



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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宣公上人--禪定要訣頌

轉識成智

轉識成智在金山 中美佛教會群賢  
汝等但能勤精進 不久當至法王前

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

**Transforming Knowledge to Wisdom**

Transforming knowledge to wisdom in Gold Mountain,  
Sino-American Buddhist Association gathers in the multitude of Worthies.

If all of you can apply diligence and vigor in cultivation,  
It won't take long for you to arrive before the Dharma King.

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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)

一日思惟。時當弘法不可終遯。遂出至廣州法性寺。值印宗法師講涅槃經。時有風吹幡動。一僧曰風動。一僧曰幡動。議論不已。惠能進曰。不是風動。不是幡動。仁者心動。一眾駭然。

印宗延至上席。徵詰奧義。見惠能言簡理當不由文字。宗云。行者定非常人。久聞黃梅衣法南來。莫是行者否。惠能曰。不敢。宗於是作禮。告請傳來衣鉢出示大眾。

有一天六祖大師想起：「此時當宜弘法，我不可終日隱遁。」於是離開四會而至廣州的法性寺，正逢印宗法師開講涅槃經。講經時，有風吹動幡旗而左右擺動。這時有一僧說：「這是風在動。」另一僧說：「這是幡在動。」兩人爭執不已，六祖告訴他們說：「仁者是你的心動啊！若你心不動，風不動，幡也不動了。」當時聽眾聽他這一講，覺得非常玄妙，真是一語驚四座。

(Continued from issue #203)

One day Hui Neng began to reflect, "The time has come to spread the Dharma. I cannot stay in hiding forever." Accordingly, he went to Fa Hsing Monastery in Gwang Chou where Dharma Master Yin Tsung was giving lectures on *The Nirvana Sutra*. At that time, two bhikshus were debating regarding the movement of a banner and the wind. One claimed it was the wind moving. The other countered that it was the banner moving. They argued back and forth. Hui Neng stepped forward and said, "It is neither the wind nor the banner moving. Humane Ones, it is your minds that are moving." Everyone was amazed.

Dharma Master Yin Tsung invited him to take the seat of honor, wishing to inquire of him regarding the deepest meanings. Seeing that Hui Neng's exposition of true principles was concise and to the point and not based on written words, Yin Tsung said, "The cultivator is certainly no ordinary man. I heard long ago that Huang Mei's robe and bowl had come south. Cultivator, is it not you?" Hui Neng said, "I dare not presume such a thing." Yin Tsung then made obeisance and requested that the transmitted robe and bowl be brought forth and shown to the assembly.

One day, the Sixth Patriarch thought that the time to propagate the Dharma had come and he should emerge from hiding. Therefore, he went to Fa Hsing Monastery in Gwang Chou. (It is now called Gwang Hsiao Monastery). At that time, Dharma Master Yin Tsung was lecturing the *Mahaparinirvana Sutra*. Whenever the wind blew, a banner would sway with the wind. One monk said, "It is the wind moving." Another monk countered, "It is the banner moving." The Sixth Patriarch told them, "Neither the wind nor the banner is moving. It is your minds moving. If your minds were not moving, then neither the wind nor the banner would move." Everyone was astonished to hear him speak in such a wonderful and profound way.

印宗法師就請六祖大師到上座，請他開示經中奧妙的道理。但見六祖大師所講的雖很簡單，然理論正確，不光由文字解說。於是印宗法師非常佩服地說：「老修行人，您一定不是個平常人。我久聞黃梅的衣鉢向南傳來了，是不是就是您這一位老修行？六祖大師答說：「我不敢當。」印宗法師一聽他就是繼承五祖衣鉢的傳人，就向六祖大師叩頭頂禮。要求六祖將五祖所傳的衣鉢出示給大眾看看。

宗復問曰。黃梅付囑如何指授。惠能曰。指授即無。惟論見性。不論禪定解脫。宗曰。何不論禪定解脫。能曰。為是二法不是佛法。佛法是不二之法。宗又問。如何是佛法不二之法。惠能曰。法師講涅槃經明佛性。是佛法不二之法。如高貴德王菩薩白佛言。犯四重禁作五逆罪。及一闍提等。當斷善根佛性否。佛言善根有二。一者常。二者無常。佛性非常非無常。是故不斷名為不二。一者善。二者不善。佛性非善非不善。是名不二。蘊之與界。凡夫見二。智者了達其性無二。無二之性即是佛性。

印宗聞說。歡喜合掌言。某甲講經猶如瓦礫。仁者論義猶如真金。於是為惠能剃髮。願事為師。惠能遂於菩提樹下開東山法門。

Dharma Master Yin Tsung invited him to take the seat of honor and requested him to expound the esoteric and wonderful principles of the sutras. After listening to the Sixth Patriarch's simple yet clear explanation, he held him in high regard. He asked the Sixth Patriarch, "Aren't you the holder of Huang Mei's robe and bowl?" "I am unworthy of such a title," the Master said modestly. Dharma Master Yin Tsung knew, however, that the Great Master was only being humble. He recognized Layman Lu as the Sixth Patriarch. He bowed to him and requested that the transmitted robe and bowl be brought forth and shown to the assembly.

He further asked, "How was Huang Mei's doctrine transmitted?"

"There was no transmission," replied Hui Neng. "We merely discussed seeing the nature. There was no discussion of Dhyana samadhi or liberation."

Yin Tsung asked, "Why was there no discussion of Dhyana samadhi or liberation?"

Hui Neng said, "These are dualistic dharmas. They are not the Buddhadharma. The Buddhadharma is the dharma of non-dualism."

Yin Tsung asked further, "What is this Buddhadharma that is the dharma of non-dualism?"

Hui Neng said, "The Dharma Master has been lecturing *The Nirvana Sutra*, which says to understand the Buddha-nature is to understand the Buddhadharma, which is the dharma of non-dualism. As Kao Kuei Te Wang Bodhisattva asked the Buddha, 'Does violating the four serious prohibitions, committing the five rebellious acts, or being an icchantika and the like cut off the good roots and the Buddha-nature?' The Buddha replied, 'There are two kinds of good roots: the first, permanent; the second impermanent. The Buddha-nature is neither permanent nor impermanent. Therefore it is not cut off.' That is what is meant by non-dualistic. The

印宗問說：「黃梅五祖大師傳給您衣鉢時，是如何傳授指點您呢？」六祖大師答說：「倒沒有什麼指授，不過單談論見性，並不談論禪定和解脫這種法。」印宗法師又問：「爲何不談論禪定和解脫的道理呢？」六祖大師答說：「因禪定和解脫是兩種法，不是佛法。佛法不是二種法，只有一種法，所以叫不二法。」

印宗法師又問：「什麼是佛法的不二之法？」六祖大師說：「法師您宣講涅槃經，若您能見佛性，明心見性，這就是佛法不二之法。就像高貴德王菩薩向佛請問：「如果有人犯殺、盜、淫、妄此四重禁——四根本罪，不通懺悔，且又弑父、弑母、弑阿羅漢、破和合僧、出佛身血這五逆罪，還有信不具的闍提（即是沒有信心），這些人是否應當斷善根佛性呢？」佛答：「善根是有兩種，一種是常，一種是無常。可是佛性並沒有常和無常之分，所以不斷，這就稱之爲不二法門。其次，五戒十善這是善，五逆十惡這是惡，但佛性並沒有善惡的分別，這就稱爲不二法門。」

蘊是色受想行識，界是十八界，即六根（眼、耳、鼻、舌、身、意）、六塵（色、聲、香、味、觸、法）、六識（眼識、耳識、鼻識、舌識、身識、意識）。凡夫見五蘊和十八界是兩個，但有智慧的人了達其性本空無二，沒有分別可言。如此無二的真性，就是佛性。」

first is good and the second is not good. The Buddha-nature is neither good nor bad. That is what is meant by non-dualistic. Common people think of the skandhas and realms as dualistic. The wise man comprehends that they are non-dualistic in nature. The non-dualistic nature is the Buddha-nature.”

Hearing this explanation, Yin Tsung was delighted. He joined his palms and said, “My explanation of Sutras is like brick and tile, whereas your discussion of the meaning, Humane One, is like pure gold.” He then shaved Hui Neng’s head and asked Hui Neng to be his master. Accordingly, under that Bodhi tree, Hui Neng explained the Tung Shan Dharma-door.

The four serious prohibitions are killing, stealing, lying, and sexual misconduct. The five rebellious acts are patricide, matricide, killing an Arhat, shedding the blood of a Buddha, and breaking up the harmony of the Sangha. What happens to the good roots and the Buddha-nature of one who commits such offenses? Icchantika is a Sanskrit word which may be explained as meaning “of incomplete faith.” Are the good roots and the Buddha-nature of icchantikas cut off? Kao Kuei Te Wang Bodhisattva asked the Buddha these questions because he mistook good roots for the Buddha-nature itself. In his answer, the Buddha makes it clear that good roots are not the Buddha-nature.

The Five Skandhas are form, feeling, perception, activity and consciousness. Realm refers to the Eighteen Realms, which is comprised of the Six Sense Organs (eye, ear, nose, tongue, body, and mind), Six Objects of the sense organs (forms, sounds, smells, tastes, contacts, and mind objects [dharmas]), and Six Consciousnesses that arise between the sense organs and the objects (eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness). Common people view the Five Skandhas and the Eighteen Realms as two different phenomena. Those with wisdom perceive the nature as empty and non-dual; thereby, there is neither discrimination nor differentiation. Such true nature which is non-dual is the Buddha-nature.

印宗法師聽了六祖大師說法後，得未曾有至心歡喜，合掌恭敬地說：「我印宗講經，就像磚頭瓦塊似的，可是仁者您啊！講經就像真金那麼的真和可貴。」此時印宗法師在光孝寺為六祖大師落髮，且願拜六祖大師為師父。六祖大師隨後在光孝寺中的一棵菩提樹下，開東山法門。

惠能於東山得法。辛苦受盡。命似懸絲。今日得與使君官僚僧尼道俗同此一會。莫非累劫之緣。亦是過去生中，供養諸佛同種善根。方始得聞如上頓教得法之因。教是先聖所傳。不是惠能自智。願聞先聖教者。各令淨心。聞了各自除疑。如先代聖人無別。一眾聞法歡喜作禮而退。

六祖大師說：「我在黃梅憑茂山得法後，受盡種種的艱辛苦楚，各處避難，命像懸絲那樣的危險。現在很慶幸能與韋璩刺史和各官僚、僧人、比丘、比丘尼、老道、居士聚會一堂，這都是我們多生多劫緣份促成的，也是在往昔生生世世供養諸佛，同種善根，才能聽聞如上所說頓教的法門，和我得法的因緣。

佛教是以前佛、菩薩所傳留下來的，不是我惠能自己的智慧。你們若願聽以前佛所說的教理，則先要清淨其心。聽法之後，各自將懷疑除去，好像和聽佛、菩薩所講的一樣。」大家聽了六祖的指示，都很歡喜叩頭而退。

(下期待續)

Hearing this explanation, Yin Tsung was delighted. He joined his palms and said, "My explanation of Sutras is like brick and tile, whereas your discussion of the meaning, Humane One, is like pure gold." He then shaved Hui Neng's head and asked Hui Neng to be his master. Accordingly, under that Bodhi tree, Hui Neng explained the Tung Shan Dharma-door. Because the Great Master obtained the Dharma from the Fifth Patriarch at Tung Shan, "East Mountain," it is called the Tung Shan Dharma-door.

"Hui Neng obtained the Dharma at Tung Shan. He had gone through much tribulation, his life hanging as if by a thread. Today, this gathering of the magistrate and officials, of Bhikshus, Bhikshunis, Taoists, and laymen, is brought about none other than through affinities from accumulated kalpas. Also, because in past lives you have made offerings to the Buddhas and together planted good roots, you now have the opportunity to hear the Sudden Teaching, a cause for obtaining the Dharma. This teaching has been handed down by former sages; it is not Hui Neng's own wisdom. Those of you who wish to hear the teaching of the former sages should first purify your minds. After hearing it, cast aside your doubts, and that way you will be no different from the sages of the past."

Hearing this Dharma, the entire assembly was delighted, made obeisance, and withdrew.

"Buddhism is transmitted to us by past Buddhas and Bodhisattvas. It is not my own wisdom," said Hui Neng. "If you want to listen to the teachings of the past Buddhas, you should first clean and purify your mind. After listening, you should cast away all doubts. By listening to me carefully, it will be just as if you were listening to the Buddhas and Bodhisattvas speaking." Hearing this Dharma, the entire assembly was delighted, made obeisance, and withdrew.

(To be continued ..)

僧肇

# 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

## 僧肇法師



## Dharma Master Seng-Zhao

Excerpt from the *Hundred-day Chan Session*

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

孔子有三千個徒弟，其中七十二個是賢人。在七十二個賢人裡邊，最聰明的就是顏回，字子淵，所以孔子常常稱他顏淵。

顏回，他聰明是聰明，惟獨壽命不長，就因為他太聰明了，所以就變成一個短命的人，在三十三歲他就死了。他有什麼樣的聰明呢？孔子講出一種的道理，他就會明白十種的道理，就能推求十種的道理。孔子無論說什麼，他就依教奉行，不會和孔子辯論。所以孔子說：「吾與回言，終日不違，如愚。」我和顏回談了一天的話，「終日不違」，我說的什麼道理，他就聽著，一點意見也沒有，也不辯論，不違背我的意思，「如愚」，就是好像一個愚痴的人似的。「退而省其私，亦足以發，回也不愚。」等我和他說完了話，他退回去，到

Confucius had three thousand disciples. Among them, seventy-two were virtuous worthies. The most intelligent of those seventy-two worthies was Yan Hui. His other name was Tze Yuan. Therefore, Confucius always called him Yan Yuan.

Although Yan Hui was very smart, still he lived a short life. Because he was too clever, he became a person who died young at the age of thirty three. How clever was he? When Confucius spoke of one principle, he would understand ten principles. He could expand it into ten principles. Whatever Confucius said, he would follow his instruction and work according to it. He would not dispute with Confucius. Therefore Confucius said, "After I have spoken with Hui, throughout the day he never disobeys. He seems to be stupid."

After talking with Yan Hui for the whole day, he never contradicted me. Whatever principles I spoke, he just listened without any opinion or arguments. He never challenged my meaning. Hui seems like a fool."

"After retreating and contemplating in privacy, he fully applied the principle. Hui is not stupid after all." After I finished talking with him, he retreated back to his study-room and he fully applied

他自己學習的房裡邊，「亦足以發」，他把我所說的道理，發揮得「至矣盡矣，無以復加矣」，發揮到極點，沒有可以再加上的道理了。「回也不愚」你看顏回那個樣子啊！好像一個愚痴的人，實際上他的確不是一個愚痴的人。

講到這裡想起來，我小時候讀書的情形。前幾次我對你們講，我讀《三字經》，在自己桌子上讀，「人之初，性本善，性相近，習相遠」，讀了四句，記得很清楚，一到老師那個地方，拿這書放到老師那兒墊著，轉過背就都忘了。「人」也忘了，「之」也忘了，「初」也忘了，「性」也忘了，「本」也忘了，「善」也忘了，「性相近，習相遠」都忘了。以前對你們講過，在最初時，我讀書可是很愚痴的，等我讀過了一個月之後，我就找著讀書的門徑，再讀書就不忘了。等到讀《大學》的時候，讀的就很快了。讀的怎麼樣快呢？我讀一個鐘頭時間的書，旁人五天也讀不了那麼多，為什麼那樣呢？就因為得到讀書的門徑，那時候專心了。專心到什麼樣子呢？我告訴你們，這是一個最妙的法門。怎樣妙呢？我在讀書，你旁邊做戲，打鼓或者吹喇叭，或者吹笛子，或者打鐘，我可以聽不見，本來可以聽見的，但是我可以叫這個心不跟著你的音樂跑去，就能把心管住。「心不外緣，心不旁騖」，心不到旁的地方去，

my teaching. Whatever principles I had spoken, he applied them to their ultimate best, in that there's nothing more to be added. He employed every principle to its best, there's nothing that can be added on top of it. "Hui is not stupid after all." Take a look at Yan Hui! He seemed like a fool; in reality, he was not a fool at all.

Having said this, I recall how I studied when I was young. I have told you about this a couple of times before. When I studied the "Three Character Classic," I would be reading at my desk, "People at birth are naturally good. Their natures are similar, their habits make them different." I could clearly remember these four phrases after reading them. However, once I brought the book before my teacher and turned my back to start reciting, I had totally forgotten them.

I could not remember the characters "people," "at," "birth," "are." "naturally," or "good." I had also forgotten "Their natures are similar, their habits make them different." I have told you this before. At first, I was very stupid in studying. One month later, I found a gateway to study. After that, I could remember everything I read.

Later, when I studied the "Great Learning," I went through it very fast. How fast? What I studied in an hour took others five days or more. Why? It was because I had found a gateway to study. At that time, I was focused. How focused? I will tell you. This is a most wonderful dharma door. How wonderful? When I was studying, even if you were playing by my side, beating a drum, or blowing a trumpet, or playing a flute, or ringing a bell, I was able not to hear it. Basically, I could hear it. However, I was able to tell my mind not to follow your music. I could control my mind in such a way that "When the mind does not cling to external conditions, the mind does not wander off." The mind does not go astray to other places.

我讀書就是讀書，把這個心放到讀書上，不打妄想，那麼所讀的書，一讀就會，很快就會了。

最初我讀書的時候，讀三十遍恐怕也不會，在得到這個法門，能管得著這個心的時候，讀一遍可以記住一半，讀兩遍就可以完全記得，背得出來，讀三遍之後，那是永遠不忘了。所以今天我為什麼講顏回呢？因為當時教我的那位老師，就這樣讚歎過我，他說：「啊！看你這個樣子，一點都不聰明，但是你記憶力這麼好，真是和顏回差不多。」我說：「我怎麼可以比得了顏回呢？並且我也不願意比顏回，顏回他聰明太過了嘛！變成一個短命鬼，我要是和他一樣，也會變成短命鬼。」本來壽命長短沒有什麼分別，你要是怕短命，這就是住著壽者相；你要是歡喜長命，這更是住著到壽者相。所以我不願意學顏回的短命，也不願意學彭祖的長命。

中國有一個彭祖，據說活了八百八十歲。因為閻王爺抓不住他，派無常鬼也找不著他，所以他活了八百八十歲。但是閻王爺也有一種方法，他對無常鬼說：「你找不著這個彭祖啊！你可以去洗炭，（就是木炭，黑色的），你用水洗它，要有人問你，你就說：『想把它洗白了』，你就能把彭祖給抓來。」

無常鬼就去洗木炭，就有一個人來問他說：「你這個木炭，你洗

When I studied, I simply studied. I set my mind on studying the book. I did not strike up wandering thoughts. In this way, after I read the book once, I could quickly master it.

In the beginning, I would read a book thirty times and still fail to master it. Having found this gateway, and being able to control my mind, I could read it once and remember half of it. Reading it twice, I could completely memorize it and recite it from heart. Reading it three times, I would never forget it.

Hence, why do I talk about Yan Hui today? It is because my teacher at the time praised me saying, "Ah! Look at you; you do not seem smart at all. However, you have a good memory. Truly you're more or less like Yan Hui."

I said, "How can I compare to Yan Hui? I am not even willing to be measured against Yan Hui. Yan Hui was excessively intelligent! He became a short-lived fellow. If I am like him, then I may also turn into a short-lived fellow."

Basically there is no distinction between a long life or a short life. If you are afraid of having a short life, this is being attached to the appearance of a lifespan. If you are fond of having a long life, this is being even more attached to the appearance of a lifespan. Therefore, I am not willing to have a short life like Yan Hui, and I am also not willing to have a long life like Pang Ju.

In China, there is Pang Ju. Legend says he lived up to eight hundred and eighty-eight years old. King Yama could not catch him, so he sent out the Ghost of Impermanence to do the job. Neither one of them was able to find him. Hence, Pang Ju was able to live to be eight hundred and eighty-eight years old. Then, King Yama found a way. He said to the Ghost of Impermanence, "You can't find Pang Ju? You can go wash pieces of charcoal (black color). Use water to wash them. If a person come and asks you, you just say 'I want to wash them until they turn white', then you can capture Pang Ju."

The Ghost of Impermanence then went and washed pieces of charcoal. Sure enough, a person approached and asked, "These are pieces of char-



它幹什麼呢？」他說：「我要把這個炭洗白了它。」這個人就說了：「我壽命活了八百八，沒見過黑炭往白涮，可以洗白了它。」是說彭祖活了八百多年了，也沒見過黑炭把它洗白了，就是沒有這種道理。無常鬼就說：「啊！原來你就是彭祖」，就即刻把他抓起來了。

總而言之，長命和短命沒有什麼輕重，所以我不願意像顏回這個樣子，為什麼呢？因為已經有個顏回了，何必又有一個像顏回的人呢！不需要有一個再像他了。都是一個人一個樣，千萬人的相貌都是不同的。就是同一個母親生的，雙胞胎也不會一樣的，多少都會差一點，所以人人的面目都是不同的。因為這個，所以我不願意學顏回的樣子，並不是一定怕短命。

(下期待續)

coal, why are you washing them?" He replied, "I want to wash them till they turn white." The person said, "I have lived over eight hundred years, and I have never seen that washing black charcoal can turn it white." That is to say, Pang Ju had lived more than eight hundred years, yet he had never seen black charcoal that can turn white by washing. There is no such principle. The Ghost of Impermanence then said, "Oh! So you are Pang Ju," and he immediately captured him.

Generally speaking, having a long life or short life does not matter. The reason I do not want to be like Yan Hui is because there was already one Yan Hui. Why is it necessary to have another person like him? There is no need to have another one like him. Each person has his own unique feature. The features of ten million people are all different. Even twins born from the same mother may not look exactly alike. They still may look a bit different. Hence, each person's countenance is not the same. Because of this, I do not want to be like Yan Hui -- it is not necessarily because I am afraid of having a short life.

(To be continued ..)

為緬懷 宣公上人德澤及慶祝萬佛聖城三十週年，金輪寺將舉辦萬佛聖城朝聖的活動，即日起受理報名。日期如下：

5/29(星期五) ~ 5/31(星期日) 宣公上人涅槃紀念日。

5/29下午6:30出發，預計兩部巴士，每部五十人，登記人數後，確定車輛，額滿截止。

7/3(星期五) ~ 7/5(星期日) 萬佛聖城三十週年慶法會。

7/3下午6:30出發，預計三部巴士，每部五十人，登記人數後，確定車輛，額滿截止。

為方便道場代辦租車，經繳費後恕不退費。歡迎踴躍提前報名，以便統籌辦理。

To appreciate Venerable Master Hua's beneficence on living beings and commemorate the Thirtieth Anniversary of the City of Ten Thousand Buddhas (CTTB), Gold Wheel Monastery (GWM) will organize pilgrimages to CTTB. We will take reservation starting today. The activities are as follows:

**5/29(Fri) ~ 5/31(Sun) Anniversary of Venerable Master Hua's Entering Nirvana**

We plan to arrange for two chartered buses for this trip. Each one will seat 50 people. We will book the buses according to the number of people who register. The bus will leave GWM at 6:30 PM on 5/29.

**7/3(Fri) ~ 7/5(Sun) Dharma Assembly of the Thirtieth Anniversary of CTTB**

We plan to arrange for three chartered buses for this trip. Each one will seat 50 people. We will book the buses according to the number of people who register. The bus will leave GWM at 6:30 PM on 7/3.

To reserve the buses in advance, we will first collect the deposit, which is not refundable. Please register with GWM as early as you can to facilitate a successful planning.

## 什麼是福？

### What are Blessings?

宣公上人一九九三年一月九日下午開示於台灣台北佛教同修會  
A talk by Venerable Master Hua in the afternoon of January 9, 1993,

**你做善事，  
應該找那個真的地方做。**

*When you practice good deeds,  
you should do them in a genuine place.*

各位現在把掌合起來，眼睛閉上，不要向我這兒來看，你要向你內心看。看看你內心的佛性在不在？你是佛性啊？是人性啊？是鬼性啊？是畜生性？自己裡邊是什麼性？你自己要迴光返照，要反求諸己。不要向我這兒看，我連鬼都不如，你們向我這兒看是沒有用的。要看你們自己，你們自己信佛的人，是不是不爭、不貪、不求、不自私、不自利、不打妄語，你要是這六個宗旨都做到了，那可以說你把做人的條件已經做得差不多了，至於成佛，那還很遠呢！不過成佛，你必定要由這六大宗旨向前邁步進行。你若在佛教裡頭還爭、還貪、還有所求、還那麼自私、還那麼自利、還那麼打妄語，這不單不是佛教徒，連鬼教徒都不如了。

所以你們各位學佛多年的，要看在這個不爭、不貪、不求、不自利、不自私、不打妄語上是不是用過功夫？你若用過功夫，那也離佛教是相近的；你若沒有用過功夫，那做人的條件還沒有

All of you! Put your palms together and close your eyes. Don't look at me. Look into your own heart, and see if your Buddha-nature is there. What kind of nature is inside you -- Buddha-nature, a human nature, a ghost nature, or an animal nature? Shine your light inward, and seek within yourself. Don't look at me. I'm not even up to a ghost, so it's useless for you to look at me. Look at yourself, and see whether you are a Buddhist disciple who does not fight, is not greedy, does not seek, does not pursue personal gain, and does not tell lies. If you can practice these Six Great Principles, then you have more or less fulfilled your human role. Nevertheless, you are still far from Buddhahood, and you have to start from these Six Great Principles to become a Buddha. If you continue to fight, to be greedy, to seek for something, to be so selfish and self-benefiting, and to tell lies, not only are you not a disciple of the Buddha, you cannot even be considered the disciple of a ghost.

All of you who have studied Buddhism for many years, have you worked on not fighting, not being greedy, not seeking, not being selfish, not pursuing personal gain, and not lying? If you have worked on these, then you are close to Buddhism. If you have not, then you are far from even satisfying the conditions for being a person. If you fail to meet the conditions

圓滿呢！你做人的條件不圓滿，還是那麼爭、那麼貪、那麼有所求，尤其向外馳求，那麼樣自私、那麼樣自利，天天對外對內盡打妄語，盡說一些不真實的語言，這是不夠一個佛教徒的資格。

我所要講的，沒有旁的，就是這個不爭、不貪、不求、不自私、不自利、不打妄語。那麼萬佛城就是天天灌輸人這種思想、這個宗旨，那麼那裏的人做到了沒有？沒有做到呢！就連我包括在內，這六大宗旨也沒做到。雖然沒有做到，我們願意本照這六大宗旨，去學著做人，去學佛，我們是願意學的，願意往前進的。

所以我這次到台灣來，幹什麼來了呢？我是給你們大家送福來了，你們誰若能本照這六大宗旨來做人，誰就福德無量了。你誰要不是抱著這六大宗旨，我就和你講再奇妙、再高深的道理，也是捨近求遠、捨本逐末。所以譬如：

登高必自卑，行遠必自邇。

你們要是能在這個最基本的條件上做起，哪一個都可有成佛的希望；若沒有這樣做，那要再接再厲，不要錯過這個機會。

我到台灣是給你們大家送福來，你們大家接受不接受，這就聽你們自己了。怎麼叫送福

for being a human being, because you are so aggressive, so greedy, always seeking outside, being selfish and self-benefiting, and always lying to yourself and others, and saying untruthful things, then you do not have what it takes to be a Buddhist disciple.

I don't talk about anything else but this -- no fighting, no greed, no seeking, no selfishness, no pursuit of personal gain, and no lying. At the City of Ten Thousand Buddhas, people hear about these ideals and principles every day. Have we been able to uphold them? No! And that includes myself. Although we haven't been able to uphold them, we wish to follow these guidelines to learn how to be good human beings and how to be Buddhists. We are willing to learn, and to improve ourselves.

What is my purpose in coming to Taiwan this time? I have come to bring you blessings. If any one among you can act according to these Six Great Principles, you will obtain limitless blessings and virtue. If you do not embrace these Six Great Principles, then no matter what lofty and esoteric principles I speak about, it is just "forsaking what is near to seek afar, renouncing the roots to chase after the branch tips."

*If you wish to travel a long distance,  
you have to start from what is near.*

*If you wish to climb up high,  
you have to start from the bottom.*

If you start by meeting the basic requirements, then you can certainly aspire to become a Buddha. If you haven't met them, then you must work hard, and not let this opportunity pass you by.

I have come to Taiwan to give you blessings, but whether or not you accept them depends on you yourselves. What is meant by the giving of blessings? For ex-

呢？譬如你做善事，應該找那個真的地方做，不要在假的地方來做。你在真的地方做，你就做多做少，都有你的功德；你若盡在那個假的地方爭啊、貪啊、求啊、自私啊、自利啊、打妄語啊，這樣到道場來做善事，那是無有是處的，那等於開謊花不結果的。所以你們各位要認真了。我不是說我們萬佛城怎麼好，萬佛城的人也是一樣的人，也是一樣的出家人，不過現在我們全世界來講，修道的人、出家人，男女都一天吃一餐，這是沒有的，全世界你也找不著第二家。

還有，我們萬佛城的出家人，都是行、住、坐、臥不離衣，三衣鉢具都是具足的，這是在佛教戒律上所許可的。可是現在一般人都「習焉不察變成風」了，不搭衣變成真的，搭衣的反變成假的了。那麼搭衣的受人來攻擊，說這是奇奇怪怪的。當初佛也是三衣鉢具，衣不離體，一般佛的弟子也都是這樣子。等到傳到中國，因為氣候的關係，在中國，你就搭著這個衣，也不夠暖，因為它氣候冷、嚴寒。不夠暖哪，所以裡面穿上衣服了，外面再搭上這個衣。有的說那時候也沒有鉤環，就這麼往身上一纏，就像現在南傳佛教一樣的，也都是衣不離體的。不過中國氣候寒冷，出家人又都要做工作，或者去耕田，或者去做什麼事情，都是自耕自食的。自耕自食他搭著這個衣就不太方便，那麼在工作的時候就不搭衣了，不工作的時

ample, when you practice good deeds, you should do them in a genuine place, not in a phony place. In a genuine place, whether the good deeds you do are great or small, you will still obtain some merit and virtue. However, if you practice good deeds at a temple full of fighting, greed, seeking, selfishness, self-benefiting, and lying, it is all in vain, like a tree that blooms but bears no fruit. You should all recognize what is true. I'm not singing praises of the City of Ten Thousand Buddhas. In the City of Ten Thousand Buddhas, there are monastic and lay people just like anywhere else. However, in this whole world, you cannot find another Way-place where cultivators of the Way, left-home people, both men and women, uphold the practice of eating one meal a day. There is no other such place.

Furthermore, whether walking, standing, sitting, or lying down, the left-home people in the City of Ten Thousand Buddhas always wear their precept sashes. They all fulfill the required code of conduct, i.e. three sashes, an alms bowl, and a sitting cloth. This is in accordance to the precepts in Buddhism. Nowadays, people have unconsciously adopted the habit of not wearing their sashes, so that those who don't wear their sashes are considered authentic, while those who wear them are considered phony. Those who wear their sashes are criticized by others as being strange, yet in the past, the Buddha himself always wore his sash and conformed to the code of conduct of being replete with three sashes, an alms bowl, and a sitting cloth. The Buddha's disciples did the same. When Buddhism spread to China, donning the sash alone was not enough to keep warm in the bitter cold climate, so they put on extra clothing underneath and donned the sash on the outside. Some say that there was no clasp and ring sewn on the sash in those days, and left-home people simply wrapped the sash around themselves in the same fashion that Theravada monks wear their robes now. They still wore the sash at all times. However, in China the left-home people had to farm and do a lot of other work to support themselves, and it was inconvenient to wear the sash while working.

候，還是一樣搭著這個衣。可是時間久了，就不工作，也都不搭衣了！那麼搭衣的變成在佛教裡說是不對了，你們大家學佛的人，這一點最粗的知識若再不明白，那你們根本都不是個佛教徒。

大陸的一些學生，初初到台灣的時候，有這麼一個公案。什麼公案呢？就是每一個學生因為逃命的關係，誰也沒有帶畢業證書，其中只有一、二個帶出畢業證書來了。到台灣考大學的時候要畢業證書，那麼這沒有證書的人，就都慌了手腳了；慌了手腳就各處去找這個畢業證書的樣本，一找就把這個真的樣本果然找著了。找著了他們就做一些個副本，拿到教育部去一投考，就都考上了。然後這個真的呢，到這個教育部去一投考，教育部說你這是假的，人家那個證書都保持得那麼乾淨，那麼樣完整，你這個證書怎麼揉搓得這麼破破爛爛、舊舊的，也邋邋遢遢的。這是證明你做假的，怕人家認出你是假的，所以你就故意把它弄得好像舊的一樣，這不承認你。

你們各位想一想，這個假的都變成真的了，真的反變成假的了，所以現在到處出家人都不搭衣，以為不搭衣這就是個出家人。好像穿這個彎彎領不搭衣，這個彎彎領本來是俗裝，是在家人穿的。什麼時候在家人穿呢？是唐朝的服裝。那時候出家人、在家人都穿這個彎彎領的衣服，那麼出

As a result, they took off the sash when working, but they did put it back on after work. With the passage of time, some didn't wear the sash even when they were not working. Consequentially, those who wear the sash came to be considered incorrect. If you do not even understand this basic principle, you are fundamentally not a disciple of the Buddha.

There is a story about when the students from mainland China first came to Taiwan. Because they were fleeing for their lives, none of the students, except maybe one or two, remembered to bring their diplomas. When they applied for college in Taiwan, they were at a loss when asked for their diplomas. They searched everywhere for a sample diploma. When they found an authentic one, they forged copies. They submitted the counterfeit diplomas to the Department of Education, and were then allowed to take the entrance exams and enroll in college. However, when the holder of an authentic diploma submitted it to the Department of Education, it was deemed fraudulent. They said, "Everyone else's diploma is clean and well-kept. Why is yours all creased and torn up? You must have forged it and intentionally made it appear old and dirty-looking so that people wouldn't be able to tell." They rejected it.

All of you! Think about this: The fake ones were considered real, and the real one was thought to be false. For this reason, left-home people everywhere nowadays do not wear their sash, thinking that is what left-home people should do. They just wear the robe with the rounded collar. These robes were the standard style of clothing during the Tang Dynasty. Both the left-home people and the laypeople wore these robes. Nonetheless, the left-home peo-

家人和在家人不同，就有這個搭衣和不搭衣的問題。可是時到今天，在家人的衣服都改變了，改變這個裝束了，出家人這個衣服還仍舊貫，仍然和以前是一樣的。可是雖然一樣，這是唐朝的服裝，它沒有改，並不是這個彎彎領就是出家人的衣服。所以你連外相都迷糊了，都模糊不清，那何況真理呢？真理更是談不到了。所以各位你們學佛的人，不要認假不認真。我不是說我是真的，或者我也是假的，裝模作樣，不過這個假的現在也沒有了，就是「習焉不察變成風」。

那麼我們應該研究歷史，應該溯本窮源，追究這個根本。佛教傳到中國是怎麼樣的情形？傳到現在又是怎麼樣情形？我不反對人不搭衣，可是這個不搭衣的人居然就反對這搭衣的，這我莫名其糊塗了！

我到台灣哪，台灣佛教徒都杯葛我，不准他們的弟子們來參加我的法會。如果參加我的法會，就等於下地獄一樣。你們各位都不知道這個消息吧？所以我就承認我自己就在地獄裡教化眾生了。這一次到台灣來，雖然說給你們大家送福來了，可是我也準備抱著最大的失敗回去。

ple wore sashes over them to distinguish themselves from the laypeople. In the present time, laypeople dress in a different style, but left-home people still wear the same Tang-style robe. However, bear in mind that the robe with the rounded collar is the traditional style during the Tang Dynasty and worn by both monastic and laity. It was not the special attire exclusive for left-home people. If you are unclear and confused with mere external appearance, how much more confused will you be with true principles. You would not understand the true principle. Therefore, as students of Buddhism, you must not take the false to be real. I am not claiming to be the real one. I may also be a phony, just putting on an act. However, even what is phony no longer exists. That is, people have unknowingly turned an incorrect practice into a traditional custom.

We should look into history and trace back to the source to find out the truth about Buddhism from the time it was transmitted to China until the present. In as much as I do not antagonize those who do not wear their sash, they, on the other hand, do oppose those of us who wear our sash. This, is very puzzling to me.

Coming to Taiwan, I have been boycotted by the Buddhists of Taiwan. Their teachers threatened them, saying that if they came to my Dharma assemblies, it would be the same as falling into the hells. Did you all know about this? That is why I assert that I am teaching living beings in the hells. Although I say that I have come to Taiwan to bring you blessings, I am prepared to return in the greatest defeat.



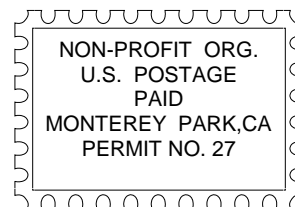
2009年3月法會時間表 Schedule of Events – March of 2009

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
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◎	4◎ 二月初八 釋迦牟尼佛出家日 Shakyamuni Buddha's Leaving Home Day 六祖慧能大師誕辰 Venerable Sixth Patriarch's Birthday	5◎	6◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	7◎
8 夏令時間開始(撥快一小時) Daylight Saving Time begins 2:00 am 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am —3:00 pm	9◎	10◎	11◎ 十五 釋迦牟尼佛涅槃日 Shakyamuni Buddha's Nirvana Day	12◎	13◎	14◎
15 十九 慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 8:00 am —3:00 pm	16◎	17◎ 廿一 普賢菩薩聖誕 Universal Worthy Bodhisattva's Birthday	18◎	19◎	20◎	21◎
22 地藏經法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm	23◎	24◎	25◎	26◎	27◎ 三月初一	28◎
29 與長堤聖寺聯合慶祝懷少節 地點：長堤聖寺 本日金輪寺無法會 Joint Celebration with Long Beach Sagely Monastery for Cherishing the Youth Day 9:00 am– 1:00 pm  Long Beach Sagely Monastery (562) 438-8902 3361 E. Ocean Blvd. (Corner of Redondo Ave.) Long Beach, CA 90803 Gold Wheel Temple will be closed today.	30 ◎	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm  ※ 五月及七月金輪寺將舉辦萬佛聖城朝聖活動， 詳情請見第九頁。 <b>Gold Wheel Monastery will organize pilgrimages to City of Ten Thousand Buddhas on May and July this year. Please see the details on Page 9.</b>			



Dharma Realm Buddhist Association  
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金 輪 聖 寺



2009年4月法會時間表 Schedule of Events – April of 2009

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
			1◎	2◎	3◎	4◎
			◎禮拜大悲懺 Great Compassion Repentance 12:30 pm ※宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua			
5 ※ 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	三月初十 6◎	7◎	8◎	9◎	10◎ 十五 常智大師出家日 Great Master Chang Jr's Leaving Home Day	11◎ 十六 準提菩薩聖誕 Cundi Bodhisattva's Birthday 宣公上人誕辰 Venerable Master Hua's Birthday
12 ☆ 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am —3:00 pm	十七 13◎	14◎	15◎	16◎	17◎	18◎
19 地藏經法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm	20◎	21◎	22◎	23◎	24◎	25◎ 四月初一
26 慶祝釋迦牟尼佛聖誕 (浴佛節) Celebration of Shakyamuni Buddha's Birthday 8:00 am - 3:00 pm	27 ◎	28◎ 初四 文殊菩薩聖誕 Manjushri Bodhisattva's Birthday	29◎	30◎	☆常仁大師誕辰 Great Master Chang Ren's Birthday	

～常將有日尙無日，莫待無時想有時～