



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

悟娘生面

金山寺中般若堂 十方共聚選佛場
誰能悟得娘生面 許汝自在又清涼

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

One's Original Face Before Birth

Within the Prajna (Wisdom) Hall of Gold Mountain Monastery,
From the Ten Directions, we gather where Buddhas are chosen.

Whoever is able to gain awareness of his own original face,
Is promised a mind which is pure, clear and free from delusion.

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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)

(Continued from issue #196)

祖一日喚諸門人總來。吾向汝說。世人生死事大。汝等終日只求福田。不求出離生死苦海。自性若迷福何可救。

有一天五祖大師喚所有的徒眾集合起來，對他們說：「世人最重要的事即是生死，無論你曾如何地榮華富貴，仍免不了死。應知生如何生法，死如何死法，若對生死不了解，那麼這一生可說是糊塗而來糊塗而去。你們這些修行人，每天只知求人天的福報，而不知修慧，不想辦法了脫生死，總在生死苦海裡轉來轉去。若自己的本性迷昧了，儘求福報，怎可救你自己生死的問題呢？」所謂「修慧不修福，羅漢托空鉢。修福不修慧，象身掛瓔珞」。象身掛瓔珞，也就是迷昧自性，修福是救不了你自己的。

One day the Patriarch summoned his disciples together and said, "I have something to say to you: for people in the world, the matter of birth and death is a great one. All day long you seek fields of blessings only; you do not try to get out of the bitter sea of birth and death. If you are confused about your self-nature, how can blessings save you?"

The Fifth Patriarch said, "For people in the world, the most important matter is the matter of birth and death. No matter how wealthy or aristocratic your life, you cannot escape from death. You need to know how to live; you also need to know how to die. If you do not understand the matter of birth and death, then you have lived in confusion and died muddled. As cultivators of the Way, day in and day out, you do nothing but seek blessings among the gods and among humans. You do not know how to cultivate wisdom. You do not work on getting liberated from birth and death. You keep turning to and fro in the bitter sea of birth and death. If you have lost your inherent nature in confusion, how can blessings alone save you from the matter of birth and death?" It is said that one who cultivates wisdom and does not cultivate blessings is like an Arhat with an empty begging-bowl. (Although he is endowed with wisdom, no one makes offerings to him). It is also said that if one cultivates a field of blessings but not wisdom, he is just like a big elephant wearing a pearl necklace. Beneath the adornments of blessings, the elephant is short of wisdom. This is analogous to a person who has lost his inherent nature in confusion. Depending on blessings alone will not rescue you from the problem of birth and death.

汝等各去自看智慧。取自本心般若之性。各作一偈來呈吾看。若悟大意。付汝衣法第六代祖。火急速去不得遲滯。思量即不中用。見性之人言下須見。若如此者。輪刀上陣亦得見之。

你們每個人去觀察自己真正的智慧,要在自己本心找出般若之性,即真正的智慧。現在去作一首偈頌(「偈」是梵語,譯為頌,頌是四字、四句或五、六、七、八字不定。),拿來給我看,若你明白真正智慧的大意,我就授衣鉢及傳法給你,為第六代的祖師。

你們快點作來給我看,不要拖延。若用思量分別心來作,那是沒有用的,因明心見性,見到佛性的人,說完後便即刻明白。你若能這樣才有用處,好像拿把刀到兩軍陣前,也能即刻見到自性,是同一個道理。

眾得處分退。而遞相謂曰。我等眾人。不須澄心用意作偈。將呈和尚有何所益。神秀上座現為教授師。必是他得。我輩謾作偈頌。枉用心力。餘人聞語總皆息心。咸言。我等已後依止秀師。何煩作偈。

大眾得到五祖吩咐後,乃退回各人的寮房,大家互相地說:「我們大家不必搜索枯腸作偈頌了,因為那是白費功夫的。」相信說這話的是神秀一派,準

“Each of you, go back and look into your own wisdom. Use the Prajna-nature of your own original mind to compose a verse. Submit it to me so that I may look at it. If you understand the great meaning, the robe and Dharma will be passed on to you and you will become the Sixth Patriarch. Hurry off! Do not delay! Thinking and considering is of no use in this matter. When seeing your own nature, it is necessary to see it at the very moment of speaking. One who does that perceives as does one who wields a sword in the height of battle.”

“Verse” here refers to the Sanskrit word “gatha.” A gatha is composed of lines of uniform length, though the length may vary from gatha to gatha. “Go quickly!” said the Fifth Patriarch. “Do not keep putting it off and do not try to think about it. It is useless to use your discriminating mind. If you have genuine prajna wisdom, you will understand the moment you hear the words spoken. Just as one seizes a weapon and confronts the oncoming enemy, so do you perceive. You can see your nature in the same immediate way.”

After receiving this instruction, the assembly withdrew, saying to one another, “We do not need to clear our minds and use our intellect to compose a verse to submit to the High Master. What use would there be in this? Shen Hsiu is our senior instructor and teaching transmitter. Certainly he should be the one to obtain it. It would be not only improper for us to compose a verse, but a waste of effort as well.” Hearing this, everyone put his mind to rest, and said, “Henceforth, we will rely on Master Shen Hsiu. Why vex ourselves writing verses?”

They went away, saying to themselves, “Why worry about writing this verse? We do not need to waste the effort.” I believe the people who said this belong to Shen Hsiu’s party. Why did they not write

備將來請神秀作第六代祖師。這一派人也許是他的徒弟、兄弟或有親戚關係的人。

「且我們也沒什麼學問，作出來也不會上選的，神秀首座和尚僅次於方丈和尚，他是我們的教授師，給我們講經說法，他的學問好、道德高，一定是他得到祖位。我們即使費心作頌也是很粗陋，只是白費心思罷了。」所以其他人聽到這話，皆打消作偈頌的念頭。若大家都作，恐怕有人會將神秀上座的祖位搶去了。

眾人聽神秀徒眾這樣傳言，就一起說：「我們以後要依靠他吃飯、穿衣、住和修行—這即是依止師。我們何必自找麻煩來作偈頌呢？」

神秀思惟。諸人不呈偈者。為我與他為教授師。我須作偈將呈和尚。若不呈偈。和尚如何知我心中見解深淺。我呈偈意求法即善。覓祖即惡。卻同凡心奪其聖位。奚別若不呈偈終不得法。大難大難。

在這時神秀心想：「唉！大家所以不作偈頌的原因，是因為我是他們的教授師父，按理來說我應該作偈，他們大家都那麼客氣而等著我來作呢！」神秀自己也知道沒有人來和他搶祖師的位子，所以不管作得好不好，都沒有人和他爭的。

「我要作一首偈頌呈給和尚，假使我不作的話，和尚如何能知我對佛法的見地、深淺的程度，和是

verses? Because Shen Hsiu's followers were trying to make him the patriarch; all his followers, disciples, Dharma brothers, friends, and relatives contrived to set up the position for Shen Hsiu.

They convinced everyone not to write the verse because they wanted to ascertain that Shen Hsiu become the next patriarch. They added, "We are not learned. For sure our verse will not be chosen. The Senior-seated Shen Hsiu is second to the Abbot. His literary skill is good, his virtue is high. He lectures on the Sutras and speaks Dharma for us. Certainly he should become the sixth patriarch. Even if we racked our minds composing the verse, it will just be a waste of our efforts."

When the assembly heard Shen Hsiu's followers' words, they all decided not to write verses themselves. They didn't want to compete with Shen Hsiu, their superior. They unanimously said, "In the future, we will rely on master Shen Hsiu for food, clothing and shelter. We will rely on him for our cultivation. Why should we go into the trouble of writing the verse?"

Shen Hsiu was deep in thought, "The others are not submitting verses because I am their teaching transmitter. I must compose a verse and submit it to the High Master. If I do not submit a verse, how will the High Master know the level of my understanding? If my intention in submitting the verse is to seek the Dharma, that is good. However, if it is to grasp the patriarchy, that is bad, for that would be no different from the covetous mind of a commoner. But, if I do not submit a verse, in the end I will not obtain the Dharma. This is a terrible dilemma!"

The Fifth Patriarch had announced that in order to obtain the Dharma, one must compose a verse. Shen Hsiu knew that if he did not submit one, the Fifth Patriarch would not know whether Shen Hsiu had

否有智慧呢？可是，我若呈偈的用意，是為向五祖求法，那是好的。但若是為做第六代祖師，這想法就不對了。」

「如果為了要做祖師而作偈，這和凡夫世俗人心理一樣，來奪取聖位，又有什麼分別呢？可是我若不作偈頌，那怎麼辦呢？我始終也得不到法，五祖也不會傳給我，因為他已經這樣宣佈，定要呈一首偈才能得法。唉！這事情實在太難了！」

這時一般人都沒有貪心，不想做祖師了，而讓位給神秀，可是神秀自己也不知如何作偈頌，所以他說：「大難，大難。」

五祖堂前有步廊三間。擬請供奉盧珍畫楞伽經變相及五祖血脈圖流傳供養。

在五祖住的堂前，有經行走廊三間，在牆上本想請供奉盧珍來畫楞伽經的變相，及五位祖師的血脈圖，五祖想畫這些圖，使流傳到世界上供養。

供奉是當時的官職名，無論人有什麼技能及所長，可到皇家去做。供奉的名字叫盧珍，身為一處士，他會畫畫。盧珍因技藝好，故他任當時的供奉官職。

「楞伽經」的楞伽，是錫蘭的一個山名，意謂「不可往」，因這個城是在南海摩羅山頂，沒

wisdom and he could not transmit the Dharma to him. If my intention in submitting the verse is to seek the Dharma, that is good.

However, if it is to grasp the patriarchy, that is bad, for that would be no different from the covetous mind of a commoner. But, if I do not submit a verse, in the end I will not obtain the Dharma. Shen Hsiu fretted and worried, "What shall I do? This is very hard; it is just too difficult!"

At that point, everyone had decided to let Shen Hsiu be the next Patriarch. They were not greedy for the position. Nevertheless, Shen Hsiu was filled with anxiety. He did not know how to compose the verse. Hence, he exclaimed, "Extremely difficult! Extremely difficult!"

In front of the Fifth Patriarch's hall were three corridors. Their walls were to be frescoed by Court Artist Lu Chen with stories from the Lankavatara Sutra and with pictures portraying in detail the lives of the five patriarchs, so that the patriarchs might be venerated by future generations.

A court artist is one appointed as an official to the Imperial Court because of his talent. The word Lanka in The Lankavatara Sutra is the name of a mountain. It has the meaning "cannot be gone to." This city is located in the summit of Malaya Mountain in the South Sea. It is inaccessible to those without spiritual powers.

Shakyamuni Buddha used his spiritual powers to arrive there and speak The Lankavatara Sutra for the benefit of those who had spiritual powers. The court artist was to depict the enchanting, inconceivable, wonderful transformations which took place in the assem-

有神通的人到不了此地。所以釋迦牟尼佛在此地說法時，是用神通到這山頂上，為這些有神通的人說法。「變相」即是神妙不可思議變化的樣子。五祖血脈圖，即是初祖達摩到五祖弘忍大師，這接連不斷，像體內流通血脈的一個圖。

神秀作偈成已。數度欲呈行至堂前。心中恍惚遍身汗流。擬呈不得。前後經四日。一十三度呈偈不得。

此時神秀的學生都沒有貪心了，可是他自己卻放不下，總想作第六代祖師。本來他說做祖師是不對的，但他卻不能停止這種思想，放不下這個作祖師的欲望。

把偈作好，很多次想呈給和尚。可是每次走到五祖堂前，心中恍惚，緊張到幾乎要發狂了，說：「怎麼辦呢？我所作的偈頌可不可以呢？」所以就心情恍惚，認不清楚，似是而非，自己產生了很多問題，急得全身流汗。想呈又不敢，這像賭錢似的，若輸，就沒祖師可作了，這樣來回經過四天。這是很苦的，所以作祖師不容易，這四天他眼都沒閉過，整天坐立不安，睡也睡不著，吃也不香，只因惦著是否可以合格通過作祖師的關。

bly on Lanka Mountain. The court artist was also to paint pictures illustrating the uninterrupted course of the Dharma from the First Patriarch, Great Master Bodhidharma, to the Second Patriarch, Great Master Hui K'o, continuing sequentially onward from generation to generation, to the Fifth Patriarch, Great Master Hung Jen.

After composing his verse, Shen Hsiu made several attempts to submit it. But whenever he stood in front of the Fifth Patriarch's hall, he was besieged with anxiety and his body broke out in profuse sweating. In as much as he wanted to, he did not dare submit his verse, although in the course of four days he made thirteen attempts.

During that moment, Shen Hsiu's students were not greedy to become Patriarch, but Shen Hsiu could not let go of his aspiration to become Patriarch. Originally, he said that it's wrong to covet the position. Yet, he could not stop his thoughts and desire to be Patriarch.

Whenever he tried to submit his verse, he went a little crazy. "What am I going to do? Is this verse right or not? Can I submit it?" He did not know if it was right or wrong. "Ah, maybe...is it this way or is it that way? Maybe it isn't. Maybe it is...more or less." Endless questions flooded his mind, making him extremely nervous. Every time he tried to hand it in, he broke out in a heavy sweat. Why? It was a huge gamble; if he failed, he would not be a patriarch, but if he passed, he would. Fear of failure caused him extreme agitation. It was really a torture! It is not easy to be a patriarch. Look at how much effort he expended. For four entire days and nights he could not neither sleep nor eat. He was very concerned about his chances of becoming the next patriarch.

神秀到過五祖堂前十三次，但還是不敢呈偈。不像現在我給你們考試，一下子就寫完交卷，因為這是沒有那麼重要的緣故。若能考上就作祖師，我想你們的手也會顫抖而寫不出來了。

(下期待續)

He went before the Patriarch's hall thirteen times and still did not submit the verse. Now, when I give you a quiz, you readily write down the answers and hand them in. Suppose I were to give you a patriarch test! I think your hands would tremble so much that you could not write out the answers.

(To be continued ..)

(上承自第 14 頁)

世界人類為什為要打妄語？就因為要保護自己的自私。為什麼自私？就因為有所求，有所貪，有所爭。要是不自私、不自利，無所求，也不爭，也不貪，就不需要打妄語。不需要到處騙人，像做生意似的，明明十塊錢買的東西，他要賣一百塊，說：「我這是便宜的，照本金賣給你。」他還這麼講話。

我們不爭、不貪、不求、不自私、不自利，所以也不打妄語了。我愛惜人的生命，甚於愛惜自己的生命。所以，今天你們皈依我，我願意承擔你們所造的罪業，當做自己的罪業。為什麼我這樣呢？因為我讀古聖賢的書，他們都是認自己的過錯，不交到旁人身上；旁人的過錯，加到自己的身上。商湯王說過：「朕躬有罪，毋以萬方，萬方有罪，罪在朕躬。」他說：「我一個人有罪，不要加在老百姓身上；老百姓若有罪，就算我一個人造的，老天爺啊！上帝啊！神啊！或是佛啊！不要見其他人的過錯。」

(Continued from Page 14)

Why do people tell lies? It is because they want to protect their selfish interests. Why are they selfish? It is because they are seeking something, or greedy for something, or contending about something. If one is not selfish, does not pursue personal advantage, does not seek anything, does not contend, and has no greed, then one does not need to lie and to cheat people. Like some people doing business, they claim their merchandise is worth a hundred dollars when in fact it is worth only ten dollars. Yet, they advertise it, saying, "This is really a bargain. I'm not making any money from this."

Since we apply the principles of no contention, no greediness, no seeking, no selfishness, and not pursuing personal advantage, we also do not tell lies. I cherish the lives of other people more than my own. That's why, now that you have taken refuge with me today, I am willing to take on your karmic offenses as my own. Why am I this way? It is because I have read about the ancient sages and worthies. They took upon themselves the mistakes other people made, yet never blame other people for their own mistakes. Emperor Tang of the Shang dynasty said, "If I have offenses, do not blame the people. If the people have offenses, the blame lies with me." He appealed to the Supreme Lord, to God, to the spirits, and perhaps even to the Buddha, requesting all of them not to blame other people for the offenses.

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

曇邕法師



Dharma Master Tan Yong

Excerpt from the *Hundred-day Chan Session*

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

(接上期)

當時在長安有一位和尚，就對他發生了興趣，就想請他去揚州去住，但是因為他侍候慧遠大師，也沒有能去，因為慧遠法師年紀也老了，他不願意離開他師父，就生了一種執著心，要跟著師父，要侍候師父。但是慧遠大師的座下，有很多很好的弟子，慧遠大師想要成就他的道業和弘法的工作，就有一次藉著一個小小的緣故，就把他遷單了。遷單呢，他一點也不生不滿意的，或者面上是不高興，師父把他遷單了，趕他走了，心裡就一定不歡喜了，他並沒有，他還是和平常一樣的，遷單就遷單，聽師父的話就走了。

他沒有走到別的地方去，還是在廬山另外一個地方，就造了一個茅蓬，帶著他的一個徒弟。

(Continued from issue #196)

At that time, a monk in Chang An became interested in him and invited him to live in Yang province. However, since he had to attend to Great Master Huei Yuan, he was unable to leave. Dharma Master Huei Yuan was advanced in age, so he did not want to leave his teacher. He had become attached to the elderly monk and wanted to follow and serve him. Great Master Huei Yuan had many good disciples. Wanting to help him to accomplish his Way karma and to propagate the dharma, Great Master Huei Yuan asked him to leave as a consequence of just one small incident. Although he was asked to leave, there was no feeling of resentment in his mind. There was no frown on his face. His teacher had asked him to leave, had forced him to go away. Someone else might have held a grudge, but he did not feel that way. He maintained his usual demeanor, he obeyed his teacher's words and left.

He did not go to another place but remained on Mt. Lu and built a straw hut on another part of Mt. Lu. He brought a disciple with him. This Dharma Master's

這位法師的名字叫曇邕，他的徒弟叫曇果，還有其他的人，在這地方住，修行。有一天晚間，曇果就做了夢，夢見山神要來求受五戒，那麼曇果在夢中就說了：「我的師父，現在在這個地方住，你想求受五戒，應該來向我師父求受五戒，因為我師父在這兒，我不能把我師父沒有了，我應該尊重我的師父，所以你求受五戒，你應該向我師父來求，我不敢替你傳戒，我不能也不可以給你傳戒，我現在還是不夠資格。」等到第二天，就有一个人穿的很單薄的，帶著二十幾個從人，到這兒來就向曇邕法師求受三皈五戒。曇邕法師因為聽他徒弟說有這麼一個夢，就知道這一定是山神，於是就給這山神說了三皈五戒。

這個山神供養他七雙筷子，這個筷子不是普通的筷子，是外國的，大約是日本的，日本那個時候是象牙筷，不是化學的筷子，這應該要知道。一般人聽說有這種的境界，也就來供養這位法師，皈依這位法師，法師就收他們做徒弟，以後，這位法師也就不知道到什麼地方去了。

我們這個學佛的人，無論做什麼事情要往真的做，做得真了就會有感應。怎麼樣往真的做呢？修行也要老老實實修行，你做什麼工作也是老老實實做，不要圖一個虛名，好一個假好。說是啊！令人人都知道我是一個修行的，你修行是你自己修行，為什麼要人知道呢？要人家知道你，對

name was Tan Yong, and his disciple was called Tan Guo. Both of them, in addition to others, dwelt in this place and focused in cultivation. One night, Tan Guo had a dream. In his dream he saw a mountain spirit approaching him and requesting the Five Precepts. Tan Guo told the mountain spirit, "My teacher is now living here. If you are seeking the Five Precepts, you should request them from my teacher. Since my teacher is here, I cannot ignore that fact. I must respect my teacher. That is why if you seek to receive the Five Precepts, you should request them from my teacher. I dare not transmit the precepts to you. I am unable to do so. I cannot transmit the precepts to you. I am not yet qualified to do so at this time."

The next day, a person wearing very light clothing led more than twenty people before Dharma Master Tan Yong and requested the Five Precepts. Because Dharma Master Tan Yong had heard from his disciple about the dream, he knew that this person must be the mountain spirit. Therefore, he transmitted the Three Refuges and the Five Precepts to him and his group.

The mountain spirit made him an offering of seven pairs of chopsticks. Those chopsticks were no ordinary chopsticks. They were probably imported from Japan. In those days, the Japanese used ivory chopsticks, not plastic chopsticks. This information should be known. Most people who heard the story of this event came to make offerings to the Dharma Master and took refuge with him. The Dharma Master received them as his disciples. Later, no one knew where the Dharma Master went.

We Buddhists should do everything in a truthful manner. When things are done truly, it will bring about a response. How do we do it genuinely? When you cultivate, you should honestly cultivate. No matter what you do, you do it in all honesty. Do not covet a useless name or worthless glory. You shouldn't say, "Ah! I want to let everyone know that I am a cultivator." If you cultivate, it is you who cultivate. Why do you want to let others know? What advantage can you gain from it? This is

你有什麼益處？這就是跑到皮毛上用功夫，盡在那皮毛上用功夫，不用真實的功夫。真實用功的人，為什麼要叫人知道？為什麼要叫人家了解自己？為什麼又要一個假名呢？為什麼貪著這麼一個不實在的名呢？所以啊！這要自己實實在在的迴光返照，不要在虛妄的事情上用功夫，不要在皮毛上用功夫，真實得到自性真正的快樂。你自性真正的快樂，把一切的虛妄心都沒有了，這就是真實的修行。

我們做工，也就要實實在在的做工，心裡不打妄想，這做工一定會有功德。尤其在給廟上做工，給道場裡做工，這一種的好處啊！我沒有法子可以說得完、說得盡，告訴你有多少的好，這種不可思議的境界，真妙不可言；你誰做，誰就有份，誰不做，誰就沒有份。有什麼份呢？有這種功德份，說是功德，我可不可以看得見，這種功德是個白色的，還是個紅色的，還是個黃色的，是個黑色的，是個赤色的，究竟是個什麼色的呢？什麼色也沒有。這是『視之不見』，你看，看不見，聽，也聽不見，『聽之不聞，嗅之無味』，你說用鼻子聞一聞，聞什麼滋味，也沒有一個滋味。可是啊！你看不見，聽不見，不知道滋味的，其中就有一種不可思議的妙處存在那裡，所以給道場做工的人，將來的果報是不可思議的。

這個做工，不是說單單用手腳來做工，就是你能在心裡邊來幫助廟上，幫助道場，想法子找多一點

applying your effort superficially – like scratching on the surface of skin and hair. It is not applying true effort. Why would people who truly work hard want others to know about them? Why would they want others to understand them? Why would they want a false name? Why would they be greedy for this kind of a deceptive name? Therefore, one must return the light to look within oneself. Do not apply effort on illusory things. Do not apply effort superficially. One should truly obtain genuine happiness within one's inherent nature. When you can gain true happiness within your inherent nature and get rid of all illusory thoughts, this is true cultivation.

When we work, we should honestly work without striking up any polluted thoughts in our minds. When we work this way, we can certainly generate merit and virtue. In particular, if one contributes his services to a temple or a Way-place, the kind of rewards one reaps, even I have no means to fully describe them and tell you how good they are. This kind of inconceivable state is truly wonderful beyond words. Whoever does the work will have his share. Those who do not do it will not have a share. What kind of a share? It's a share of merit and virtue. Regarding merit and virtue, one might ask, "Can I see it? Is it white, red, yellow, or black in color? Ultimately what color is it?" There is no color whatsoever. This is "to look but not to see". You want to look, yet you can't see anything. You want to listen, yet you can't hear anything. "Listening, yet cannot hear; breathing in, yet cannot smell." You say you want to use your nose to smell it, yet there isn't any scent or fragrance. However, even though you can't see, hear or smell it, yet right within it is contained an inconceivable miracle. Hence, in the future, the rewards of those who lend their services to the temple are inconceivable.

With regard to work, this does not only refer to manual labor. If, in your mind, you want to offer your help in a temple or in a monastery and you think of ways to find more

人，來幫助建立道場，這都是做功德，或者翻譯經典，這也是做功德，或者你和人談話的時候不談閒話，就談怎麼樣用功修行？怎麼樣建立道場？這都是立功。不要不談話則已，一談話，就談沒有什麼用的話，尤其在做工的時候，無論任何人不要談話，談太多了，就把這個工作停止了。我們現在的工作是一個大的工作，時時刻刻都要向前去工作，就是一秒鐘，都不可以隨便把它放過去。你要知道這一秒鐘過去呀，你再想把它拿回來，沒有法子再拿回來。你們各位又可以想一想，現在你拜的這個師父，也是一樣做苦工的工人，來搬運這些材料。有幾位弟子都可以給我做證，我是做工來的，要是沒有人可以給我做證，我也是打妄語，他們要是給我做證：說不錯，也是做工的人，那我就沒有打妄語。我很願意做這種的工作，雖然沒有人給錢，但是我從心裡邊覺得很歡喜。

我在香港建造慈興寺，建造西樂園。造西樂園的時候，我在中環住，晚間七點到九點，我講地藏經，從中環到筲箕灣搭車大約半點鐘的時間才能到，來回就是一點鐘，每天要去看兩次，看造得怎麼樣。到那還幫人家做工，所以我現在什麼工作都會做，我一看就知道怎麼樣做了，因為建造的工程是看得太多了，所以這工程師不用學習，不用去到學校讀書，已經可以畢業了。所以現在在這兒，還是做工。不單我願意給道場做工，就是過去啊，這些大善知識，好像虛老

people to come and establish the Way-place, all this counts as merit and virtue. Perhaps one works on Sutra translation. This too is creating merit and virtue. Or perhaps when you talk with people, you don't engage in feverish gossip. If, instead, you talk about how to apply effort in cultivation, or how to establish a Way-place, you are then accruing merit. Do not behave in such a way that when you talk, you continuously chatter uselessly. While working, no one should talk. If one talks too much, the work flow will stop. The job we are now doing is a big job. At all times we should progress forward, we should not let time slip by even for a second! You should know that when one second is gone and you want to bring it back, there is no way to do it. Each one of you should think it over; the teacher you bow to is also a worker who works hard to transport these construction materials. Several disciples can bear witness for me. I also come to work. If no one will bear witness on my behalf, then I am lying. If they will be my witnesses and say, "That's right, he is also a worker," then I have not lied. I am very willing to do this kind of work. Although no one pays me any money, nevertheless I feel very happy in my heart.

I established Tse Hsing Monastery and the Western Bliss Garden in Hong Kong. When I was building Western Bliss Garden back then, I was living in the Central District and was lecturing on the Earth Store Sutra from 7:00pm to 9:00pm. From the Central District to Shaokeiwan (translator's note: these two are places in Hong Kong) I had to take a bus for about half an hour each way. A round trip therefore would take about an hour. Every day I would go to Shaokeiwan twice to see how the construction work had progressed. When I was there I would also lend a hand. Because of that, I now know how to do all kinds of work. I can just take a look and know how to do it. Because I have seen many phases of construction, now this "engineer" no longer needs to learn the trades, he no longer needs to study in school and he can be considered a graduate. Now that I am here in America, I am still working. I am not the only person who is willing to service the Way-place. All the great

是最近的善知識，他所造的叢林，他每一天都要自己去看，造得怎麼樣了，就是一根木頭，他也把它收起來，留著慢慢來用，不論是什麼材料，也不是隨便浪費的。

但是我現在到了美國，在美國，不單壞的材料不要，好的材料也可以隨便把它放到垃圾裡去。本來這些舊的東西都是不用的，那麼我們在這種情形之下，若能用舊的東西，造出來新的道場，那既然節省了金錢，而且又莊嚴道場，這是最好的辦法。所以現在用一些舊木頭，做了一些新玩意兒，好像小孩子玩那個玩具似的，莊嚴道場也就是一種很歡喜，很好玩的事情。凡是不怕辛苦的人，不妨都來幫助道場，共同在一起玩一玩，不知道困難，就把它莊嚴成功了，這是我對你們的希望。你們每一個人，不要怕辛苦，不要那麼自私，說我要省一點力氣，力氣就是應該用的嘛！你不用省，省，你要放在什麼地方？沒有地方放。所以人是要幫助世界的，不要幫助個人；你自己太自私了，將來也沒有人幫助你。我們現在不是幫助人，是幫助自己，每一個人，自己要向前去努力做工。過去諸佛菩薩都是這樣成的，我們一定要從這一條路上走，也不要向左走，也不要右走，向左走是共產黨，向右走是國民黨，我們現在也不偏左，也不偏右，向中間往前去精進，也就是無黨無派，沒有一個政治的觀念，這是我們的立場。

(曇邕法師全文完)

and wise advisors of the past were the same way. When Elderly Hsu of recent times constructed a monastery, he personally went to see the progress every day. He would pick up even just a single piece of wood left behind, and save it for future use. He would not let any construction materials be wasted.

However, I am now in America. In America, people not only discard unsatisfactory materials for construction, they even casually throw good materials into the dumpsters. Basically they do not use old materials. In this situation, if we can use old materials to build a new Way-place, then we can save money and we can also adorn the Way-place. This is the best method. Therefore, we are now turning some old pieces of wood into new items. It is like a child enjoying making something new out of what he has. To adorn the Way-place is a delightful and enjoyable thing to do. Whoever is not afraid to work hard can come to help out the Way-place. Paying no attention to the difficulties, all of us can have some fun completing the task of adorning the Way-place together. This is my expectation of all of you. Every one of you should not be afraid of exhaustion. You should not be selfish and say I want to save my energy. Energy is meant to be used! You don't have to save it. Where do you want to store it? There is no place to do that. Therefore, people should help the world, not just help themselves. If you are too selfish now, in the future no one will help you. Currently, what we are doing does not pertain to helping people, but helping ourselves. Every person should move forward and work diligently. All Buddhas and Bodhisattvas in the past accomplished the Way through diligence. We must walk this path, and not lean to the left or to the right. Leaning toward the left is wandering into the Communist party, while leaning toward the right is rambling into the Kuomintang party. Now we are neither leaning towards the left nor the right. We are applying our efforts to advance diligently in the middle path, without affiliation to any party or favoring any political concept. This is where we stand.

(The End of the Article on Master Tan Yong)

斷除自性爭心以平息戰爭

To Stop Wars, First Stop the Fighting in Your Mind

宣公上人一九九〇年十月十一日開示於英國倫敦

A talk by the Venerable Master Hsuan Hua on October 11, 1990 in London, England

**平息戰爭的力量是什麼？
就要拿出誠心來，念茲在茲，
心裏不要有瞋恨心。**

**What kind of strength can stop wars?
It is the power of sincerity.
In our every thought we should keep our
minds free of hatred.**

戰爭使人命受損失、財產受損失、精神受損失，世間污染更多了。與今天世界這麼多人比，我們雖然是少數人，但人定勝天，我們要以少數人祈禱十方諸佛菩薩，把這種戰爭息滅。要想息滅戰爭，要拿出十二萬分的誠心，則一定有感應的，必能人定勝天。

Wars result in the loss of life, in property damage, and harm to people's psychological well-being. Wars also increase environmental pollution. Although we are but a tiny percentage of the total human population in the world, we will win against all odds. In our small group we need to pray to the Buddhas and Bodhisattvas of the Ten Directions to put an end to wars. If we can be extremely sincere in our wish to end all wars, we will have a response against all odds.

現在我講一句，大家跟著說一句——「弟子宣化等，仰求十方盡虛空，遍法界，十方三世，無盡無盡，常住佛、法、僧三寶，大發弘誓，護持全世界所有眾生。令中東戰爭平息，一切眾生早得安樂和平。我們生生世世，永報三寶佛法僧恩澤。特此，懇切至誠，希望十方盡虛空，遍法界，十方三世、無盡無盡常住佛、法、僧三寶，慈悲滿我等所請。」

Everyone, please repeat after me, "We disciples, Hsuan Hua and so on, beseech the inexhaustible, eternally-dwelling Triple Jewel – the Buddha, the Dharma, and the Sangha -- of the Ten Directions in the Three Periods of time, pervading throughout empty space and the entire Dharma Realm, to bring forth great vows to protect all living beings in the world. We pray that the war in the Middle East will cease and that all living beings will soon enjoy peace and happiness. In life after life, we shall eternally strive to repay the kindness of the Triple Jewel. With utmost sincerity, we hope that the inexhaustible, eternally-dwelling Triple Jewel – the Buddha, the Dharma, and the Sangha -- of the Ten Directions in the Three Periods of time, pervading throughout empty space and the entire Dharma Realm, will compassionately fulfill our request."

我們今天這個法會可以說是非常重要的，人人要存一個救世心，人人要以人的生命，甚至於看一切眾生的生命，比我自己的生命更重要。因為這個，所以我們要發心，平息世界的戰爭。我們要平息世界的戰爭，不能反對世界的戰爭；你有反對世界戰爭的心，你本

Today's Dharma assembly is extremely important. Everyone should bring forth the mind to save the world. Everyone should regard the lives of all living beings as more important than their own lives. We should all strive to end wars. In wanting to cause wars to cease, we cannot oppose wars. If you have the thought of opposing war in the world, then there is a war of opposition raging

身的戰爭又生出來了。你反對任何的戰爭，你自己的這個戰爭就已經起來了。我們要把這個戰爭平息。平息戰爭的力量是什麼？就要拿出誠心來，念茲在茲，心裏不要有瞋恨心。心裏沒有瞋恨心，世界就少一分仇恨，久而久之，就沒有敵人，瞋恨自然就沒有了。

所以在佛教裏頭，沒有軍隊，沒有十字軍、八字軍這類的東西，我們對誰都用慈悲喜捨待人。今天因為眾生的罪業，造成了共產黨。又有共和黨、民主黨，你有你的黨，他有他的黨。黨同伐異，你不和他做一黨，他就和你做敵人。佛教沒有黨，也沒有派，和誰也不起對立，對誰都愛人如己，對人不生瞋恨心。所以，萬佛城提倡六種光明的道路，也叫六種智慧，也叫六種降魔杵，也叫六種照妖鏡。是什麼呢？第一就是不爭。為什麼不爭呢？你一爭，你想要人家所想要的東西，你和人爭，人就和人爭。所以，萬佛城是「人棄我取，人取我予」：人家不要的，我要；人家要的，我們就不要。萬佛城是這樣子的。

貪呢？人家所貪的東西，我們不貪，這是第二。因為你若貪，就有自私；你沒有貪心，就真沒有自私，沒有自私就無所求。為什麼要各處去求呢？就因為貪。我們沒有自私，也無所求，所以，第三是不求。第四是不自私，第五是不自利，都有同樣的效力，第六是不打妄語。

(下轉至第 7 頁)

within yourself. Once you oppose any person or any war, you start a war right within yourself. We want to stop wars. What kind of strength can stop wars? It is the power of sincerity. In our every thought we should keep our minds free of hatred. Do not harbor any hatred in our minds. When the mind is devoid of hatred, there will be a reduction of enmity in the world. Eventually, there will be no enemies, and naturally no more hatred.

Hence, in Buddhism, there are no armies. There is nothing equivalent to the Crusaders. We treat everyone with kindness, compassion, joy, and equanimity. The karmic offenses of living beings have brought about the emergence of the Communist Party, the Republican Party, the Democratic Party, and so forth. You have your party, and he has his. People who share the same views group together and they regard others with different views as their enemies. Buddhism has no parties or factions. It opposes no one. It loves everyone as one of its own and doesn't hate anyone. And so the City of Ten Thousand Buddhas advocates the six bright paths, also known as the six kinds of wisdom, or the six demon-subduing pestles, or the six demon-discerning mirrors. What are they? The first one is not contending. Why shouldn't you contend? As soon as you contend to covet something that other people want, that person will compete with you and fight you. That is why the practice in the City of Ten Thousand Buddhas is that: If people discard it, I'll pick it up. If people want it, I'll give it away. We take in whatever others don't want; we won't take anything that people want. That's the way in the City of Ten Thousand Buddhas.

The second one is not being greedy. We are not greedy for things that other people are greedy for. If you are greedy, then you will be selfish. If you have no greed, that is true unselfishness. Being unselfish, you will not seek for anything. Why do people go everywhere seeking for things? It is because of greed. We want to be unselfish and not seek. The third is not seeking. The fourth is not being selfish, and the fifth is not pursuing personal advantage. These all work the same way. The sixth is not telling lies.

(Continuing on page 7)

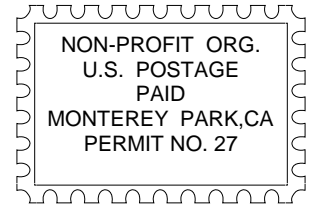
2008年1月法會時間表 Schedule of Events – January of 2008

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
		1◎ 元旦 New Year's Day 消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am—3:00 pm	2◎	3◎	4◎	5
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm 金輪寺育良中文小學春季班，訂於 一月十二日開學，歡迎您帶著您的孩 子來上學。請向本寺註冊報名。 The Spring semester of Instilling Goodness Chinese School at Gold Wheel Monastery starts on January 12, 2008. We welcome your children to enroll. Please call Gold Wheel Monastery for registration.						
6 地藏法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm	7◎	8◎ 十二月初一	9◎	10◎	11◎	12 中文學校春季班開學 Chinese School at Gold Wheel Monastery Spring Semester Begins
13 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am —3:00 pm	14◎	15◎ 初八 釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment (Actual Day)	16◎	17◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	18◎	19
20 大悲咒法會 Recitation of Great Compassion Mantra 8:00 am —3:00 pm	21◎	22◎ 十五	23◎	24◎	25◎	26
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◎		



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金輪聖寺



2008年2月法會時間表 Schedule of Events – February of 2008

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 梁皇寶懺法會 The Jeweled Repentance of Emperor Lyang from 2/1 ~ 2/10 ※ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua					1◎ 梁皇寶懺灑淨 7:00 pm-8:00 pm	2 梁皇寶懺 8:00 am-5:00 pm
3 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	4 5 6 7 正月初一 8 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm-9:45 pm				9 梁皇寶懺 8:00 am-5:00 pm	
10 梁皇寶懺圓滿 Completion of the Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	11◎	12◎ 初六 定光佛聖誕 Samadhi Light Buddha's Birthday	13◎	14◎	15◎ 初九 帝釋天尊聖誕 Venerable God Shakra's Birthday	16※ 初十
17 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am —3:00 pm	18◎	19◎	20◎	21◎ 十五	22◎	23
24 念佛法會 Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	25◎	26◎	27◎	28◎	29◎	

~常將有日尙無日，莫待無時想有時~