



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

明心見性

今逢一九七六年 十方大眾來參禪 時刻分秒當愛惜 行住坐臥細鑽研
虛空打破明心地 法界依然見性天 本來面目何處覓 直下承當舊金山

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

Clearly Seeing the Mind Ground and the Self Nature

*We are now in the year 1976,
the great assembly of the Ten Directions have come to investigate Chan.
Treasure every moment, each minute and each second,
Conscientiously study the Four Departments of walking, standing, sitting, reclining.
Smashing through empty space, the mind ground is clearly seen.
The Dharma Realm, notwithstanding, sees nature's sky.
Where can we search for our original face?
Right here, right now, at Gold Mountain.*

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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 #205)

什麼叫摩訶呢？摩訶翻譯為大。什麼是大呢？人的心量廣大如虛空，就像心想到月球去，就發明火箭。所以說心無邊際、無限度，故沒有方圓或大或小。心就是無形，大而無外，小而無內。心量也沒有青黃赤白黑等顏色的表現，也沒有上和下，長和短。自性本無瞋無喜，它是中道的；也沒有是或非，若有是有非，就不是你的真心了。沒有善心所或惡心所。（所以六祖大師對惠明開示說：「不思善，不思惡」）心也沒有頭或尾。諸佛剎土和虛空是一樣的。我們人本有的妙性是空的，沒有一個法可得，所謂「自性如虛空，真妄在其中，悟徹本來體，一通一切通。」自性真空就像我上邊所說的道理一樣。

善知識，不要聽到我說空，就執著空。首先最重要的就是不執著於空。你假使說一切空，心空身也空，世界也空了，此時靜坐在那地方，就會落到無記空。無記空就像死了似的，什麼也不

What is *Maha*? *Maha* means great. What is great? People's minds are as great and as vast as empty space. For example, when people's minds had thoughts of going to the moon, they invented rockets. That is why we say that the mind has no limits or boundaries. It has no constraints. It is not restricted in either size or shape. It can be vast enough with nothing beyond it, or small enough with nothing inside it. It could come in any color. It could appear either on top or below. It could present itself in any length. The inherent nature is devoid of anger and joy. It dwells in the Middle Way. It is free of rights and wrongs. It does not hold either goodness or wickedness. It does not have a beginning or end. Hence, the Sixth Patriarch taught Hui Ming, "Harbor neither thoughts of goodness nor thoughts of evil." The wonderful inherent nature that we have is empty. There is not even one single dharma to be gotten. Thereby, the verse:

*The self-nature is like empty space;
It contains within itself both truth and falsehood.
Enlighten yourself to the original substance;
Breaking through one... breaking through all.*

Good Knowing Advisors! Do not become attached to emptiness after listening to my explanation of emptiness. The first and most important thing to remember is not being attached to emptiness. If you claim that everything is empty, that your mind and body are empty, that the world is empty, and with that, sit in silent meditation, you will end up in the state of undifferentiated emptiness. If you do, you will sit like a dead person. In

知道，雖是活人，一坐就像死了似的。我們修道，是真空裡有妙有，不是什麼都不知道。要什麼都知道，還要什麼都不知道，明明瞭瞭，清清楚楚，就像「心清水現月，意定天無雲」的道理。

善知識。世界虛空能含萬物色像。日月星宿山河大地。泉源澗草木叢林。惡人善人惡法善法天堂地獄。一切大海須彌諸山。總在空中。世人性空亦復如是。

善知識。自性能含萬法是大。萬法在諸人性中。若見一切人惡之與善。盡皆不取不捨亦不染著。心如虛空名之為大。故曰摩訶。

世界虛空能包羅萬有，種種色色一切相貌均能包容——日月星宿、山河大地、水泉溪澗、草木叢林、惡人善人，一概兼容並蓄。虛空不會說：「你這惡人我要攆走你，你這善人我歡迎你趕快到虛空裡來。」虛空沒有這種的分別。它能包容惡法、善法、天堂、地獄、一切大海，及妙高山，均在其中。一般人的自性就像虛空一樣，包羅萬有。

善知識，自己的本性能包含萬法，這也是「大」。萬法均在人自性中包含著，應該對一切人，無論是好或壞，均沒有歡喜或憎惡的分別。我常對你們說，不好的人終究有好的一天，希望他能覺悟而改過。我有很多不聽教的徒弟，教他向南走，他卻偏向北邊跑；雖不聽

cultivation of the Way, there is wonderful existence inside true emptiness. It is not the case that you become oblivious to everything. You should cultivate in such a way that you are aware of everything and at the same time heedless of everything. In true emptiness everything is known and everything is not known. It must be thoroughly clear just like the verse below.

*When the mind is pure, it is like
Clear water, reflecting the moon.
When thoughts are stilled, it is like
A clear sky without a trace of cloud.*

“Good Knowing Advisors, the empty space of the universe is able to contain the forms and shapes of the ten thousand things --- the sun, the moon, the stars; mountains, rivers, and the great earth; fountains, springs, streams, torrents, grasses, trees, thickets, and forests; good and bad people, good and bad dharmas, the heavens and the hells, all the great seas, Sumeru and all the mountains --- all are contained within empty space. The emptiness of the nature of people in this world is also like this.

“Good Knowing Advisors, the ability of one’s inherent nature to contain the ten thousand dharmas is what is meant by ‘great.’ The myriad dharmas are within the nature of all people. If you regard all people, the bad as well as the good, without grasping or rejecting, without producing a defiling attachment, your mind will be like empty space. Therefore it is said to be ‘great’, ‘Maha.’”

The empty space in the world can hold all kinds of the myriad things – the sun, the moon, the stars, mountains, rivers, the great earth, springs, streams, the grass and the trees, good and bad people, good and bad dharmas, the heavens and the hells, the vast sea, the wonderful high mountains. Empty space would never say, “You bad person! Get out of my empty space! Good people, come on in!” Empty space is all accommodating with no discrimination.

Good-knowing advisors! Your fundamental nature can contain the myriad dharmas. This is also ‘great’. In the same way, you should see good and bad people without being attached to the good or repulsed by the bad. As I have often told you, bad people will turn good one day. You should look forward to the day they realize their mistakes and subsequently reform. I have many disciples who do not obey me. When I tell them to go south, they run north. Al-

話，我都用耐心慢慢等著，因為我知道將來他終會有一天聽話的。一切善惡均在自性裡包容著，故不取亦不捨，也不染著善惡的境界。染著也就是取捨。心量等如虛空，所以叫「大」，這就叫摩訶。

善知識。迷人口說。智者心行。又有迷人。空心靜坐百無所思。自稱為大。此一輩人不可與語。為邪見故。

善知識。心量廣大遍周法界。用即了了分明應用。便知一切。一切即一。一即一切。去來自由心體無滯。即是般若。

迷昧的人但知口說，而不實行。有智慧的人就真正躬行實踐，而不作口頭禪的把戲。又迷人空心靜坐，什麼也不想，就說這就是「大」了。這一等人落於頑空，不可與之交談，因他是邪知邪見，而非正知正見，故不要理會他。

大師又說：「各位都是很有智慧的人！心量的廣大是周遍法界，而法界是無所不包。心的用是了了分明，如鏡子照物，物來則照，物去則空；它的應用便知一切，知一切即是一，一即是一切，它知自性能生萬法，萬法返歸自性。自性是去來自由，心的本體是沒有滯塞不通。沒有不通就是明瞭一切，而不愚癡，這就是般若。」

善知識。一切般若智。皆從自性而生。不從外入。莫錯用意名為真性自用。一真一切真。心量大事不行

though they do not listen to me, I wait patiently because I know the time will come when they will change. Everything good and bad is contained in the self-nature. Therefore, neither grasp at it nor cast it out. Do not be attached to either good states or bad states, as it will result in grasping or rejecting. When the mind reaches the magnanimity of empty space, then it is 'great'. This is called 'Maha'.

“Good Knowing Advisors, those who are deluded merely do the talking; while those who have wisdom actually do realistic cultivation. There are deluded men who sit still with empty minds, vainly thinking of nothing and declaring that to be something great. One should refrain from conversing with these people because they hold deviant views.

“Good Knowing Advisors, the capacity of the mind is vast and great, encompassing the Dharma realm. Its function is to understand clearly and distinctly. Its correct function is to know all. All is one; one is all. Coming and going freely, the mind’s substance is unobstructed. That is Prajna.”

The deluded person only does lip service. He does not walk the talk. A wise person, on the other hand, always applies the principle in actual practice, not merely talking about it. There are deluded people who sit still with empty minds, vainly thinking of nothing and declaring that to be something great. One should refrain from conversing with these people because they hold deviant views.

The Great Master said, “You all have wisdom. The vast mind pervades the all-inclusive Dharma realm. Its function is to understand clearly and distinctly. Like a mirror, it reflects the image of objects that come close to it, and become empty when the objects leave. Its right function is to know all. All is one; one is all. It knows that the inherent nature can give rise to the myriad dharmas; and, that the myriad dharmas all return to the inherent nature. The inherent nature freely comes and goes. The substance of the mind can penetrate all with no exception. As such, it clearly understands all and is free from stupidity and delusion. This is Prajna.”

“Good Knowing Advisors, all Prajna wisdom is produced from one’s own nature; it is not obtained externally. Using the mind correctly is called the natural function of one’s true nature. When one is true,

小道。口莫終日說空心中不修此行。恰似凡人自稱國王。終不可得。非吾弟子。

善知識！一切般若都是從自性而生，並非從外而來，莫向外馳求，故不要錯用你的心意，這就叫做自己會用真心了。一樣若真了，則樣樣都真。心量是廣大的事情，它不走小路的。

六祖大師恐怕人著到空上，故又說：「你不要整天說空！空！般若！般若！而心裡不修此般若行。這就像普通老百姓自封為國王一樣。這種人始終是得不到自性的，也不是我的徒弟，因不聽教。教他不要著空，他偏要著空；教他不要著有，他偏要著有；教他不要有淫慾心，他仍不斷淫慾心。他說：『沒關係，慢慢來。』這種人不是我的弟子！」

善知識。何名般若。般若者。唐言智慧也。一切處所一切時中。念念不愚常行智慧。即是般若行。一念愚即般若絕。一念智即般若生。世人愚迷不見般若。口說般若心中常愚。常自言。我修般若。念念說空不識真空。般若無形相。智慧心即是。若作如是解。即名般若智。

究竟什麼叫「般若」呢？「般若」是梵語，在唐朝中國話就叫智慧。在所有的地方，任何時候，念念明明瞭瞭，念念不迷，念念沒有無明，常用智慧處理一切事，這就是修智慧行門。你若一

all is true. The magnanimity of the mind is extensive; it does not indulge in petty ways. Do not talk about emptiness with your mouth all day long; yet, in your mind do not follow such practice. That would be like a commoner claiming the title of a monarch, which will not materialize. People who behave like that are not my disciples.”

Good-knowing advisors! Prajna wisdom is produced from the inherent nature. It is not obtained externally. Do not seek Prajna outside your self-nature. Hence, do not use your mind for the wrong purpose. This way, you can say that you know how to use your true mind. When one is true, then, all is true. The greatness of the mind is not meant for petty ways.

Concerned that people may get attached to emptiness, the Great Master admonished, “Do not keep on uttering ‘Emptiness’ and ‘Prajna’ all day long without putting them in actual practice. Otherwise, you are like a commoner falsely claiming to be a monarch. These kinds of people will never realize their self-nature. Such people are not my disciples because they do not follow my teaching. I tell them not to get attached to emptiness, and they get attached to emptiness. I tell them not to get attached to existence and they get attached to existence. I tell them not to have sexual desire, and they still do not cut it off. “Oh, no problem,” they would insist, “Slowly, slowly.”

“Good Knowing Advisors, what is ‘Prajna?’ Prajna in our language means wisdom. Everywhere and at all times, in thought after thought, remain undeluded and practice wisdom constantly; that is Prajna conduct. Prajna is cut off by a single deluded thought. By one wise thought, Prajna is produced. Worldly men, deluded and confused, do not see Prajna. They speak of it with their mouths, but their minds are always deluded. They constantly say of themselves, ‘I cultivate Prajna!’ and though they continually speak of emptiness, they are unaware of true emptiness. Prajna, without form or mark, is just the wisdom mind. If thus explained, just this is Prajna wisdom.”

What, exactly, is Prajna? Prajna is a Sanskrit word. Its equivalent in the Chinese language during the Tang dynasty is wisdom. If you have Prajna, then, in all places and at all times, you are clear in thought after thought, with no confusion and no ignorance. When you constantly use wisdom in handling matters, then you are

念愚癡，般若就斷絕。這斷絕是個比喻，並非真正的智慧斷絕了，因為真正智慧是不生不滅，那怎會斷絕呢？意謂在愚癡時，般若不現前。若是不迷不愚癡，這時就般若生。例如人說喝酒抽煙是不好的，吃迷魂藥是不應該的，但你不相信，這就叫般若絕。有智慧的人怎會這樣呢？若有人告訴你喝酒抽煙、吃毒藥是不好的，就趕快改，這就是般若生。愚癡的人，就是明知不對，但還要試一試。

世間的人都愚癡得不得了，不只一個人，而是多數人都愚癡，他自己不知般若，往往口裡說智慧，而心常做愚癡事。這就是不該做的，而他去做了。他常自己說我修行智慧，念念說空，就是般若。在般若二十種的空門，要空一切。可是他不知真正的空，雖經教懂一點，咒會持幾句，經會念幾句，但自己毛病仍不改，這就是口頭禪。天天說空，而不知改自己毛病。真空是要把無明、毛病習氣完全空了，要把你不明白，儘做糊塗事的行為都空了。

般若是沒有形相，它無長短方圓，或青黃赤白黑。心生智慧而沒有無明，智慧是明明瞭瞭，能知是法非法。你若是能有這樣的見解，這就是般若智。

(下期待續)

cultivating the dharma door of wisdom. If you have a single thought of delusion, then Prajna is severed. To speak of it as “severed” is merely an analogy. Actually it is not truly cut off. How could proper wisdom, which is without production or extinction, be cut off? “Severed” merely pertains to that moment of delusion, during which time Prajna is not apparent. When you are not deluded or confused, Prajna is produced. For example, you are informed that consuming alcohol, smoking cigarettes and taking drugs are harmful, but you choose not to believe it; behaving this way, you cut off Prajna. On the other hand, if you rectify yourself after hearing this, then you give rise to Prajna. Delusion is to know clearly that something is wrong, yet to go ahead and try it anyway.

The great majority of people in this world are deeply deluded. They do not know Prajna and they do not know how to cultivate it. Their mouths speak about wisdom, but their actions betray their stupidity. They talk about Prajna saying, “Emptiness is Prajna.” There are twenty kinds of emptiness related to Prajna. You should empty everything. But these people do not know true emptiness. Perhaps they understand a little of the Sutras, or recite a few lines of a mantra, but they do not rectify their faults. They are merely doing lip service. True emptiness means emptying out all ignorance and faulty habits. It means getting rid of all engagement in stupid conduct.

Prajna is without form or mark. It is neither long nor short, square nor round. It is not green, yellow, red, white or black. When the mind gives rise to wisdom, it is free of ignorance. Wisdom is absolute clarity, which recognizes what is proper dharma and what is not. If you have this kind of insight, then you have prajna wisdom.

(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

光穆法師



Dharma Master Guang Mu

Excerpt from the *Hundred-day Chan Session*

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

今天我們講滄仰宗的第三代祖師，要是從菩提達摩祖師那兒算來，就是第十二代的祖師。這一位祖師住在西塔寺，他的名字叫光穆。

這一位禪師，在生出來七天之後，自己就能站起來，能走路。等一個月之後，他就能說話，但沒有像釋迦牟尼佛，一降生就站著，一個手指天，一個手指地，說：「天上天下唯我獨尊」。光穆法師七天之後能站著，一個月之後能講話，講什麼話呢？他頭一句，就是唸「南無阿彌陀佛」，啊！你看奇怪不奇怪呢？第一句話就是「南無阿彌陀佛」，第二句話就是「南無本師釋迦牟尼佛」，第三句就唸「南無當來下生彌勒尊佛」。他講話的時候，先稱這三位佛的名字，阿彌陀佛是過去的佛；釋迦牟尼佛雖然過去了，但是是現在的佛，因為現

Today we will talk about the Third Patriarch of the Wei Yang School. He was the twelfth in a line of patriarchs since Patriarch Bodhidharma. This Patriarch's name was Guang Mu and he lived in the Western Pagoda Monastery ("Xi Ta Si").

Seven days after this Chan Master was born, he could stand up on his own and walk. After a month, he was able to talk. But he was not like Shakyamuni Buddha, who immediately stood up after he was born, and, with one finger pointing to the heaven, and one finger pointing to the ground, said, "In the heavens above and earth below, I alone am honored." Dharma Master Guang Mu could stand up after seven days and could talk after a month. What did he say? The first words he uttered were "Namo Amitabha Buddha". Ah! You see, is this strange or not? His first words were "Namo Amitabha Buddha". His second words were "Namo Original Teacher Shakyamuni Buddha". His third words were "Namo Future Born Maitreya Honored Buddha". When he spoke, he first addressed these three Buddhas. Amitabha Buddha is a Buddha of the past. Although Shakyamuni Buddha is also a Buddha of the

在釋迦牟尼所說的法，還在世界上；當來下生彌勒尊佛，這是未來的佛。他所唸的，就是「南無過去常住佛，南無現在常住佛，南無未來常住佛」。

這一位法師，出生一個月，就會念佛，我們一歲之後，會學講話，也是要人教，才會念佛，要沒有人教，就不會念。好像這個弟子的小孩，他現在會講話，只是說：「答答答！答答答！」。但是這個小孩子一個月之後就會念佛，所以他父親，母親對他的印象，特別不同，說啊：「小孩子怎麼會念佛，這一定是個和尚來的，他一定是個和尚。」於是給他取個名字叫光，就是光明的光，又是佛光的光，也就是可以光大佛教，所以他的的小名就叫光。那麼出家的名字呢？恰巧他師父徒弟的字，也就排到一個光字上，因為這個小孩很莊嚴的，不調皮，什麼時候都像個大人似的，所以就給他取個名字叫光穆，穆就是很莊嚴，肅穆的樣子，不隨隨便便的。

那麼他出家之後，讀孔子的書，他讀得很慢，讀道教的書，也讀很慢，但是一讀佛教的書啊！他就讀得非常的快。他讀到佛經的時候，首先就讀《阿彌陀經》，讀讀的時候，他就入定了，就親自見到極樂世界，「七重欄楯，七重羅網，七重行樹，黃金為地，晝夜六時，雨天曼陀羅華」，這種境界。因為他曾聽他父母親說，他說的第一句話，就是「南無阿彌陀佛」，那麼

past, nevertheless, he is still the present Buddha because the dharmas spoken by him still exist in the world. The Future Born Maitreya Buddha is the Buddha of the future. What he recited were “Namo Eternally Dwelling Buddhas of the past. Namo Eternally Dwelling Buddhas of the present. Namo Eternal Dwelling Buddhas of the future.”

A month after this dharma master was born, he already knew how to recite the Buddha's name. On the contrary, even if we learn how to talk at one year of age, we still need people to teach us before we can recite the Buddha's name. If no one teaches us, we will be unable to recite. It is like my disciple's small child -- even if he knows some words, he can only say “Da-da-da! Da-da-da!” On the other hand, that child could recite the Buddha's name a month after his birth. Thus his father and mother had a special impression of him. They said, “How is it that this child can recite the Buddha's name? He must have been a monk in his past life. He must have been a monk.” So they named their son Guang (‘Light’). It refers to the light of brilliant radiance, the light of the Buddha. It also means he could greatly illuminate Buddhism and make it flourish. Hence, his birth name was Guang. Well then, what about his left-home name? Coincidentally, his teacher had arranged to have the names of all his disciples include the character ‘Guang’. Since this little child was very adorned, not mischievous, and behaved like an adult, he was given the name Guang Mu. ‘Mu’ means having an adorned, solemn and dignified appearance, and not being casual in behavior.

After he left the home-life, he was slow when he read the Confucian texts. He was also slow when he read the Taoist texts. But when he read the Buddhist texts, he could read very fast. The first Buddhist sutra he read was the ‘Amitabha Sutra’. While he was reading it, he entered samadhi and personally witnessed the state of The Land of Ultimate Bliss: “Seven tiers of railings, seven layers of netting, and seven rows of trees, and the ground is yellow gold. In the six periods of the day and night, a heavenly rain of Mandarava flowers falls.” Because he had heard from his parents that the very first words he uttered were “Namo Amitabha Buddha”, and also because after he finished reading the “Amitabha Sutra”, he obtained the subtly

讀完《阿彌陀經》，又得到極樂世界這種莊嚴微妙的境界，所以他一生對阿彌陀佛，是特別的恭敬，供養禮拜。

以後他就接仰山老人慧寂禪師的法，做慧寂禪師的法徒，常常講經說法。他講經講「正聞」，「如是我聞」，他說這是正聞，不如是我聞，這就不是正聞。有一個人就問他，說：「什麼叫正聞呢？」他就說：「正聞不是從耳朵聞，不是從耳朵聽見的。」你們各位想一想，不是從耳朵聽見的，是從什麼地方聽見的呢？你們要知道是從什麼地方聽見的，這就是得到正聞的了，也就是開悟了。不從耳聞，是從什麼聞？從性聞，就是觀世音菩薩所說的，「反聞聞自性，性成無上道」，是正聞。

又有一個人問他，說：「如何是西來的祖師大意？」你說他怎麼說啊？他說：「汝無佛性」，說你沒有佛性，這個是反問詞，如何是西來祖師大意，你要有佛性，就是西來大意；沒有佛性，那你就不懂得西來大意了。

又有人問他，說：「什麼叫頓教啊？」他也就好像仰山祖師似的，這麼樣子，做一個圓圈形。又有人問他，「什麼叫漸教呢？」這個漸教，他怎麼樣呢？他就拿手指頭，這麼樣在空中撥三下，他也不講話。

wondrous state of the Land of Ultimate Bliss, throughout his life he was especially respectful of Amitabha Buddha, and he made offerings and bowed to him.

Later, he received the dharma from Venerable Chan Master Huei Ji of Yang Shan and became the dharma disciple of Chan Master Huei Ji. He often lectured on the sutras and spoke the dharma. Once he was lecturing on a sutra and talked about “proper hearing”. He said “Thus I have heard” is proper hearing. If it is not “Thus I have heard” then it was not proper hearing. A person then raised the question, “What is proper hearing?” The Master said, “Proper hearing does not perceive sound from the ear. One does not hear from the ear.” All of you think about this, if hearing is not from the ear, then from where does one hear? This refers to having obtained the proper hearing, and having gained enlightenment. If hearing is not from the ear, then from where does one hear? You hear using your self-nature. It is just as Gwan Yin Bodhisattva said, “Turn the hearing back to listen to one’s own self-nature. When this nature is complete, one will realize the unsurpassed Way.” This is the proper hearing.

Another person asked him, “What is the Great Meaning of the Patriarch from the West?” Guess how he answered this? He said, “You have no Buddha-nature.” This is to pose another question in reply. What is the Great Meaning of the Patriarch from the West? If you have the Buddha-nature, this is the Great Meaning from the West; if you don’t have the Buddha-nature, then you won’t know the Great Meaning from the West.

Another person asked, “What is Sudden Teaching?” The Master, like the Patriarch Yang Shan, gestured to form the shape of a circle. Another asked, “What is Gradual Teaching?” The Master used his finger to move across mid-air three times without saying a word.

所以古來的祖師，或者舉手，或者低頭，或者一瞪眼睛，或者一張口，這都是教你開悟的，或者是淨淨鼻子，把鼻子這麼樣子，有一個動靜，就是教你借著他的這個動靜；你要明白，就開悟了，你要不明白，那就是要慢慢修。所以古來的祖師，有的伸手，他們伸出一個手來，或者這麼樣子一指，或者伸兩個手指的，或者伸出五個手指頭，這都是表法。那麼這位禪師，也是專門做這種的動作。好像某種人歡喜講，大約他沒有得到「樂說三昧」，所以他不說，就是這麼比劃，就是打手勢，用手比一比，這是 仰宗的第三代祖師。

(光穆法師全文完)

Hence, the ancient Patriarchs would raise a hand, or lower their head, or stare with an eye, or open their mouth. All these gestures were to teach you so you can be enlightened. Perhaps he would clear his nose like this with a motion; this is to teach you through his action. If you can understand, then you will gain enlightenment. If you still don't understand, then you will have to take more time to continue cultivation. Some of the ancient Patriarchs might extend out their hand, or point in a certain gesture, with one or two or five fingers. These are all manifestation of dharmas. This Chan Master also specialized in making this kind of gestures. As there are people who take delight in speaking, maybe this Chan Master did not have the Samadhi of Delighting in Speech. therefore he chose not to speak but to use gestures or hand signs. This was the Third Patriarch of Wei Yang School.

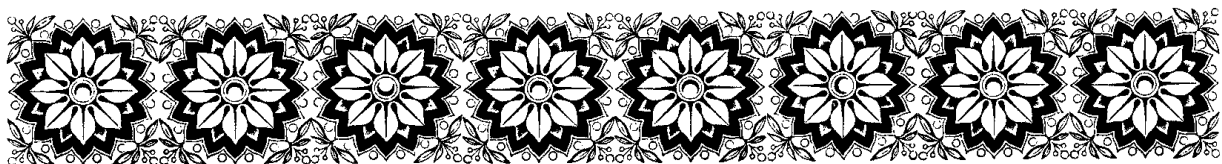
(The End of the Article on Master Guang Mu)

(上承自第 14 頁)

(Continued from Page 14)

六、般若。般若是智慧，是五不翻之一，說智慧，好像輕賤似的，說般若是尊重不翻。般若也就是我們本有的智慧，學佛法就是要學智慧，不要愚癡。做事做得不公平就是愚癡；大公無私就是有智慧。做事利人就是智慧；要是利己，就是愚癡。所以做事在一念之間，一念之間可通天徹地，這就是菩薩所修的六度萬行法門。

6. *Prajna*. Prajna is wisdom. It is one of the five kinds of terms which are not translated. If it were translated as "wisdom," that would be demeaning it. Therefore, Prajna is not translated because it is an honored term. Prajna is just our inherent wisdom. When we study the Buddhadharma, we want to study wisdom, not stupidity. If we do things unfairly, that is stupidity. If we are public-spirited and impartial, that is wisdom. Benefiting others is wisdom; benefiting oneself is stupidity. The difference lies in a single thought. That one thought can penetrate the heavens and the earth. This is the Dharma door of the Six Perfections and ten thousand practices cultivated by Bodhisattvas.



團結所有宗教共行菩薩道

Let's Bring All Religions Together to Practice the Bodhisattva Way

宣化上人一九九〇年十月二十八日開示於法國里昂善明寺
A talk given by Venerable Master Hsuan Hua on October 28, 1990 at Shanming Temple in Lyon, France

**佛教和各宗教團結起來，
佛教和一切眾生合而為一，
世界就和平，世界就沒有戰爭。**

佛教是一個最圓滿的宗教，應該也是最普遍的宗教，因為有些人誤解，所以佛教分 Mahayana (大乘)，Theravada (小乘)，又有禪宗、教宗、律宗、密宗、淨土宗。本來佛教沒有大乘、小乘；也沒有南傳、北傳，這麼多枝末；也沒有禪、教、律、密、淨五宗。佛教是一個的，佛教是和任何人不分的，你信佛是佛教徒，不信佛還是佛教徒；你譏謗佛教，也是佛教徒；讚歎佛教，還是佛教徒。為什麼？佛教是盡虛空，遍法界的，佛教是所有眾生都有份的。

所以佛教不應有國籍之分，也不應有種族之分，也不應有門戶之分，佛教是全體大用。

每個人自己分門別戶，分南傳、北傳，在不必要的地方，做了一些手腳，使佛教裏不圓滿，使佛教支離破碎。所以現在到了南傳、北傳所有佛教徒，各國民族都應該團結起來的時代；大家應該做一個真正的佛教弟子，不要做一個忤逆的佛教弟子。

*When all religions are united with each other
and with all living beings,
and Buddhism is one with all living beings,
there will be world peace and no more wars.*

Buddhism is a most perfect teaching, and it should also be a most universal teaching. But some people who misunderstood it divided Buddhism into the Mahayana (Great Vehicle) and the Theravada (Small Vehicle), and also into the different schools of Chan, Teaching, Moral, Esoteric, and Pure Land.

Originally Buddhism didn't have all these different branches of Great Vehicle and Small Vehicle, a northern tradition and a southern tradition; nor did it have the five schools of Chan, Teaching, Moral, Esoteric, and Pure Land. Buddhism is just one, and it does not exclude anyone. If you believe in the Buddha, you are a Buddhist. If you don't, you are still a Buddhist. Even if you slander Buddhism, you are a Buddhist. And if you praise Buddhism, you are also a Buddhist. Why? This is because Buddhism pervades empty space to the ends of the Dharma Realm; every living being has a share in Buddhism.

Therefore Buddhism should not be divided into nationalities, ethnicity, sects, or factions. Buddhism encompasses all the functions of the entire universe. Yet certain people acting on their own decided to divide Buddhism into northern and southern schools, adding unnecessary complications that destroyed the perfect universality of Buddhism. Buddhism became fragmented and factionalized. Now in this age, it is time for all Buddhists, whether northern or southern, regardless of nationality, to unite as one. Each person should be a true disciple of the Buddha, not an unfilial or rebellious disciple.

佛教是一個最圓滿、最普遍的宗教，可是教徒思想太狹窄，把佛教形容得不能圓融無礙。現在各國各民族的佛教要團結起來，也要和各宗教團結起來，和所有的眾生都合而為一。佛教和一切眾生合而為一，世界就和平，世界就沒有戰爭。世界有戰爭，是人內心有戰爭，所以表面化形成世界戰爭；個人的心和平，世界就和平，因此：

**人心平，天下寧；
天下寧，大眾成。**

世界就不會有戰爭。這世界人人能本著無我相、無人相、無眾生相、無壽者相，不爭、不貪、不求、不自私、不自利、不打妄語，那大家就能和平共處，相安無事。

現在美國北加州萬佛城，無論你是天主教也好，耶穌教也好，猶太教也好，回教也好，到了萬佛城，都可以在聖城裏舉行自己的宗教儀式。我們佛教徒也參加各個宗教的儀式，不像過去的佛教，在佛殿上沒有其他宗教的儀式舉行；這是自佛教開闢以來沒有的。萬佛城是打破了門戶之見、種族之見、國籍之見、人我之見，以佛教的立場來容納所有的宗教，兼容並蓄，而不反對任何宗教。因為你反對宗教就是戰爭，就不和平。

佛教是盡虛空、遍法界的，所有眾生沒有出虛空之外，沒有出法界之外；所有宗教沒有出虛空之外，也沒有出法界之外。所以佛教和所有的宗教都應合而為一，不應把自己劃出界限範圍，而不與眾生合而為一。

Buddhism is a most perfect and most universal religion. However, the narrow-mindedness of its adherents resulted in their failure to depict Buddhism as all-encompassing and unhindered. Now, we should bring together the Buddhism of all countries and nationalities, unite with all religions, and join in unison with all living beings. When all religions are united with each other and with all living beings, and Buddhism is one with all living beings, there will be world peace and no more wars. The wars in the world are external manifestations of the wars within the minds of people around the world. When there is peace in every person's mind, there is peace in the world.

*When people's hearts are at peace,
All under Heaven is tranquil.
When all under Heaven is tranquil,
Great unity is accomplished.*

When this happens, there won't be any wars in the world. If every person in the world can follow the motto of "not adhering to the mark of a self, of others, of living beings, of life span", and refrain from contention, greed, seeking, selfishness, self-benefit, and telling lies, then everyone will dwell in harmony and there won't be any conflicts.

The City of Ten Thousand Buddhas is located in northern California in the United States. Whatever religion you follow, you may come to the City and hold your own religious services. We Buddhists will also participate in the services of other religions. In the past, no other religion ever held their services in a Buddha Hall. This had never happened before in the history of Buddhism. Now the City of Ten Thousand Buddhas wants to break through factional, racial, national, and personal prejudices and encompass and accept all religions without opposing any of them. Opposing any religion means destroying peace and inviting war.

Buddhism pervades empty space to the ends of the Dharma Realm. No living being is outside of empty space or the Dharma Realm, nor is any religion. For that reason, Buddhism should become one with all religions. It should not create boundaries and divisions within itself and fail to become one with living beings.

佛當初在菩提樹下，夜睹明星而悟道，三歎奇哉：「一切眾生皆有佛性，皆堪作佛。」以這種理論，我們應該把佛教推行到每一個眾生的心裏，令每一個眾生都明白佛法，都成佛。

可是我們又要知道一切眾生也都有菩薩性，都可以做菩薩。你做佛的事就是佛，你做菩薩的事就是菩薩。做佛的心量，就要有慈悲喜捨四無量心。佛看一切眾生都是過去的父母，未來的佛，那一切眾生還有什麼分別？還有什麼放不下？這是人人平等，個個有佛性；也是人人平等，個個有菩薩性。每個人都可以行菩薩道，什麼是菩薩道？就是行六度萬行。六度是：

一、**布施**。布施度慳貪。人總也捨不得，很慳貪，就要多行布施；要捨才能得，不捨就不能得。「捨得！捨得！」要捨才能得。布施有財施、法施、無畏施。

(一)財施，是以金錢做布施，以功德法財做布施。行布施要三輪體空，沒有一個捨的，也沒有一個受的，中間也沒有個能捨能受的。

(二)法施，是以佛法來布施眾生，時時演說佛法，度脫一切飢渴眾生。

(三)無畏施，是眾生有恐怖的境界時，能以無畏來幫助他，令他沒有恐怖。這是布施的含義。

二、**持戒**。根本戒是殺、盜、淫、妄、酒。不殺生合乎仁，不偷盜就是義，不邪淫就是禮，不妄語就是

When the Buddha was sitting under the Bodhi tree, one night he gazed upon a bright star and became enlightened. He then exclaimed, "All living beings have the Buddha nature and can become Buddhas." Basing ourselves on this principle, we should spread the Buddha's teachings into the hearts of all living beings, so that every living being can understand the Buddhadharma and attain Buddhahood.

We should also be aware that all living beings have the Bodhisattva nature and can become Bodhisattvas. If you do the deeds of a Buddha, you are a Buddha. If you do the deeds of a Bodhisattva, you are a Bodhisattva. To be a Buddha, you need to have the four limitless minds of kindness, compassion, joy, and equanimity. The Buddha regards all living beings as his parents from the past and as future Buddhas. That being the case, how could there be any basis for discriminating among living beings? What prejudices are there that cannot be relinquished? Everyone possesses the Buddha nature in equal measure. Everyone also equally possesses the Bodhisattva nature. Everyone can walk the Bodhisattva path. What is the Bodhisattva path? It consists of the Six Perfections and the ten thousand practices. The Six Perfections are:

1. *Giving*. Giving cures one from stinginess and greed. People who are stingy and unable to renounce things have to practice giving. Only through giving can you gain. If you don't give, you can't gain anything. Giving and receiving: You have to give in order to receive. There is giving of wealth, giving of Dharma, and giving of fearlessness.

a. Giving of wealth means giving money and giving the wealth of merit and virtue. When you give, you should empty the three aspects of giving, so that there is no giver, no receiver, and nothing that is given or received.

b. Giving of Dharma means bestowing the Buddhadharma upon living beings. You constantly speak the Buddhadharma to rescue those who are hungry and thirsty for it.

c. Giving of fearlessness means that when living beings are in fear, you comfort them and help them not to be afraid. That is the general meaning of giving.

2. *Holding precepts*. The basic precepts are those which prohibit killing, stealing, sexual misconduct, lying, and taking intoxicants. Not killing accords with humaneness, not stealing accords with righteousness, not engaging in

信，不飲酒就是智。仁義禮智信也就是殺盜淫妄酒戒，能合乎仁義禮智信，做人的基礎就有了。

三、忍辱。忍辱有生忍、法忍、無生法忍。忍不了的能忍是真忍；能忍的你忍了，那不是真忍。彌勒菩薩說過一首偈頌：

老拙穿衲襖，淡飯腹中飽；
補破好遮寒，萬事隨緣了。
有人罵老拙，老拙自說好；
有人打老拙，老拙自睡倒。
唾在我面上，隨它自乾了；
我也省力氣，你也無煩惱。
這樣波羅蜜，便是妙中寶；
若知這消息，何愁道不了。

忍辱波羅蜜，要忍不了的才要忍。忍不了的你能忍，那就是波羅蜜——到彼岸了。能忍的你忍了，那不算；忍不了的你能忍，那才算。

四、精進。有身精進、心精進。身精進，是勤修戒定慧；心精進，是息滅貪瞋癡。這是精進波羅蜜。

五、禪定。梵語叫禪那，此云思惟修，又叫靜慮。靜慮是無思無慮，把你的慮清淨了，就無思無慮。思惟修，思惟修善惡都不著，所謂「允執厥中」，「執持中道」，是禪定，修行要修定力。

(下轉至第 10 頁)

sexual misconduct accords with propriety, not lying accords with trustworthiness, and not taking intoxicants accords with wisdom. Humaneness, righteousness, propriety, trustworthiness, and wisdom correspond with the precepts against killing, stealing, sexual misconduct, lying, and taking intoxicants. If you can follow the five virtues of humaneness, righteousness, propriety, trustworthiness, and wisdom, then you have established the foundation for being a person.

3. *Patience*. There is patience with production, patience with dharmas, and patience with the nonproduction of dharmas. Being able to bear the unbearable is true patience. If you bear what is bearable, that does not count as real patience. It's the unbearable things that you have to be able to bear. Maitreya Bodhisattva has a verse:

*The Old Fool wears a tattered robe and
fills his belly with plain food.
He patches his robe to keep out the cold and
lets things follow their natural course.
If someone scolds the Old Fool, he just says, "Fine."
If someone hits the Old Fool,
he just lies down and goes to sleep.
"Spit on my face and I'll let it dry by itself.
That way I save my energy and
you won't get afflicted."
This kind of Paramita is the jewel within the wonderful.
If you know this news,
why worry about not attaining the Way?*

The Paramita ("perfection") of Patience requires that you bear what you cannot bear. If you can bear what is unbearable, that is Paramita, "arriving at the other shore." If you bear something that is bearable, that doesn't count. It only counts if you are patient with something that you cannot bear.

4. *Vigor*. There is physical vigor and mental vigor. Physical vigor means diligently cultivating precepts, samadhi, and wisdom. Mental vigor means putting to rest greed, hatred, and stupidity. This is the Paramita of Vigor.

5. *Dhyana samadhi*. Dhyana is a Sanskrit word meaning "thought cultivation" and "quieting thoughts." *Quieting your thoughts* means having no thoughts. It refers to purifying your mind of thoughts. Thought cultivation means not attaching to thoughts of good or evil, but holding to the Middle Way. That is Dhyana samadhi. In cultivation, we should cultivate samadhi power.

(Continuing on page 10)

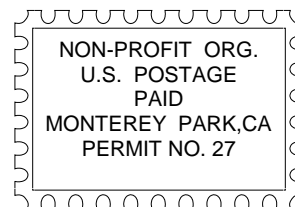
2009年7月法會時間表 Schedule of Events – July of 2009

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>7/3 ~7/5 金輪寺四眾弟子回聖城參加 萬佛聖城三十週年慶法會 請向金輪寺報名 All fourfold disciples from Gold Wheel Monastery are going to CTTB for the Thirtieth Anniversary of the City of Ten Thousand Buddhas. Please call GWM to register.</p>			1◎	2◎ 閏五月初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	3◎ 巴士上萬佛城參加萬佛 聖城三十週年慶法會 Bus to CTTB to Attend the Thirtieth Anniversary of the City of Ten Thousand Buddhas	4◎
5 本日金輪寺無法會 Gold Wheel Temple will be closed today.	6◎	7◎ 閏五月十五	8◎	9◎	10◎	11◎
12 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 10:00 am 放生法會 Liberating Life Ceremony 1:00 pm — 3:00 pm	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◎ 六月初一	23◎	24◎ 初三 韋馱菩薩聖誕 Wei Tou Bodhisattva's Birthday	25◎
26 誦普門品 Recitation of Universal Door Chapter 8:00 am — 3:00 pm	27◎	28◎	29◎	30◎	31◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	



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金輪聖寺



2009年8月法會時間表 Schedule of Events – August of 2009

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
2 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am — 3:00 pm	3◎	4◎	5◎ 六月十五 常仁大師悟道日 Great Master Chang Ren's Enlightenment Day	6◎ 十六 宣公上人日 Venerable Master Hua's Day	7◎ 十七 常智大師誕辰 Great Master Chang Jr's Birthday	1/8◎
9 十九 觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment (Actual Day) 8:00 am — 3:00 pm	10◎	11◎	12◎	13◎	14◎	15◎
16 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 10:00 am 放生法會 Liberating Life Ceremony 1:00 pm — 3:00 pm	17◎	18◎	19◎	20◎ 七月初一	21◎	22◎
23 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	24◎	25◎	26◎	27◎	28◎	29◎※初十
30 盂蘭盆法會 Celebration of Ullambana 8:00 am — 3:00 pm	31 ◎	◎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				

～常將有日無日，莫待無時想有時～