



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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宣公上人--禪定要訣頌

向菩提走

年年都有八月九 今年齊向菩提走  
脈住氣住念也住 四禪四果大覺悟

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

**Walking the Bodhi Path**

In every year, there is the ninth day of the eighth month.

This year, we forge toward the Bodhi Path.

Pulse stilled, breath halted, thoughts stopped,

Reaching the great enlightenment of the Fourth Fruition of the Fourth Dhyana.

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# The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #202)

惠能遂出坐盤石上。惠明作禮云。望行者爲我說法。惠能云。汝既爲法而來。可屏息諸緣。勿生一念。吾爲汝說。明良久。惠能云。不思善不思惡。正與麼時那箇是明上座本來面目。惠明言下大悟。復問云。上來密語密意外。還更有密意否。

經惠明這樣一講，六祖就從草叢中走出，坐在一塊盤石上。這時惠明叩頭頂禮（雖然出家人不向在家人頂禮，可是這是特殊因緣，所以例外）說：「我希望行者爲我說法。」六祖大師就對他說：「你既爲求法而非爲搶奪衣鉢而來，就要把一切攀緣心停止，什麼都不要想，一念不生。好！我現爲你說明。」說完這話，就默然等著。此時六祖大師不生一念，惠明也不生一念，彼此都屏息諸緣，連鬼神都不知他們在做什麼，所以說「良久」，大概過了五分鐘。六祖大師見惠明沒有打妄想，將攀緣心放下，什麼都空了。

Hui Neng then came out and sat cross-legged on a rock. Hui Ming made obeisance and said, "I hope that the Cultivator will teach the Dharma for my sake." Hui Neng said, "Since you have come for the Dharma, you may put aside all conditions. Do not give rise to a single thought and I will teach it to you clearly." After some time, Hui Neng said, "With no thoughts of good and with no thoughts of evil, just at this moment, what is Superior One Hui Ming's original face?" At these words, Hui Ming became greatly enlightened. Hui Ming asked further, "Apart from the secret speech and secret meaning just spoken, is there yet another secret meaning?"

After Hui Ming verbalized his request, the Sixth Patriarch emerged from the thicket and sat in lotus position atop a rock. Hui Ming bowed to the Sixth Patriarch, (Note: Although left-home people are not supposed to bow to lay people, this was an exceptional cause-and-condition.) and said, "I hope the cultivator will speak the Dharma for me." Sixth Patriarch Hui Neng replied, "Since you come for the Dharma and not to forcibly claim the robe-and-bowl, you have to put aside all conditions and put your mind to rest. Stop grasping at conditions. Do not give rise to any single thought. Only then will I explain the Dharma clearly for you." Having said this, he waited in silence. At that time, neither the Sixth Patriarch nor Hui Ming gave rise to a single thought. Everything came to a standstill. Even the ghosts and spirits knew not what was going on. This went on for maybe over five minutes. The Sixth Patriarch saw that Hui Ming had no wondering thoughts and had stopped grasping at conditions. Everything was empty.

六祖大師就說：「你不想善，不想惡的時候，正在這個時候，誰是惠明上座本來的真面目？本來的樣子？」就問這個「誰」字，所以以後禪宗都參「念佛是誰？」這裡所用「那個」是俗字眼，意即是「誰」。為何用「上座」呢？因為六祖大師還是個居士，所以稱惠明為上座。聽到這樣的開示，惠明就豁然開悟了。

惠明雖開悟了，已經回頭轉面，認識自己本來的真面目，但他還不知足，貪心還這麼大。這些人去追六祖大師，都是貪心作怪，貪要作第六代祖師。而惠明大師是貪中之貪，他已開悟了，還覺不夠，像有些東西沒有得到似的，故再問：「您方才對我講的密語密意，這些重要的話，和重要的意思之外，還有比這個再妙的嗎？」

此地「密語密意」應當「妙」講，不能當祕密講。

惠能云。與汝說者即非密也。汝若返照。密在汝邊。明日。惠明雖在黃梅。實未省自己面目。今蒙指示。如人飲水冷暖自知。今行者即惠明師也。惠能曰。汝若如是。吾與汝同師黃梅。善自護持。明又問。惠明今後向甚處去。惠能曰逢衰則止。遇蒙則居。明禮辭。

六祖大師答說：「我給你說出來的就不是秘密，不是最妙了。你若能迴光返照，則妙法都在你那兒，而不在我這裡。」惠明歎道：「我在黃梅這麼多年，實實在在還未省悟認識自

Then, Hui Neng said, “Precisely at that moment when you have neither thoughts of good nor thoughts of evil, what is Superior Ming’s original face?” Since the Sixth Patriarch was at that time still a layman, he respectfully addressed Hui Ming as “Superior One.” The word “what” means “who”. In the Dhyana School, we meditate on the question, “Who is mindful of the Buddha?” When Hui Ming heard the word “what” he became enlightened.

Although Hui Ming had become enlightened to his original face, he was not contented. His greediness was still at large. All those who were in pursuit of the Sixth Patriarch were greedy, with Hui Ming topping them all. He had reached enlightenment, yet he was not satisfied. He felt like he was still missing something. Hence, he asked the Sixth Patriarch, “Aside from the secret words and their significance that you have imparted to me, is there anything even more wonderful?”

**Hui Neng said, “What has been spoken to you is no secret. If you turn the illumination inward, the secret is with you.”**

**Hui Ming said, “Although Hui Ming was at Huang Mei, he had not yet awakened to his original face. Now that he has received such instruction, he is like one who drinks water and knows for himself whether it is cold or warm. The cultivator is now Hui Ming’s master.”**

**“If you feel that way,” said Hui Neng, “then you and I have the same master at Huang Mei. Be good in protecting and upholding the Buddhadharma.”**

**Hui Ming asked further, “Where should I go now?” Hui Neng said, “Stop at Yüan and dwell at Meng.” Hui Ming bowed and left.**

“What I have told you is not the most miraculous and wonderful thing,” said the Sixth Patriarch, “What is most important is that you turn the light back onto yourself and illuminate inward so that you may see the wonderful secret which is within you. It is all within you; it is not here with me.” Sighing, Hui Ming said, “I have been in Huang Mei for many years, yet I have not truly awakened to

己的真面目。現蒙行者的指示，就像人飲水，是冷是熱，唯有自己知道。現在行者您是我惠明的師父了。」

六祖大師說：「你要是這樣想的話，那麼我就替黃梅五祖傳法給你。我們同拜五祖為師父，而作師兄弟。你好好保護佛法，莫令斷絕。」

惠明又問：「惠明今後向何處去呢？」六祖大師說：「到了袁州就住下，到了蒙山就居留。」這時惠明就向六祖叩頭頂禮，拜辭而回。

其後惠明沒有即刻動身，過三年後才到蒙山去住。在此地他遇到一個鬼，其生前是個秀才，故死後還儘作詩。他對惠明唱一首詩說：

寂寂荒郊夢亦長，  
古今成敗懶尺量。  
野草鮮花捨多少，  
苦雨酸風幾斷腸。  
夜餘螢光同出入，  
五更雞唱影形藏。  
悔不當初修心地，  
至此青山淚兩行。

惠明聽後就為他說法，讓他超度脫生去了。所以化蒙山，就是超度鬼魂的。

(明回至嶺下。謂趁眾曰。向陟崔嵬。竟無蹤跡。當別道尋之。趁眾咸以為然。惠明後改道明。避師上字。)

my original face. Having received your teaching now, I am like a person who himself tasted the water and can tell whether it is hot or cold. Great Master, I wish to take you as my teacher.”

“If that is how you feel,” said the Sixth Patriarch, “then I will stand in for the Fifth Patriarch in Huang Mei and transmit the dharma to you. We are dharma brothers under the same teacher. Take good care of the Dharma and don’t let it become extinct.”

Hui Ming asked further, “Where should I go now?” The Sixth Patriarch said, “Stop when you reach Yüan District. Dwell at Meng Mountain.” Hui Ming bowed and left.

It was not until three years after his encounter with the Sixth Patriarch that Hui Ming arrived at Meng Mountain in Yüan District. There he met a ghost who, in his last life, had been a top-ranking scholar under the imperial examination system. The ghost composed a poem and sang it to Hui Ming.

*In the desolate and barren field,  
dreams are endless;  
Listless to reckon the successes and  
failures of the past and the present.  
Wild grass, idle flowers plucked, how many?  
Bitter rain, sour wind, how many broken hearts?  
At night, with firefly light I come and go.  
At dawn, the cock crows; I hide away my form.  
Regretful for not tilling  
the mind ground from the start;  
Two streams of tears a-flow here  
at the green mountains.*

After listening, Hui Ming explained the Dharma to the ghost, and took him across. Ever since then, there has been the “ceremony of Meng Mountain” which is performed to take ghosts across and liberate them.

Returning to the foot of the mountain, Hui Ming told the pursuers, “There is only a rocky, trackless height up there. I see no trace of him. Search in another path.” The pursuers took his words. Afterwards, Hui Ming changed his name to Tao Ming to avoid using the same first character ‘hui’ like his master’s.

惠明回到嶺下，對正在追趕的百人說：「我曾到山頂上看過了，找不到他的蹤跡，他不是從這條路跑的，應當從其他道路追去。」這些人一聽飛毛腿說沒看見，就信以為真。其實惠明大師是打大妄語，為何他打妄語呢？因他自己已得法，他為保護佛法和六祖安全，故打此大妄語。惠明後改名為道明，因六祖叫惠能，他不想和六祖大師同一個字，避諱「惠」字，故易名。

惠能後至曹溪。又被惡人尋逐乃於四會避難獵人隊中，。凡經一十五載。時與獵人隨宜說法。獵人常令守網。每見生命盡放之。每至飯時。以菜寄煮肉鍋。或問則對曰。但喫肉邊菜。

六祖大師後至曹溪南華寺，神秀仍不死心，派其心腹黨徒，來殺害六祖。為了避難，六祖乃到四會此地與獵人住在一起，因那些和尚怎也想不到一個修道信佛的人會與打獵的人在一起生活，所以各處找也尋不得。這樣經過十五年的歲月。（有的說十六年，這是包括他逃跑那一年在內，實際他與獵人在一起是十五年。）十五年來就時常向獵人們說法。

獵人常派六祖大師做守網的工作，他一見活的走獸或飛禽，都盡力設法放生。到每天吃飯時，他將在山上找的野菜放到肉鍋裡煮。或有人問他為何這樣做，他答說：「我只吃些肉邊的菜，我不吃肉。」

(下期待續)

Hui Ming went down the mountain and told the pursuers that he had not seen the Sixth Patriarch. Everyone believed him. Actually, Great Master Hui Ming had told a big lie. Why did he do that? He had received the dharma and he wanted to protect the Sixth Patriarch and to safe-keep the Buddhadharma. Not daring to presume to be his Master's equal, Hui Ming changed his name from Hui Ming to Tao Ming to avoid using the Sixth Patriarch's first name.

**Hui Neng arrived at Ts'ao Hsi where he was again pursued by men with evil intentions. To avoid disaster, he went to Szu Hui and lived among hunters for fifteen years, often times teaching Dharma to them in an appropriate manner. The hunters often assigned him to watch their nets, but whenever he saw living creatures ensnared, he would do his best to release them. At mealtime he cooked vegetables in the pot alongside the meat. When he was questioned about it, he would answer, "I only eat the vegetables alongside the meat."**

Hui Neng arrived at Nan Hwa Temple in Ts'ao Hsi. Nevertheless, Shen Hsiu would not give up his pursuit. He sent his loyal followers on a mission to kill the Sixth Patriarch. To avoid disaster, Hui Neng escaped to Szu Hui, where he lived with a band of hunters for fifteen years. Those in pursuit never suspected that a Buddhist would live with hunters. Hence, they never found him. Some say the Sixth Patriarch lived with the hunters for sixteen years, but their calculation includes the time he spent fleeing his pursuers. He actually lived with them for only fifteen years.

The hunters often assigned him to watch their nets, but whenever he saw living creatures ensnared, he would do his best to release them. For lunch, the Sixth Patriarch gathered wild vegetables on the mountain and cooked them in the pot beside the meat. If someone asked him, "Why are you doing that?" he said, "I only eat the vegetables. I don't eat meat."

(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

## 道恆法師



## Dharma Master Dao-Heng

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)

(Continued from issue #202)

學佛的人首先要學智慧，學般若，你得到般若的智慧了，然後才能覺悟；你要沒有般若的智慧，就是很愚痴的，就不會開悟。可是愚痴的人，你要能專一其心，也是會開悟的，好像那個阿樓駄尊者，他是一個最愚痴的人，就是念兩個字他都記不清楚。五百羅漢教他一首偈頌，教了半年，他也讀不能成頌，那麼他的哥哥呢就叫他回家去，不要叫他出家。你們大家現在講一講，我講這個尊者講錯了沒錯，啊！是不是阿樓駄？不錯，是周利槃陀伽，最愚痴的。阿樓駄他是佛的堂弟，他有天眼，是天眼第一。爲什麼我說他是最愚痴的？我是看看你們各位記得不記得，有人記得清楚的，或者就先會說出：「講錯了」，我等一等也沒有人說，所以再問一問

People who study Buddhism should first study wisdom, they should study Prajna. If you can gain the Prajna wisdom, only then can you attain enlightenment. If you don't have the Prajna wisdom, then being a dull witted person, you will not get enlightened. However, for those dull witted people, if they can fully concentrate and focus their mind, they too can become enlightened. It is like the Venerable Aniruddha; he was the most stupid person who could not even memorize two words. Five hundred Arhats had once taught him a verse for half a year. Still he was unable to read it with ease. Afterwards, his elder brother asked him to return home and forbid him to leave the home-life. Now, All of you can speak up. Have I said any thing incorrect about this Venerable One? Oh! Was it Aniruddha? Not bad, it was Suddhipanthaka who was the foremost stupid person. Aniruddha was the cousin of the Buddha. He had obtained the heavenly eyes and was foremost in the Heavenly Eyes. Why did I say he was the most stupid person? I want to see whether all of you still remember or not. If there is one who can clearly remember, perhaps he would have been the first to say, "You have said it wrong." I waited and still no one said anything. Therefore, I asked you all again. This time, maybe someone could

你們。我這一問大約有人就想起來，「喔！」，就知道是錯了，我若不問的時候或者還不知道，這個就是證明你們聽經，沒有真正的認識。你若真正的認識那一位尊者是什麼樣子，我一講錯了就知道，說：「不對啊！這位尊者不是愚痴第一！這位尊者是天眼第一啊！」

周利槃陀伽他是最愚痴的一個人，他的哥哥是很聰明的，但是他很愚痴，他在半年之中，學這一首偈頌也學不會。他哥哥就覺得很沒有面子，就跟他說：「你不能出家，你這麼愚痴！出家也沒有什麼用，出家要很聰明的，你這麼愚痴是不能出家了。」就叫他回家。他愚痴，也有愚痴的法子，他說：「我不能出家，你叫我不出家，啊！我死了給你看。」他就自己在樹上，用繩子在上吊了。你看這個人，如果他有一點智慧，也不會因為他哥哥叫他不出家，就要上吊了。因為他就算死，也要出家，所以感動釋迦牟尼佛，就現一個樹神的身，就來兒給他說法，說：「你為什麼要死啊？」周利槃陀伽說：「因為我很笨的，出家學了半年，一首偈頌也學不會，所以我哥哥叫我不出家，我一想若不出家，做旁的事情我也不願意，那麼莫如死了算了。」釋迦牟尼佛說：「你出家是你自己出家，不是給你哥哥出家，而且你死都可以犧牲了，那麼他不叫你出家，是他，你自己還可以出

have recalled, “Oh!” and realized it was wrong. If I had not asked again maybe there’s still no one who would be aware of it. This proves that when you listened to the sutra lecture, you have not truly comprehended it. If you truly knew that Venerable One, you would have caught the mistake immediately and said, “That’s not right! This Venerable One was not foremost in stupidity! This Venerable One was foremost in the Heavenly Eyes!”

Suddhipanthaka was the most stupid person. His elder brother was very smart, but he himself was very stupid. In half a year’s time, he was unable to master even one verse. His brother felt that he had lost face and told his younger brother, “You can’t leave the home-life. You are so stupid! It’s useless for you to leave the home-life. To leave the home-life, you need to have wisdom. Since you are so stupid, you can’t leave the home-life.” His brother asked him to return home. The younger brother may be stupid, but he had his own set of stupid ways. He said, “Oh, I can’t leave the home-life? You ask me not to leave the home-life? Ah! I will die and you can see to it.” Therefore, he hung a rope onto a tree and tried to hang himself. Now, take a look at this person. If he had a bit of wisdom, he would not have tried to hang himself just because his elder brother asked him not to leave the home-life. He felt that he would rather die than not leave the home-life. This was very touching and Shakyamuni Buddha was moved. The Buddha then manifested himself as a tree spirit and came to speak dharma to him. He asked, “Why do you seek death?” Suddhipanthaka replied, “It is because I am very stupid. I left the home-life for half a year and wasn’t able to master even one single verse. Therefore, my elder brother told me not to leave the home-life. There is nothing else I want to do except to leave the home-life. If I cannot leave the home-life, I may as well die.” Shakyamuni Buddha said, “Your leaving the home-life is your own matter. It’s not for the sake of your brother. You are even willing to sacrifice your own life. When your brother asked you not to leave the home-life, it is his business. You yourself can still leave the home-life.” “If I leave the home-life, will the

家。」於是他說：「那麼我出家，這個佛能留我嗎？」佛說：「可以的。」那麼他就繼續出家。釋迦牟尼佛就告訴他，念這個『笤掃』兩個字，可是他愚痴得念笤字，就把掃字給忘了，念掃字又把笤字也忘了，這兩個字只能記住一個。釋迦牟尼佛就說：「你不要緊，不要著急。這個笤掃啊！就是掃心，掃這個地，使地方乾淨，你可以掃除你心裡頭不乾淨的東西。」他就念這個笤掃，念來念去呢，他也開悟了。

我們這些人都比周利槃陀伽都聰明，我們不但能記住兩個字，甚至三個字，四個字，就是中國的字也可以記得，又可以寫出來。現在差不多的人都會寫中國字，無論那一個，大概最低限度也會寫三個五個，所以你都比周利槃陀伽聰明。修行啊！是很容易的，只要你肯修行就容易開悟；這個愚痴人就不會辦聰明的事情，聰明的人就不會做愚痴的事。咱們學佛法就是學聰明，學聰明了，就沒有煩惱，那愚痴的人就有煩惱。

所以咱們學習佛法的人，要把一切事情明白了，要有智慧，所謂世間法和出世法你都能融會貫通了，這就是聰明人。你要是單明白世間法，不明白出世法這也不是聰明人；你單明白出世法，不明白世間法也不是聰明人。所以咱們學佛的人要世間法和出世法通達無礙，都明白，這才能成佛道。

Buddha let me stay?” The Buddha replied, “Yes.” Hence, Suddhipanthaka continued to leave the home-life. Shakyamuni Buddha then taught him to memorize two words, “broom sweep”. However, he was so stupid that when he remembered the word “broom”, he would forget the word “sweep”, and vice versa. He could only remember one word at a time. Shakyamuni Buddha then told him, “Don’t be anxious, don’t be nervous. This “broom sweep” means to sweep your mind, as well as to sweep the ground and make it clean. You can use it to sweep clean the defilements within your mind.” So Suddhipanthaka continued to be mindful of these two words. Consequently, he also got enlightened.

All of us here are smarter than Suddhipanthaka. Not only can we remember two words, three words, or four words, we can even remember the Chinese characters and able to write them out. Now almost all of you can write Chinese characters, and any one of you can write at least three or five characters. Hence, you are all smarter than Suddhipanthaka. Cultivating the Way is very easy. All it takes is your will to cultivate and then enlightenment will come easily. A stupid person will not do intelligent deeds; a wise person will not do stupid things. When we study the Buddhadharma, we learn wisdom. Once you have wisdom, you will not have afflictions. Stupid people will have afflictions.

For that matter, those who study the Buddhadharma should have a clear comprehension of all things. They must have wisdom. If you can penetrate and discern all worldly and transcendental dharmas, then you are a wise person. If you can only understand the worldly dharmas and not the transcendental dharmas, you are still not a wise person. If you only understand the transcendental dharmas and not the worldly dharmas, neither are you a wise person. Therefore, when we study Buddhism, we need to penetrate both the worldly dharmas and the transcendental dharmas, without obstruction. We need to understand all before we can realize Buddhahood.

再來說掃除心裡邊骯髒的東西，心裡邊有什麼骯髒的東西呢？咱們人貪心就是骯髒，瞋心是骯髒，癡心是骯髒，慢心是骯髒，疑心是骯髒。那個貪心人人都有，窮人有窮人的貪心，富有富人的貪心；有知識的人又有知識的人的貪心，愚痴的人有愚痴的人的貪心。無論貧富貴賤各有他的貪心，所謂『貪而無厭』，貪多啊！這種的貪心就不知足，有什麼就想要貪，貪而無厭，越多越好。瞋心，因為貪心不能滿足，這個貪心就發了脾氣，就有了瞋恨心。有瞋恨心，就會做出很多愚痴的事情。做出愚痴的事情，就會對人也不恭敬了，對自己也不恭敬了，就輕慢人了。最後這個疑心，都是啊！人心裡邊不乾淨的東西。

貪心，瞋心，癡心，慢心，疑心都去了，那心裡邊就都乾淨了。心裡邊乾淨，沒有這一種黑暗，就會開大智慧，你有了智慧，再就不會做愚痴的事情，就做有意義的事情。你做人的兒子就會孝順父母，做國家的老百姓就會愛惜這個國家，你對朋友就會有信用，那麼一切的事情就都會走到一個正當的路上，這是我們學佛法的好處。所以啊！各位有父母的，應該要孝順父母。

(下期待續)

Next, let us talk about cleaning the defilements within our minds. What kinds of defilements can possibly exist in our minds? Greediness is defilement; hatred is defilement; stupidity is defilement; arrogance is defilement; a suspicious mind is defilement. Everyone has a greedy mind; the poor has greediness of the poor, the rich has greediness of the rich; those who are knowledgeable has greediness for knowledge; stupid people have greediness of a fool. Whether one is poor, wealthy, noble, or inferior, each has his own greed. There is a term called "Insatiable greed." It's being greedy for more! This kind of greed knows no satisfaction. Being insatiably greedy, the more one has the better. Because greed cannot be satisfied, it will lead to a fit of temper and give rise to hate. If one has a hateful mind, one will do many foolish things. Having done foolish things, one will lose respect for others as well as oneself. One will look down on others. The last one, the suspicious mind, is also a defilement within one's mind.

If one can get rid of greed, hatred, stupidity, arrogance, suspicion, then one's mind will be pure and clean. If one's mind is pure and clean without a trace of darkness, one will open to great wisdom. If you have wisdom, you will no longer do foolish things. Instead, you will do meaningful things. As a son, you will be filial to your parents. As a civilian, you will love and cherish your country. You will be trustworthy to your friends. Then everything will follow the right track. This is the benefit of studying the Buddhadharm. Therefore, for those of you who still have parents, you should be filial to them.

(To be continued ..)



## 醉生夢死難了生死

### Living as if Drunk and Dying in a Dream, It's Hard to End Birth and Death

一九九〇年十月十二日宣公上人開示於比利時布魯塞爾華嚴寺  
A talk given by Venerable Master Hua on October 12, 1990  
at the Avatamsaka Temple in Brussels, Belgium

不能擺脫情感，  
就是不能自由；  
不能自由，就是罣礙。

各位善知識，我們不知有多少次這樣聚會過，好像作夢似的。無始劫來，一切眾生互為眷屬、互為父子、互為朋友、互為兄弟，黏黏糊糊的。到時候不能擺脫情感；不能擺脫，就是不能自由；不能自由，就是罣礙。一切問題看不清楚，不能當機立斷。為什麼不能當機立斷呢？因為無明，無明就是不明。

我們無量劫以來，生了又死，死了又生，就是跟著十二因緣轉。不明，就是愚癡。因為愚癡，就有行為。因為行為，就又種下愚癡的種子。種下愚癡的種子，就有愚癡的名字。有了愚癡的名字，就有我們所執著的眼、耳、鼻、舌、身、意六根。六根對外面六塵的境界，對著好的境界，就有好的想法；不好的接觸，就有不好的想法。順逆的境界生出來了，自己歡喜的就保留它；自己不歡喜的，就不要它。順的境界來了就高興，逆的境界來了就不高興。因為這樣，就生出愛的心。一生出愛的心，就想得到，

Not relinquishing our emotional ties,  
we cannot be free.  
That inability to be free is what hinders us.

Good and Wise Advisors! There's no knowing how many times we've met together before, as if in a dream. Since time without beginning, all living beings have mutually been relatives, parents and children, friends, brothers and sisters. We become stuck so closely together that when the time comes to part, we cannot relinquish our emotional ties. Not being able to relinquish them, we cannot be free. That inability to be free is what hinders us, so that we cannot see things clearly and be decisive? Why can't we be decisive? It is because of ignorance, the lack of understanding.

For countless eons, we have undergone birth followed by death, death followed by rebirth, going along in the cycle of the twelve links of conditioned co-production. Lack of understanding is stupidity. Because of stupidity, there is activity. With activity, the seeds of stupidity are sown. Once seeds of stupidity are sown, names and forms will follow. When there are such names and forms, the six sense faculties (eyes, ears, nose, tongue, body, and mind) come into being and we become attached to them. The six faculties perceive the states of the six sense objects. When they perceive pleasant states, we have a pleasant experience. When they come into contact with something unpleasant, we have an unpleasant experience. Thus there are favorable and adverse states. If it is something we like, we want to hang onto it. If it is something we don't like, we want to get rid of it. When favorable states come, we feel happy. When adverse states come, we become upset. Thus feelings of like and dislike come into being. With this comes the

要拿到自己的手裏，要佔有。佔有了，就有來生。有了來生就有老、死，就在這裏胡搞，像蒼蠅似地東飛飛、西飛飛、南飛飛、北飛飛，也不知道是在做什麼！在窗戶紙上找，找來找去，看不見對面是什麼了；看不透，放不下，就是醉生夢死。這樣，一代接一代，一代再接一代；一代吵吵鬧鬧，一代哭哭笑笑；一代煩惱惱惱，一代爭爭吵吵，沒有停止的時候。但是也不覺得疲倦，還覺得很好玩，很有意思。「勤有功，嬉無益；戒之哉！宜勉勵！」

現在中東很危險，要開戰！這是因為每個人在打妄想，每個人在放毒氣。放來放去，一個人的毒氣放出到家裏，家裏受毒氣之污染，就有家庭戰爭。家裏戰爭覺得不夠熱鬧，就到鄉村裏、社會裏。你對我勾心鬥角，我對你唯利是圖，想法子怎麼利益自己，都為著爭錢。這個「錢」字是：

二戈爭金殺氣高，  
人人因它犯嘮叨；  
能會用者超三界，  
不會用者墮陰曹。

古人造「錢」字，造得非常有意義，左邊一個「金」字，「金」字上面是一個「人」字，「人」字底下三橫一豎，又有二點。二點是金塊，三橫大約是三個人，一豎表示一心在爭。所以，一豎

feeling of love, which in turn evokes the desire to possess the object of one's love. This leads to birth into the next life. Once there is birth, old age and eventually death will follow. And so this is how we make a mess of things, like a fly buzzing around to the east, west, north, and south, not knowing quite what it is doing. It crawls around on the windowpane, but cannot see what is on the other side. If we can't see through things and let go of them, we live as if drunk and die in a dream. In this way, in life after life after life, we argue and fight, laugh and cry, and become vexed and afflicted. It never ends, but we don't get tired of it. We think it's a lot of fun and very interesting.

*There is merit in diligence.  
There is no benefit in playing.  
So be careful!  
We should urge ourselves on!*

The situation in the Middle East is very dangerous now. War is about to break out. This is because everyone is having deluded thoughts and putting out poisonous energy. It's emitted here, there, and everywhere. The individual releases his or her poisonous energy onto his or her family, and once the family is contaminated, there are family wars. But a family war isn't exciting enough, so it spreads into the society. You scheme against me, and I plot against you, both of us trying to find ways to benefit ourselves, all because of money. There is a verse which describes the Chinese character (錢) for "money".

*Two spears fighting over gold,  
the killing energy runs high.  
Obsessed with money,  
everyone gets into all sorts of trouble.  
Those who know how to use it  
can transcend the Three Realms.  
Those who don't will fall into the underworld.*

The ancients configured the Chinese character for "money" in a very meaningful way. On the left side is the character for "gold" (金). The character for "gold" has a "person" (人) on top and three horizontal lines, a vertical line, and two dots below. The two dots represent gold nuggets, and the three horizontal lines are probably three people. The vertical line symbolizes the single-minded focus on fighting. And so there is a ver-

在中間，左邊是一個金塊，右邊也是一個金塊，人在上面爭。用什麼爭？用戈矛。「錢」字是二個「戈」和「金」合在一起為「錢」字。所以中國古人造字，是很有意思的。

二個「戈」字就是二個刀槍，用刀槍爭金塊。美金是金塊，英鎊也是金塊，所以說二戈爭金殺氣高。你想把我殺，我也想把你殺了，好得金塊。因此互相你一刀我一槍，你放一個原子彈，他就來個氫氣彈、毒瓦斯，看你怎樣活著？那時你得金塊用不了，搶到石油也沒有用了。「殺氣高」，就是殺氣衝天。「人人因它犯嘍叨」，人人因為這個，起了很多麻煩，都是為這個。吃不下飯，跳樓死了，也都是為這個；買馬票一下子輸了幾千億，弄得你死我活，還是為爭金塊。

「能會用者超三界」，你若會用錢，會成佛的。「不會用者墮陰曹」，不會用錢的人，去造罪業，造到地獄去了。看有多危險！錢究竟有什麼好處？可是人就這麼糊塗，一個財，一個色，把世界的人，支配得糊糊塗塗的，智慧都沒有了。你如不愛財、不愛色，本有的智慧就現前。還要不要名，不要總想爭第一，自己出風頭，人人都知道我，想如何打知名度。

「食」，不要名、色、錢財，但放不下吃的。不貪財、色、名了，但吃東西時貪好味道。菜一來，眼睛睜得比牛眼還大，為了細細看

tical line in the middle, a gold nugget on either side, and people on top fighting over it all. What do they fight with? They use spears. So the character for “money” consists of a “gold” character and two copies of the “spear” (戈) character.

So there is a lot of meaning behind the way the ancients configured Chinese characters. The two spears are fighting over the gold nuggets, which could also be in the form of U.S. dollars or British pounds. Therefore, “*Two spears fighting over gold, the killing energy runs high.*” You want to kill me, and I want to kill you, because we’re after the gold. So you take your knife, and I take my spear; you set off an atomic bomb, and he sets off a hydrogen bomb or releases poison gas, and watch how you can survive. When that happens your gold nuggets are of no help, nor is the oil that you’ve seized. The killing energy shoots up to the heavens. “*Obsessed with money, everyone gets into all sorts of trouble.*” Money brings a lot of trouble. People lose appetite over money, or commit suicide by jumping off buildings, all because of money. They place their bets at the horse races and lose several billions, almost losing their very life, all because of their greed for gold.

“*Those who know how to use it can transcend the Three Realms.*” If you know how to use money, you can become a Buddha. “*Those who don’t will fall into underworld.*” Not knowing how to use money in the right way, you may use it to create karmic offenses so much so that you fall into the hells. That’s how dangerous it is! Ultimately, what advantages are there to money? Yet, everyone is so muddled. Wealth and lust have confused the people of the world so deeply that they have lost their wisdom. If you do not long for wealth and lust, your inherent wisdom will manifest. In addition, you should neither crave for fame. Do not always vie to be number one. Do not seek to be in the spotlight and make yourself famous to everyone.

Perhaps you don’t want fame, lust, or money, but you can’t put down your attachment to food. You may not be greedy for wealth, lust, or fame, but you’re greedy for savory food. When food is served, your eyes open wider than a cow’s, because you want to take a good look to see if it’s to your

這個是否合我的口味，合我的口味就多挾一點，左一塊右一塊，總覺得不夠；要是不合口味，嚐一點點，再也不要吃。吃東西時這麼有智慧，知道什麼是好，什麼不好，可是聽法就沒有智慧。

能把吃東西放下了，但是對於睡覺，少睡一分鐘都不行。如果少睡，就不起來上班，也不起來做早課。做早晚課時在打瞌睡，或拜一拜佛，就倒下去睡著了，或站著念佛也是入了定，連步也不知怎麼邁。人就是這麼糊裏糊塗一輩子，然後嗚呼哀哉了，也不知將來會怎樣？

現在這個世界很不堪設想，人們的生命都在不可思議的時候。你想像不到，不知哪個國家，把化學武器放出，就可毀滅全世界，人人同歸於盡。這不是恐嚇你們，真有這麼危險。因為這個，所以我們要溯本窮源，這起源於「爭」，人人應讓而不爭。

這個責任，在每個國家的元首。要每個國家元首能修德行仁，教化百姓，受五戒修十善。如果每個國家元首，如英國皇太子信佛，但皇家卻規定，皇太子在受國王座時，無論如何也不准他結雙跏趺座；你看連信佛都違背國家法令！如果每個國家元首都能信佛，國家就沒有戰爭；國家元首不信佛，不知修德行仁，迷到錢上，變成財迷，國家就有戰爭。所以國家元首要負責任。

liking. If it is, you take more servings, one after another, never satiated. If it's not, you taste a little bit and push it aside. You are clever when it comes to eating. You know what is good and what is not. However, when it comes to listening to the Dharma, you do not have wisdom.

You may be able to put down your attachment to food, but as for sleep, you can't bear to give up even a minute of sleep. If you haven't had enough sleep, you can't get up to go to work or to do morning recitation. During the morning and evening recitations, you doze off. When you bow to the Buddhas, you fall asleep and don't get up from the bow. Or you stand there and enter samadhi as you're reciting the Buddha's name, so you forget to walk forward. In this way, people are confused all their lives, and then they die without knowing what will become of them.

The world situation now is incomprehensible. People cannot imagine what will happen to them. We don't know which country will set off a chemical weapons of mass destruction and annihilate the whole planet and everyone on it. I'm not trying to intimidate you; it's really that dangerous. For this reason, we have to trace the problem back to its source—contention. Instead of fighting, everyone ought to yield.

This is the responsibility of the leader of every nation. Every head-of-state should cultivate virtue, carry out humane policies, and teach the people to follow the five precepts and practice the ten good deeds. For example, the Crown Prince of England believes in Buddhism, but the royal family made a rule that when he assumed the throne, under no circumstances could he sit in full lotus posture. So you see, even being a Buddhist is against the law! If every head-of-state could believe in Buddhism, there would be no wars. On the other hand, if the head-of-state is not Buddhist, does not conduct with virtue and humaneness and is obsessed with money, there will be war in the country. The heads-of-state have to be responsible for this.

其次是宗教領袖要負責任，為什麼身為宗教領袖，不能以身作則，做個好榜樣？還這麼貪財，貪色，貪名，貪食，貪睡！所以宗教領袖要負責。再其次是大學教授，不應把大學學生教成男女亂七八糟，不要命似地吃避孕藥。大學教授為了賺錢，把學生慣得不守規矩。所謂「養不教，父之過」，做父母為什麼不教子女，而讓他自由發展？好像美國殺人，放火、販毒等等不法行為，皆因做父母的不教導子女守規矩，於是世界人人不守法令，不守規矩。人人以破五戒——殺、盜、淫、妄、酒維生，把世界弄壞了，形成教育破產。

父母教育沒做好，教授的教育沒做好，宗教人士的教育沒有好，國家不把教育弄好；所以這個世界亂七八糟。那麼宗教人士要負責任整頓教育，各個宗教就要合作，不要像過去，「入則主之，出則奴之」。「入主出奴」，天主教說天主教好，基督教說基督教好，佛教說佛教好；其實「好」不是自己說的，是要人家讚歎，人家認識才算好。比如說佛證佛果，是大家公認成佛的。不是自己覺得自己無量無邊，就是無量無邊了；不是自己認為成佛了，就是成佛了。

Secondly, religious leaders have to be responsible. Why are religious leaders unable to set a good example for others? Why are they so greedy for wealth, lust, fame, food, and sleep? The religious leaders have to assume their responsibility. Next in line are college professors. They should not teach college students to be promiscuous and take birth control pills like crazy. Professors, thinking only about making money, have spoiled the students and condoned their misbehavior. It is said, "If the child is raised but not taught well, it is the father's fault." Why aren't parents teaching their children? Why do they let them do whatever they want? For example, American youths commit murder and arson, peddle drugs, and engage in other illegal activities. This is all because their parents didn't teach them to behave well and respect the rules. That's why everyone disregards the law and doesn't follow any rules. In their daily lives, people break the five precepts against killing, stealing, sexual misconduct, lying, and taking intoxicants. These are the reasons the world has gone to destruction and education is morally bankrupt.

Parents have failed to educate their children; teachers and professors have not done a good job of teaching; members of the clergy have not fulfilled their role as educators; the government has not done anything to reform education. As a result, this world is in such a mess. Therefore, the religious leaders should make it their responsibility to bring about educational reform. All religions should work together in unity. It should not be like before, with people praising a religion when they were in it and slandering it after they left it. Catholics would say that Catholicism was good. Protestants would say that Protestantism was good. Buddhists would say that Buddhism was good. Actually, we aren't supposed to praise ourselves. Only the praise and recognition of others count. For example, everyone recognizes the fact that the Buddha attained Buddhahood. It is not the case that when you think you are limitless and boundless, you are limitless and boundless. Your thinking that you have become a Buddha doesn't mean that you have actually become a Buddha.



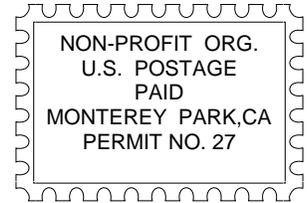
2009年1月法會時間表 Schedule of Events – January of 2009

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm</p> <p>金輪寺育良中文小學春季班，訂於一月十日開學，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 10, 2009. We welcome your children to enroll. Please call Gold Wheel Monastery for registration.</p>				<p>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</p>	2◎	<p>3◎ 十二月初八 釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment (Actual Day)</p>
<p>4 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>	<p>5◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua</p>	6◎	7◎	8◎	9◎	<p>10◎ 十五 中文學校春季班開學 Chinese School at Gold Wheel Monastery Spring Semester Begins</p>
<p>11 六字大明咒法會 Recitation of Six-Syllable Great Bright Mantra 8:00 am—3:00 pm</p>	12◎	13◎	14◎	15◎	16◎	17◎
<p>18 地藏經法會 Recitation of Earth Store Sutra 8:00 am—3:00 pm</p>	19◎	20◎	21◎	22◎	23◎	<p>24 護國息災法會 Dharma Assembly of Protecting the Nation and Eradicating Disaster 8:00 am—3:00 pm</p>
<p>25 護國息災法會 Dharma Assembly of Protecting the Nation and Eradicating Disaster 8:00 am—3:00 pm</p>	<p>26 正月初一 彌勒菩薩聖誕 Maitreya Bodhisattva's Birthday 護國息災法會 Dharma Assembly of Protecting the Nation and Eradicating Disaster 8:00 am—3:00 pm</p>	27◎	28◎	29◎	30◎	<p>31◎ 正月初六 定光佛聖誕 Samadhi Light Buddha's Birthday</p>



Dharma Realm Buddhist Association  
**Gold Wheel Sagely Monastery**  
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金輪聖寺



2009年2月法會時間表 Schedule of Events – February of 2009

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						
1 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	2◎	3◎ 初九 帝釋天尊聖誕 Venerable God Shakra's Birthday	4◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	5◎	6◎	7◎
8 大悲懺法會 Great Compassion Repentance 8:00 am—3:00 pm	9◎ 十五	10◎	11◎	12◎	13◎	14◎
15 地藏經法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm	16◎	17◎	18◎	19◎	20◎	21◎
22 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am —3:00 pm	23◎	24◎	25◎ 二月初一	26◎	27◎	28◎

～常將有日尅無日，莫待無時想有時～