 9:00 am- 2:00 pm	7◎	8◎	9◎	10◎	11◎	12
13 藥師懺 Medicine Master Repentance 8:00 am—3:00 pm	14◎	15◎	16◎	17◎ 四月初一	18◎	19
20 初四 文殊菩薩聖誕 Manjushri Bodhisattva's Birthday (Actual Day) 慶祝浴佛節 Celebration of Shakyamuni Buddha's Birthday 8:00 am - 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	21◎	22◎	23◎	24◎ 初八 釋迦牟尼佛 聖誕 Shakyamuni Buddha's Birthday (Actual Day)	25◎	26 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua
27 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	28◎	29◎	30◎	31◎ 四月十五		



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金輪聖寺



2007年6月法會時間表 Schedule of Events – June of 2007

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大懺悔 Great Compassion Repentance 12:30 pm  6/22 巴士上萬佛城 參加 上人涅槃十二週年法會 Bus to CTTB to Attend Ceremony to Commemorate Twelfth Anniversary of Venerable Master Hua's Nirvana					1◎	2
3 華嚴法會, 及唱誦華嚴字母 Avatamsaka Dharma Assembly and Chanting of Avatamsaka syllabication 8:00 am - 3:00 pm	4◎	5◎	6◎	7◎	8◎	9
10 華嚴法會, 及唱誦華嚴字母 Avatamsaka Dharma Assembly and Chanting of Avatamsaka syllabication 8:00 am - 3:00 pm	11◎	12◎	13◎ 廿八 藥王菩薩聖誕 Medicine King Bodhisattva's Birthday (Actual Day)	14◎	15◎ 五月初一	16
17 華嚴法會圓滿, 紀念宣公上人涅槃 傳供法會 Completion of Avatamsaka Dharma Assembly; Dharma Assembly com- memorating Venerable Master Hua's Nirvana (Special Passing of Offerings) 8:00 am - 3:00 pm	18◎	19◎	20◎	21◎	22◎ 巴士上萬佛城 參加 上人涅槃十二週年法會 請向金輪寺報名 Bus to CTTB to Attend Ceremony to Commemorate Twelfth Anniversary of Venerable Master Hua's Nirvana Please call GWM to register	23
24 初十 本日無法會 金輪寺四眾弟子回聖城 參加 上人涅槃十二週年法會 The temple is closed today. All fourfold disciples from Gold Wheel Monastery are going to CTTB for the Twelfth Anniversary of Venerable Master Hua's Nirvana	25◎	26◎	27◎ 十三 伽藍菩薩聖誕 Chye Lan Bodhisattva's Birthday (Actual Day)	28◎	29 ◎ 五月十五	30