



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

須彌推倒障礙除 性海澄清波浪無

徹悟本來無面目 般若常明萬法如

Verse on *Keys to Chan Meditation*

Composed by the Venerable Master Hsuan Hua:

Fourteen days of Chan have now ended.
Not yet recognizing one's original face,
Diligently persevere with vigor.

Not dwelling, without thoughts, achieve non-birth.

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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

(接上期)

遂成蘭若十三所。今日花果院。隸籍寺門。其寶林道場。亦先是西國智藥三藏。自南海經曹溪口。掬水而飲。香美。異之。謂其徒曰。此水與西天之水無別。溪源上必有勝地。堪為蘭若。隨流至源上。四顧山水回環。峰巒奇秀。歎曰。宛如西天寶林山也。

為什麼圍繞南華寺的地區叫寶林呢？寶林意即無上法寶在此演化，而依法修行的人如林木那麼多。印度智藥大師在曹溪掬溪水飲時，覺其甘美和印度某處一樣，他知道泉源上面必有勝地，可以建廟。在黃昏時抵達寶林山，環顧四周，山清水秀，乃讚歎說：「這山真像天竺寶林山，應為它取名叫寶林道場！」智藥三藏並非單獨一人，很多徒弟跟著他一起。他乃對他們說：「此泉源處為一勝地，可以建立廟宇。」廟宇叫蘭若是梵文，意為寂靜處，是修行之清淨地。此地清澈碧綠的山水環繞，風景秀麗，為修行之勝地。

(Continued from issue #193)

Accordingly, thirteen Aranyas were erected, among them the present Hua Guo Hall. The site of the Bao Lin Bodhimanda was decided upon long ago by Indian Tripitaka Master Jnanabhaishajya, who, during his journey from Nan Hai, passed by Tsao Spring, where he cupped up the water with his hands and found it to be delicious. Surprised, he told his disciples. "This water is not different from that in India. Its source would surely be an excellent site on which to build a monastery." He followed the water and looked in the four directions. The mountains and waters encircled one another and the peaks were impressive. He sighed and said. "This is just like Bao Lin Mountain (Jeweled Forest Mountain) in India."

Why is it that the area around Nan Hua Monastery is called Bao Lin? Bao Lin means "jeweled forest." It signifies that unsurpassed dharma treasure manifest in this area, and that the number of people who practice cultivating the Way in accordance with the dharma is countless as the number of trees in the forest. When the Venerable Jnanabhaishajya drank the Ts'ao Spring water, its taste was identical to that of the water in a certain place in India. He knew that the source of the spring was indeed an efficacious spot on which to build a temple. At dusk, he reached the site of Nan Hua Monastery. Gazing up at the mountain, he said, "This mountain looks just like Jeweled Forest Mountain in India. We shall call this 'Jeweled Forest Bodhimanda.'" Master Jnanabhaishajya was not alone; many of his disciples were traveling with him. He said to them, "The source of this stream is certainly a good site for building a temple." Monastic buildings are called Aranyas, a Sanskrit word meaning, "silent place." They are pure, quiet places for cultivation. The clear blue waters reflected the bright shining mountain peaks. The area was particularly beautiful. It is an auspicious place for cultivation.

乃謂曹侯村居民曰。可於此山建一梵刹。一百七十年後。當有無上法寶。於此演化。得道者如林。宜號寶林。時韶州牧侯敬中。以其言具表聞奏。上可其請。賜額為寶林。遂成梵宮。蓋始於梁天監三年也。

這村叫曹侯，是三國時代曹操的後裔。智藥大師預言一百七十年之後，「無上法寶」即是六祖，在寶林駐錫及教化眾生。出家僧眾及在家人在此地開悟者，其數如林木那麼多，所以此地名叫「寶林」。這個時候，韶州長官侯敬中，將智藥大師的預言奏明於朝廷，梁武帝乃賜額為寶林，於天監三年（公元五〇四年）建築此廟，即今南華寺。

寺殿前有潭一所。龍常出沒其間。觸撓林木。一日。現形甚巨。波浪洶湧。雲霧陰翳。徒眾皆懼。師叱之曰。你只能現大身。不能現小身。若為神龍。當能變化。以小現大。以大現小也。

這龍身巨大，故只見其身而不能見潭，牠在水面飛舞，到處弄得波浪激濺，把波浪翻高有十呎、二十呎，甚至三十呎那麼高，很是洋洋得意，自以為是。徒眾們皆恐懼，說：「真不可思議，這龍真想要傷害我們！」六祖叱罵這龍說：「若你真有神通，就能自有變無，自無變有，你應該可遂心如意，從大身化為小身，從小身化為大身，無所障礙。」

He said to the villagers of Tsao Hou, "A pure dwelling may be built here. After one hundred and seventy years, the Unsurpassed Dharma Jewel will teach here. Those who attain the Way in this place will be as numerous as the trees of this forest. It should, therefore, be called 'Bao Lin.'" At that time Magistrate Hou Ching Chung of Shao Jou reported these words to the Emperor who assented and conferred upon it the name 'Bao Lin Bodhimanda.' The construction of the pure halls began in the third year of the Tien Jien reign of the Liang dynasty (A.D. 504).

The village was called Tsao Hou (descendants of Tsao) because its inhabitants were descendants of General Tsao Tsao of the Period of the Three Kingdoms. One hundred and seventy years after Master Jnanabhaishajya's prediction, the Unsurpassed Dharma Jewel -- the Sixth Patriarch, taught and transformed living beings at Bao Lin. The number of left-home people and lay people who attained enlightenment at this place was numerous as the trees in the forest. Hence, this place is called "Jeweled Forest."

In front of the hall was a pond in which a dragon often swam, bumping and scraping the trees of the forest. One day he appeared, larger than ever, covering the area with a thick mist. The disciples were afraid. The Patriarch scolded him, saying, "Hah! You can only make yourself appear in a large body, not in a small one. If you were a divine dragon, you could transform from small to big and also from big to small."

The dragon was so big that it entirely filled the pond. You could only see the dragon; you couldn't see the pond at all. He danced on top of the water, splashing it everywhere in waves which were ten feet, twenty feet, and even thirty feet high. He was showing off. "Incredible!" said the disciples. "This dragon certainly intends to harm us." The Sixth Patriarch scolded the dragon, "If you really had spiritual powers, you could transform nothing into something, and something into nothing; you could transform as you wish, whether from big to small, or from small to big."

其龍忽沒。俄頃復現小身。躍出潭面。師展鉢試之。曰。你且不敢入老僧鉢盂裡。龍乃游揚至前。師以鉢舀之。龍不能動。師持鉢歸堂上。與龍說法。

當六祖以激將法使龍化小身後，忽地龍不見了，但頃刻間一條小龍跳躍飛舞著於水面出現。六祖見說：「你現在化為小身了，但你不敢跳進我的鉢裡來。」

這龍在水裡游來游去，游到六祖面前。六祖不等牠跳到鉢裡，馬上就把牠從水裡搯出。在東北我的家鄉，未有人住之前，可以「棒打獐子瓢搯魚，野雞落在飯鍋裡。」當時東北的物質是那麼豐富的。

龍遂蛻骨而去。其骨長可七寸。首尾角足皆具。留傳寺門。師後以土石埋其潭。今殿前右側。有鐵塔處是也。

六祖大師持盛龍的鉢，返回法堂，為龍說法。龍聞法往生，脫骨而去。留下遺骨，長有七寸。頭尾角足皆具足，留傳寺門，大師將此潭填平，在大殿的右邊，尚有鐵塔，那就是潭的所在處。

在法海禪師的序文裡，說潭在左側，實際上它是在右側。在六祖壇經註裡，丁福保他沒有到過南華寺，當然不知潭的方位了。按照六祖在殿裡坐的位置而定，潭是在右側的。

(下期待續)

The dragon suddenly disappeared, returning an instant later in a small body, skipping about on the surface of the pond. The Master held out his bowl and teased him, saying, "You don't dare climb into the old Bhikshu's bowl." At that moment the dragon swam in front of the Master, who scooped him out of the water with his bowl. The dragon couldn't move. Holding the bowl, the Master returned to the hall and explained the Dharma to the dragon.

When the dragon heard the Sixth Patriarch dare him to manifest a small body, he disappeared. Strange? Think about it. Suddenly he wasn't there. Then, a little dragon appeared, dancing on top of the water. The Great Master said, "You have a little body now, but you wouldn't dare get into my bowl, would you? You wouldn't dare. Dragon! You wouldn't dare!"

The dragon flew across the water and swam up before the Patriarch. The Patriarch didn't wait for the dragon to jump into his bowl, but reached right down and scooped him out of the water. In Manchuria, where I am from, there is a saying, "Before there were people residing in Manchuria, you could scoop up the fish with a bucket and chickens fell into the cooking pot." This illustrated how bountiful Manchuria used to be. Catching the dragon was as easy as scooping up fish in Manchuria.

The dragon then shed his skin and left. His bones, only seven inches long and complete with head, tail, horns, and claws, were preserved in the temple. Later the Master filled in the pond with earth and stones. Now, in that place, in the front of the hall, on the right side, is an iron stupa.

Dharma Master Fa Hai's introduction says that the pond was on the left side of the hall, but it was actually on the right. One commentator, Ting Fu Bao, had never been there and consequently did not realize that the direction of the pond should have been determined from the Patriarch's position when sitting in the hall, that is, on the right side.

(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

僧濟法師



Dharma Master Seng Ji

Excerpt from the *Hundred-day Chan Session*

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

今天我再向各位來介紹一位高僧，這位高僧是晉朝時代的人，住在廬山，他的師父就是慧遠大師，這位高僧的名字就叫僧濟。他的俗家姓什麼？沒有人知道，他是什麼地方的人？也沒有人知道。他跟著慧遠大師出家，學習佛教的經典和世間的文字，在三十歲的時候，他就開始講經。在佛教裡邊，你必須要明白幾部經典，會講幾部經典，或者是會講金剛經，或者會講楞嚴經，或者會講彌陀經，或者會講心經，總而言之，你應該會講經，不是要做啞羊僧，啞羊僧就是不會說話。人家問你一個什麼問題，「哦！你問他啦！」他自己根本不懂的，好像我們以前到過紅木城，我聽說有人問經上的問題，有人就說：「他們是研究經典的，你要問他們呀！我不知道呀！」他本來想說不知道，但是

Today I will introduce yet another high sanghan to all of you. This high sanghan lived in Mt. Lu during the Jin dynasty. His teacher was Great Master Huei Yuan. This high sanghan's name was Seng Ji. No one knew what his lay last name was or which town he was born in. He followed Great Master Huei Yuan to leave the home-life, and studied both the Buddhist sutras and the worldly classics. When he was thirty years old, he started to lecture on the sutras.

In Buddhism, it is necessary that you fully understand several sutras and know how to lecture them. Perhaps you know how to lecture on the Vajra Sutra, or the Shurangama Sutra, or the Amitabha Sutra, or the Heart Sutra. In general, you should know how to lecture on the sutras. Do not be like the "mute goat sanghan" who didn't know how to talk. If people asked him a question, he would say, "Oh, you should ask so and so!" because basically he did not know. It is like the time when we were in Redwood City. I heard that someone asked him a question in regard to a sutra. He replied, "They study the sutras, you should ask them instead! I have no clue!" Originally he wanted to say he did not know, but then he felt he would lose face

他又覺得,說不知道,沒有面子,所以就說要問他們,這叫啞羊僧。啞羊僧,好像那個羊,連羊叫它都不會叫,羊會「咩!咩!」它連「咩!咩!」都不會,這叫啞羊僧。你必須要通達佛法,明白經典的道理,你要不明白經典的道理,那你學一個什麼佛法?你是一個佛教徒,佛所說的經典你都不懂,你叫一個什麼佛教徒?

所以這一位法師他在三十歲的時候,就開始講經了。他講經是與眾不同的,怎麼不同呢?第一,他的聲音宏亮,講的聲音清清楚楚的,無論什麼人聽見他這種聲音,一定就深入經藏、智慧如海。第二,他講的道理明白,無論講什麼經,分析得非常的清楚,不是像一般的講的似是而非,自己還沒明白,到那個時候馬馬虎虎就過去了,他不是這樣的,他分析的清清楚楚的。第三,他講經是會發人之所未發,其他人沒有講出來的道理,他會講出來,他有其他很多的長處,一言難盡說也說不完,所以慧遠法師常常對他講,說:「與我弘揚佛法者,其為汝乎!」說和我在一起共同來宣揚佛法,教化眾生的就是你呀!那麼慧遠大師說這話,不是隨便說的,因為他對他的這位徒弟,是特別的愛護,所以才說出這樣子的話。

這位法師非常聰明,可是壽命不太長,他在廬山住,過了一個時期,就有病了。他從來沒有

by saying so. Therefore, he told the questioner to ask others instead. This is called a “mute goat sanghan.” Even a goat can make a sound “maa! maa!” But this person couldn’t even do that. That is what is called a “mute goat sanghan.”

You have to penetrate the Buddhadharma and understand the principles of the sutras. If you don’t understand the meanings of the sutras, what kind of Buddhadharma are you studying? You are a Buddhist disciple. If you don’t understand the sutras spoken by the Buddha, what kind of Buddhist disciple can you call yourself?

When this dharma master was 30 years old, he started to lecture on the sutras. The way he lectured on the sutras was quite out of the ordinary. How was it different? First, his voice was resonant and clear. It was certain that whoever heard his voice would “deeply enter the Sutra Treasury and have wisdom like the sea.” Secondly, he would expound the principles thoroughly. No matter what sutra he was lecturing, his analysis was utterly clear and concise, unlike most common people who speak in a plausible manner, as if what they say is correct but actually, it is not. Since they themselves lack reasoning, when they lecture, they tend to go through it in a perfunctory manner. The dharma master was not like these people. His analysis was very clear and concise. Thirdly, when he lectured on the sutras, he would bring up principles that others had not thought of yet. He would speak of principles that others had not discussed.

The master had many other talents. It is hard to speak of all of them in just a few words and there is no end to describing them. Therefore Dharma Master Huei Yuan always said to him, “He who can propagate the Buddhadharma with me is none other but you!” He was saying “The person who will stay with me in order to propagate the Buddhadharma together, to teach and transform living beings is just you!” When Great Master Huei Yuan spoke, he would never do it casually. Therefore, he spoke these words out of his special thoughts for and attention to this disciple.

This dharma master was very intelligent. However he did not live a very long life. After living on Mt Lu for a period of time, he fell ill. He was never

生過病，現在一生病就不好了。慧遠大師就給他一支蠟燭，叫他拿著這支蠟燭好不要睡覺，念南無阿彌陀佛，求生西方極樂世界。他就拿著這支蠟燭來念佛，侍候他的人也來幫他念佛，念來念去的時間久了，他就有點疲倦了，他就把蠟燭交給來侍候他的僧人，他自己就睡著了。睡著了就做了一個夢，在夢中他見著無量壽佛，也就是南無阿彌陀佛，手拿著金蓮華台來迎接他，他自己手裡也拿著一支蠟燭，就隨著阿彌陀佛到十方世界，各處去頂禮十方諸佛。做完了這個夢，他忽然間就醒了，夢醒了，他就告訴侍候他的這些人，說：「我方才在夢中，見著阿彌陀佛，帶著我到十方世界去禮敬諸佛，大約我這個病不會好了，一定快往生啦！」就這樣，他就拼命的念南無阿彌陀佛，念念南無阿彌陀佛，他眼睛就向虛空這麼看，就好像他見著什麼境界似的。

以後自己就覺得，人生四大本來沒有病，身體本來沒有什麼痛苦，所謂有病，還是有執著，於是他就身心放下一心念佛。念佛又念了幾天，有一天他自己就想起身，穿上鞋，想站起來，合掌向西念佛，就在站著念佛的時候，他就往生了，就這麼站著，面向西方就往生了，所以這是一位站著往生的高僧。誰說誰有道德，你也看不見；誰說誰有修行，你也看不見，在這個事實上，是會表現出來的。

(僧濟法師全文完)

sick before, but now he came down with a grave illness. Great Master Huei Yuan then gave him a candlestick. He asked him to hold on to it, not to fall asleep, and to recite Amitabha's name to seek rebirth in the Western Land of Ultimate Bliss. The Master did what he was told and held the candle while reciting the Buddha's name. Even his attendant came to his aid and recited the Buddha's name along with him. After reciting for a long time, he was a bit tired. At that time, he gave the candle to the monk who was his attendant and fell asleep. During his sleep he had a dream. In his dream he saw the Immeasurable Lifespan Buddha (who is just Amitabha Buddha) hold up a platform shaped like a golden lotus to welcome him. The Master was holding a candle in his dream and he followed Amitabha Buddha to the worlds of the ten directions and bowed to the Buddhas of the ten directions. After he had this dream, suddenly he woke up. The Master then told his attendants, "Just now I had a dream and saw Amitabha Buddha. He brought me to the worlds of the ten directions to bow to all the Buddhas. It is likely that I will not get well. Surely I will seek rebirth soon." Afterwards, the Master diligently recited Namó Amitabha Buddha's name.

As he kept on reciting the Buddha's name, his eyes looked up into empty space as though seeing a vision. After this, he had the thought that the four elements of the body originally have no sickness. The body originally has no suffering. To say that one is ill is also an attachment. Then he put down his body and mind and single-mindedly recited the Buddha's name. He continued his recitation for a few days. One day, he got up and put on his shoes. Placing his palms together, he faced west and recited the Buddha's name. While he was still standing and reciting the Buddha's name, the Master went to rebirth. Therefore, this was a high sanghan who went rebirth in a standing posture. Whoever says "So and so has Way virtue," you won't see it. Whoever says "So and so has cultivation," you too won't see it. However, in this actual incident, it was manifested.

(The End of the Article on Master Seng Ji)

真正的科學就是佛教

戒、定、慧，這是科學，哲學的一個根本

True Science Is Just Buddhism

Precepts, Concentration, and Wisdom are the Fundamentals of Science and Philosophy.

宣公上人一九九三年一月十日開示於臺北工業技術學院

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

各位善知識：我也沒有讀過科學，也沒有讀過哲學，所以對於這個 Science(科學)、philosophy(哲學)，都是一個門外漢。今天你們各位要求講這個題目，這真是強人所難。雖然如此，我略說幾句，是不科、也不學、也不哲的話。

什麼叫科學？什麼叫哲學？這兩個名詞都很抽象的，爲什麼呢？科學，是屬於慧性，哲學是屬於理性。這慧性和理性沒有一個進步，也沒有一個退步，它都是宛然存在的，在聖不增，在凡不減。

什麼叫慧學？慧學就是「戒定慧」這個「慧」。你想要有真正的智慧，首先必須要有定力，才能分辨是法、非法，善法和不善法；你想要有定力，先要持戒。持什麼戒呢？這個戒，就是止惡防非的，我們「諸惡不作，眾善奉行，自淨其意，是諸佛教。」這屬於慧性。說「諸惡不作」，誰都知道，哪有什麼慧性？「眾善奉行」，也誰都知道，怎麼又能講得上慧性呢？你若能「諸惡

All Good and Wise Advisors; since I never studied science or philosophy, I am an outsider to these subjects. You are really giving me a difficult task by asking me to speak about these matters. Nevertheless, I will say a few unscientific and unphilosophical words.

What is science? What is philosophy? These two terms are very abstract. Science deals with wisdom, and philosophy deals with reason. As for wisdom and reason, there is no progress and no retreat in them. They exist in completion, with neither more in sages, nor less in ordinary people.

What is the study of wisdom? It refers to the wisdom in the threefold study of precepts, concentration, and wisdom. If you want to have real wisdom, you must first have concentration. With concentration you can distinguish true dharmas from false dharmas and good dharmas from bad dharmas. To obtain concentration, you must first observe the precepts. What are the precepts? The precepts guard against wrongdoing. We should follow the saying:

Do no evil, practice all good, and purify your own mind.

That is the teaching of the Buddhas.

This is considered wisdom. You say, "Everyone understands the principle of doing no evil. How can that be wisdom?" "Anyone can understand the principle of practicing only good. How is that wisdom?" If you can do no evil, then you have the power of the precepts. If you practice only good, then you have the

不作」，就是個戒力；你若「眾善奉行」，就是個慧力。你有戒力了，中間產生一種定力；定力可以支配這個慧力，這個慧性，智慧之性。

談起這個科學，我是門外漢，可是我說幾句行家話。科學，是無窮無盡的。五百年以前，人家就懂得科學。在中國來說，三千年以前，已經有人懂得科學。軒轅黃帝發明指南車，這是在四、五千年以前就發明了；直至今日，東、西方還是根據指南針來判定方向，這都是一種科學的產品。中國的科學，在周朝以前，很早已經有火炮、火藥；可是那時候，不用它來打仗、作戰，用它來鳴炮舉聲，這表示事情的隆重。那時候中國就有科學的發展，乃至於墨子那時候，就發明飛機，但它的名詞不叫飛機，叫飛雁。

可是中國人做事，好讀書不求甚解，發明了一種東西，他不向深了去研究，所以日久又都忘了，這在歷史上可考據的。漢朝諸葛亮造「木牛流馬」，也不吃草，也不吃料，也不睡覺，就能運輸糧草給軍人用。到現在嘛，把這個方法也都失去了。這都是屬於科學。

這科學，五百年以前的科學研究，說科學是這個樣子；等到五百年以後，又變了樣子，以前所發明的又都沒有用了，所以這個道理是無窮無盡的。說科學有

power of wisdom. Once you have the power of precepts, the power of samadhi arises. The power of concentration can regulate the power of wisdom and the nature of wisdom.

I am an outsider to science, but I will say a few “professional” words. Science is limitless and inexhaustible. Five hundred years ago, people already understood science. Over three thousand years ago, there were already people in China who understood science. Xuan Yan, the Yellow Emperor, invented the compass four or five thousand years ago, and it is still being used today to tell directions in both the East and West. Such things are the products of science. Very early on in Chinese science, before the Zhou Dynasty, they had cannons and gunpowder, but they didn't use them in warfare. They would just set off the cannons a few times to celebrate important occasions. Science was already developing in China then, and by the time of Mocius (Mo Zi, c. 470 BC - c. 390 BC), the plane was already invented. Instead of calling it a plane (“flying machine” in Chinese), they called it a “flying goose.”

Although the Chinese people like to study, they do not try to deepen their understanding. They invent something, but do not investigate it deeply, so after a long time, it is forgotten. There is historical evidence for this. During the Minor Han Dynasty of the Three Kingdoms Period (221 to 265 AD), Zhuge Liang (a brilliant military strategist) built wooden horses and oxen that could transport food and supplies for the army without needing to eat hay or grain or to sleep. Although that technology has now been lost, it was also a scientific development.

In speaking of science, we must realize that the scientific research of five hundred years ago defined science a certain way, but that definition has changed after five hundred years. What was considered a scientific invention in the past is no longer used now. So the principles of science are endless

進步，它不是進步的時候，人才知道；就不進步的時候，它也存在的，就是因為我們人智慧、智力達不到這種境界，所以不知道這科學。

電腦，這也屬於一種科學的結晶，可是我們人現在迷到電腦上了，用電腦來賺錢。若懂得電腦了，就能賺不少錢；不懂得電腦，就要失業了。我在十多年以前就對人講過，我說這個電腦不如神腦。神腦不是用電來支配，是用自己的智慧來駕御它。

你有智慧了，什麼問題都迎刃而解，能當機立斷；沒有智慧，愚癡的人，學的東西不會很圓滿。所以這個神腦，我們每一個人都有，不用錢去買，你把神腦若會用了，那又超過那個電腦了。可是現在一般人研究的科學，也不知道有個神腦。這個神腦是自性具足的，不需要到外邊找。

這個哲學也是一種理性，講這個道理，合乎邏輯、不合乎邏輯？這兩種的學問，有的研究來、研究去，愈研究愈迷糊，研究到老死，也沒研究出個所以然；等到再世為人，把所研究的又都忘了，又是要從頭練過。所以說科學、哲學它是宛然存在的，並沒有什麼進步和退步。退步、進步，這都是我們人心在那兒分別。我在各位科學家面前講的話，你們聽得出一定是個外行所講的。

and inexhaustible, and when we say there is progress, it does not mean that we have invented something new. Even when there is no progress, the principles are always there. It is just that our wisdom and intelligence may not have reached that kind of state, and so we are unaware of that kind of science.

Computers are also a result of science, but nowadays everyone is infatuated with computers, and many are using them to make money. If you understand computers, you can make a lot of money, but if you don't, you might lose your job. Over ten years ago, I said that the computer ("electronic brain" in Chinese) cannot beat the "spiritual brain" which runs not on electricity, but on our own wisdom.

If you have wisdom, then you can resolve any problem right away. Fools who lack wisdom cannot learn anything well. Each one of us has a spiritual brain. We don't need to go out and buy one. If we know how to use our spiritual brain, then it can surpass the electronic brain—the computer. However, those who study science today don't know about the spiritual brain, which is inherent in their own nature and need not be sought outside.

Philosophy deals with reason, with the study of what is logical and what is not. The more people study this kind of knowledge, the more muddled they become, until they grow old and die without having reached any conclusion in their studies. When they are reborn as people in their next life, they will have forgotten everything they studied previously and will have to start all over again. Science and philosophy exist by themselves, and there is no such thing as their progress or decline. Progress and decline are just discriminations that we make. As all of you scientists can tell, I am just speaking the words of an outsider.

真正科學是什麼呢？不爭是科學，不貪是科學，無所求是科學，不自私那是真科學，不自利那也是真正哲學，再不打妄語。若有這六種毛病，不管研究什麼，研究來，研究去，都是在皮毛上打轉轉，愈研究愈迷惑，沒有一個頭緒，所謂循環無端，無窮無盡的。那麼與其無窮無盡，我們何不返本還源，把我們這個神腦修理好了。這時候，不動而知天下，無所不知，無所不明，這所謂「而一旦豁然貫通焉，則眾物之表裡精粗無不到，而吾心之全體大用，無不明矣！」你真能修習定力、修習戒力、修習慧力，戒、定、慧，這是科學、哲學的一個根本。可是我們人在這個地方恐怕都忽略了，沒注意這個。沒有注意這個，所以就像在那個輪子裏轉轉似的，轉來轉去，找不著出頭的地方。

我們要研究科學、哲學，首先一定把這個本身的科學、哲學，研究徹底明白了。你自己本身的問題，還沒明白，就只是到外面去找。研究、研究，用多少錢來研究，研究來研究去，也是沒有什麼成就。因為你捨本逐末，沒能在心地法門上用功夫。你向外馳求，到外邊去找去，外邊找來的都不是的。

我說的話一定很多人不願意聽的，說：「你講來講去，真是荒唐透頂！我從來就沒有聽過人家講科學、哲學，說要由戒

What is true science? Not fighting is science; not being greedy is science; seeking nothing is science; being unselfish is true science; not pursuing personal profit is true philosophy, and so is not lying. If you have these six faults, then no matter how much research you do, you are just circling around on the surface. The more you study, the more muddled you get, and you will never get a handle on it. It never ends, but just goes on and on. Wouldn't it be better for us to return to the source and improve our spiritual brains? Then, without making a move, we would understand the universe. Nothing would be beyond our knowledge. As it is said, "one suddenly penetrates everything and understands all the inner, outer, coarse, and fine aspects of the myriad phenomena, as well as the overall great functioning of one's mind." If you can truly cultivate precepts, concentration, and wisdom, they are the fundamentals of science and philosophy. I'm afraid we have neglected them and paid no attention to them. We are just spinning in circles, round and round, unable to find a way out.

In studying science and philosophy, we should first thoroughly investigate the science and philosophy of our own selves. If you study what is outside, without first understanding your own problems, then no matter how much money and effort you expend in your research, it will come to nothing. This is because you are abandoning the root to pursue the branch tips. You are looking outside instead of applying effort internally, in the mind. If you search for and study the Dharma external to your mind, what you find will not be the real thing.

I am sure some people are objecting, "What you are saying is totally absurd. We've never heard anyone say that science and philosophy should be based on precepts, concentration, and wisdom. Precepts, concentration, and wisdom are

定慧上著手。戒定慧那是你們和尚的事情，與我們科學、哲學有什麼關係？」你因為沒找到根本，就認為這是和尚的事。和尚根本也是個人，他是由人而做和尚的，我們大家不要忘了，「人同此心，心同此理」，不要認為這有什麼了不起。

真正的科學就是佛教，佛教包羅萬有，再沒有什麼學問超過佛教了。所以你若想廣博多聞，要先來研究佛法；你把佛法了解了，研究科學也容易，研究哲學也容易，因為你開大智慧了，一切問題都迎刃而解。

我說的，如果有點道理，你們各位就不妨試一試；若沒有道理呢，就算我浪費你們每一個人的時間，你把它忘了！

問：學生最喜歡看師父的書，但有一個重要問題，想請教師父。師父提到〈楞嚴咒〉有兩句話可以開智慧，不知道可不可以告訴我們是哪兩句？謝謝師父慈悲開示，南無大慈大悲觀世音菩薩！

答：我聽到了。這兩句我可以告訴你們，信不信呢？我不能告訴你們。你們信不信我會告訴你們？你們會不會念？你要先向我說一說。我告訴你們，你們又把它忘了，也不念，過了一個時期，說：「告訴我那兩句，到現在我也沒開智慧。」為什麼你沒

the business of monks--what do they have to do with science and philosophy?" It is just because you haven't found the root that you think they are the business of monks. Actually, monks are just people, and it is people who become monks. It is said, "People's minds are all the same, and all minds follow the same principle." Don't think it is not a big deal.

The true science is just Buddhism. Buddhism encompasses the myriad things, and there is no field of study which goes beyond Buddhism. Therefore, if you want to study extensively, you should first investigate the Buddhadharma. Once you understand the Buddhadharma, it will be easy to study science and philosophy, because you will have great wisdom, and all problems will be solved as soon as they arise.

If what I have said makes sense, you can try it out. If it doesn't make sense, then I have wasted everyone's time, and you should forget it.

Q: I'm a student, and I love to read the Venerable Master's books. I have an important question. The Master has mentioned that there are two lines in the Shurangama Mantra that can bring forth our wisdom. Could the Venerable Master tell us what those two lines are? Thank you for your compassionate instruction. Homage to the Greatly Kind and Compassionate Guanshiyin Bodhisattva.

A: Yes, I can tell you, but will you recite them? First tell me that. Suppose I tell you, and you forget it and don't recite it. After a while, you complain, "You told us those two lines, but my wisdom still hasn't come forth." Why hasn't your wisdom come forth? Well, you didn't recite them, so how could

開智慧？你沒有念，你怎麼開智慧？所以你想要學，一定要念，念茲在茲的，甚至於你不吃飯可以，不念這個咒不可以；不穿衣服可以，不念這個咒不可以；不睡覺可以，不念這個咒不可以。你若有這樣的決心，那一定開智慧的；你沒有這個決心，想要投機取巧，叫我教你，你以為就得了寶了，結果是什麼也沒有。這兩句是什麼呢？就是「般若你。伐囉尼。」你們誰若相信，不妨就試一試，你若不念，那你沒開智慧，不要怪我。

問：這兩句是什麼意思？

答：你若想知道意思，就不會開智慧了！

問：（梁肅戎）「般若你。伐囉尼。」這也許是一個梵文，請上人告訴我們這是什麼意思？

答：梁肅戎問的？我可以把它來解釋一下。這兩句就是「要求諸佛菩薩令我開智慧，開真正的智慧，不是世間智，會認識一切的法、非法，有擇法眼。」這個咒語是釋迦牟尼佛無見頂相所說的，所以每一句都是靈文，都是真言妙語。所以「般若你。伐囉尼。」就是「請諸佛菩薩加被我，令我開大智慧。」

這個「咒」的意思，又叫「真言」，又叫「靈文」。怎麼叫真言呢？這裏一點假的也不摻雜。

your wisdom come forth? Therefore, if you want to learn them, you have to be mindful of them at all times. You have to think, “I can go without eating, I can go without wearing clothes, and I can go without sleeping, but I can’t go without reciting this mantra.” If you have that kind of resolve, your wisdom will certainly come forth. If you don’t have that kind of resolve and are just looking for a quick “fix,” thinking that you’ll obtain a treasure if I tell you the mantra, then you’ll end up with nothing. What is the mantra? It goes: *bo na ni, fa la ni*. If you believe it, you can try it out. But if you don’t recite it, don’t blame me if your wisdom doesn’t come forth.

Q: What do these two phrases mean?

A: If you want to know the meaning, you won’t bring forth wisdom.

Q: (Liang Surong) These are Sanskrit words. Could the Venerable Master please tell us what they mean?

A: Is Liang Surong asking? I can explain a bit. These two phrases request the Buddhas and Bodhisattvas to bring forth our wisdom, that is, our true wisdom, not worldly wisdom. It refers to the Dharma-Selecting Vision that can distinguish true Dharma from false Dharma. These mantric syllables are spoken by the invisible transformation Buddha atop Shakyamuni Buddha’s crown. Each of these mantric syllables is a divine, true, wonderful word. *Bo na ni, fa la ni* requests all Buddhas and Bodhisattvas to “give me aid and cause me to bring forth great wisdom.”

This mantra is also called “true words” and “divine text.” It is called “true words” because it does not contain the slightest trace of falseness. It

怎麼叫靈文呢？這個咒是梵天的，是釋迦牟尼佛用它來救阿難所說的咒，所以一般人都不會用。我再告訴你們一句，我從小到處降妖捉怪，能變化人形的妖魔鬼怪，我遇到很多，大略也有一百多，他們到處害人，我就用這個〈楞嚴咒〉來降伏牠們。結果這個妖魔鬼怪都想和我決一死戰，所以麻煩就來了，惹出很多麻煩來。因為這個，所以年紀老了，可能是老奸巨滑了，就不再和牠們鬥了。

is called “divine text” because it is from the Brahma Heaven and was spoken by Shakyamuni Buddha to rescue Ananda. But ordinary people do not know how to use it. I will tell you that since I was little, I went around defeating and catching monsters and goblins. I’ve encountered probably over a hundred demonic beings who can take on human form. They were harming a lot of people everywhere, so I used the Shurangama Mantra to subdue them. As a consequence, all the demons wanted to fight me to the death, and that was when the trouble came. Now, because I’m getting on in years—perhaps I’m getting to be an old rogue—I’ve quit fighting them.

懷少節活動剪影 Snapshots of Cherishing Youth Day



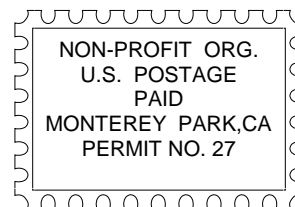
2007年7月法會時間表 Schedule of Events – July of 2007

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>1 誦普門品 Recitation of Universal Door Chapter 8:00 am–10:00 am 大悲咒 Great Compassion Mantra 1:00 pm —3:00 pm</p>	2◎	3◎	4◎ 美國國慶日 U.S. Independence Day	5◎	6◎	7◎
<p>8 誦六字大明咒 Recitation of Six-Syllable Great Bright Mantra 8:00 am—3:00 pm</p>	9◎	10◎	11◎	12◎	13◎	14◎ 六月初一
<p>15 楞嚴經 Shurangama Sutra Recitation 8:00 am–10:00 am 楞嚴咒 Recitation of Shurangama Mantra 1:00 pm —3:00 pm</p>	16◎ 初三 韋馱菩薩聖誕 Wei Tou Bodhisattva's Birthday	17◎	18◎	19◎	20◎	21◎
<p>22 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</p>	23◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	24◎	25◎	26◎	27◎	28◎ 六月十五 常仁大師 悟道日 Great Master Chang Ren's Enlightenment Day
<p>29 十六 宣公上人日 Venerable Master Hua's Day 慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 8:00 am–10:00 am 大悲咒 Great Compassion Mantra 1:00 pm —3:00 pm</p>	30◎ 十七 常仁大師誕辰 Great Master Chang Ren's Birthday	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm			



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金輪聖寺



2007年8月法會時間表 Schedule of Events – August 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  8/24 巴士上萬佛城參加盂蘭盆法會 Bus to CTTB to attend the Celebration of Ullambana			1◎ 十九 觀音菩薩成道日 Gwan Yin Bodhisattva's Enlightenment (Actual Day)	2◎	3◎	4◎
5 誦地藏經 Recitation of Earth Store Sutra 8:00 am - 3:00 pm	6◎	7◎	8◎	9◎	10◎	11◎
12 誦地藏經 Recitation of Earth Store Sutra 8:00 am - 3:00 pm	13◎ 七月初一	14◎	15◎	16◎	17◎	18◎
19 慶祝盂蘭盆法會 Celebration of Ullambana 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	20◎	21◎	22◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	23◎	24◎ 巴士上萬佛城 參加盂蘭盆法會 請向金輪寺報名 Bus to CTTB to Attend the Celebration of Ullambana Please call GWM to register	25 十三 大勢至菩薩聖誕 Great Strength Bodhisattva's Birthday (Actual Day)
26 本日無法會 金輪寺四眾弟子回聖城 參加萬佛城盂蘭盆法會 The temple is closed today. All fourfold disciples from Gold Wheel Monastery are going to CTTB for the Celebration of Ullambana	27◎ 七月十五 盂蘭盆節 Ullambana (Actual Day)	28◎	29◎	30◎	31◎	

~常將有日無日，莫待無時想有時~