



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

智慧燈明

萬佛放光照此城 萬人思惟道常平
萬法歸一同開悟 萬眾點起智慧燈

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

The Brilliance of the Wisdom Lamp

Ten Thousand Buddhas illuminate this city.

Ten thousand people contemplate the Way, constantly at peace.

Ten thousand dharmas converge, bringing enlightenment.

Ten thousand multitudes light the wisdom lamp.

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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 #206)

何名波羅蜜。此是西國語。唐言到彼岸。解義離生滅。著境生滅起。如水有波浪。即名為此岸。離境無生滅。如水常通流。即名為彼岸。故號波羅蜜。

「波羅蜜」是印度語，中國話就叫「到彼岸」。若解釋明白就是離開生、離開滅，沒有生滅了。何謂「彼岸」？它是對此岸而說的，此岸就是生死，彼岸是涅槃。在生死涅槃中間經過些什麼呢？經過煩惱的大海。煩惱似海，因有煩惱，故有生死。若斷煩惱，那麼，生死就是涅槃，涅槃就是生死。若無煩惱，有生死也就沒有生死了。我們為何在這裡受生死？就因有煩惱。為何有煩惱，就因有無明。但何謂無明呢？就是你不明白的事，若你知道，你有所明白了，此即是般若。

若著到境上，就有生滅。涅槃像水，本無波浪，但風一來就有波浪。風即無明，波浪就是煩惱。若不著境就像水無波浪，沒有波浪就絕生死；我們應該在此

What is meant by Paramita? It is a Sanskrit word which in our language means 'arrived at the other shore,' and is explained as 'apart from production and extinction.' When one is attached to states of being, production and extinction arise like waves on water. That is what is meant by 'this shore.' To be apart from states of being, with no production or extinction, is to be like freely flowing water. That is what is meant by 'the other shore.' Therefore it is called 'Paramita'.

To reach the other shore is to be separated from birth and death. This shore is birth and death; the other shore is Nirvana. To go from this shore to the other, you must cross the great sea of afflictions. Because there are afflictions, there is also birth, death, and Nirvana. If you have no afflictions, then birth and death *are* Nirvana and Nirvana *is* birth and death. Birth, death, and Nirvana are nothing more than names. The absence of birth and death is Nirvana. If you have no afflictions, then in the midst of birth and death you have no birth and death. We are born and we die because of affliction. Affliction exists because of ignorance; and ignorance is simply whatever you don't understand. Once you attain thorough understanding and knowledge, then it is Prajna.

When one is attached to states of being, production and extinction arise like waves on water. Nirvana is like water, which originally has no waves, but subsequently produces waves in the presence of wind. The wind of ignorance and the waves of affliction are 'this shore.' To be apart from states, with no production or extinction, is to be like freely

地用功夫。你說我心裡有很多雜念，那雜念就是波浪。若沒有波浪，生滅就了了。生滅沒有，生死也就了了。有生滅就名此岸。離開境界就無生滅，就像水常運行不息，「通流」即智慧光明照，這就叫彼岸，所以叫波羅蜜。這一段經文很有用，你若能用些功夫研究明白，一生可受用無窮。

善知識。迷人口念。當念之時有妄有非。念念若行是名真性。悟此法者是般若法。修此行者是般若行。不修即凡。一念修行自身等佛。

迷人只知用口念，當口念時，心裡卻有妄念和不正當的念。若念念依照般若而行，即不做愚癡事，這就是依照自己真性去修行。能明白這種法，這就是般若法。般若就是不愚癡，不做糊塗事。糊塗事有很多很多，本不應做的而你去做了，最要緊的就是淫慾心。本不應該做，但糊塗來了，不但般若忘了，波羅蜜也忘了；而任性去行，恣情縱慾。但人就是歡喜做糊塗事，而不願修般若法。不行愚癡事就是般若行。你不修般若行，那就是凡夫；若修行般若行——即斷慾去愛，自身就和佛一樣。

善知識。凡夫即佛。煩惱即菩提。前念迷即凡夫。後念悟即佛。前念著境即煩惱。後念離境即菩提。

flowing water. The principle is clear: the nature is like water, the water of wisdom. When there are no waves, there is no birth and death. We should work hard on this. When our minds have a lot of extraneous thoughts, it is like having a lot of waves. If we get rid of the waves, we can end production and extinction, which leads to ending birth or death. With production and extinction you are on this shore, but if you separate yourself from production and extinction you are like freely flowing water, permeating the universe with wisdom. *That is what is meant by 'the other shore'. Therefore it is called 'Paramita'.* This section of the sutra text is very useful. If you exert your effort to investigate and understand this principle, the benefit you obtain will be inexhaustible.

“Good Knowing Advisors, deluded people recite verbally, but while reciting they harbor improper and delusive thoughts. When prajna is applied in every thought, that is the true nature. You should understand this dharma, which is the Prajna dharma; and cultivate this conduct, which is the Prajna conduct. Not to cultivate is to be a common person, but in a single thought of cultivation, you are equal to the Buddhas.”

If you practice in accordance with Prajna in every thought, you will not do stupid things. This is cultivating from your inherent true nature. If you understand this dharma, you realize that Prajna is to refrain from stupidity and not engaging in muddled actions. There are lots of stupid and muddled actions that should not be done, but you do them anyway. The most critical one is engaging in sexual desire. This is basically something you should not do, but when you get befuddled, you forget all about prajna and paramita, and plunge headlong into the quicksand of sexual desire. Alas! People like doing crazy stuff over practicing the way of Prajna. Not doing stupid things is following the conduct of Prajna. If you choose not to practice Prajna, you are a commoner. If you choose to practice Prajna, you must cut off desire and love. The absence of sexual desire is the practice of Prajna *and in a single thought of cultivation, you are equal to the Buddhas.*

“Good Knowing Advisors, common people are Buddhas; and, affliction is Bodhi. Deluded thoughts of the past are the thoughts of a common person. Enlightened thoughts of the future are the thoughts of a Buddha. Past thoughts that are attached to states of being are afflictions; and, future thoughts that are apart from states of being are Bodhi.”

凡夫就是佛，而佛是從凡夫修成的。因佛以前修般若法，故成佛。而我們為何還是凡夫？就因不修般若法，不修般若行，故性流為情，情變為慾，終不能自拔。若能將慾歸回性上，不搖不動，不被無明所轉，這就是佛了。

煩惱就是菩提，若沒有煩惱，也就沒有菩提。有人就說：「那就不要除煩惱，乾脆留著它！」若留著，則煩惱仍舊是煩惱。你應該用科學的方法來實驗一下——如何實驗呢？就是返本還原。譬如手心和手背，手心是煩惱，手背是菩提，只要翻過來便是，沒有多也沒有少，就差這麼一點點——把它翻過來，那煩惱就變為菩提。我常說：「煩惱菩提冰是水，生死涅槃法即空。」你若明白，則人法皆空，若不明白就仍有法執。

前念愚癡就是凡夫，後念智慧、聞悟了就是佛。前念著到境上就是煩惱。如你說此地是三藩市，它和紐約不一樣，其實它們都是大城市，是沒有差別。若你說三藩市不下雪，紐約下雪，那只是你的分別心作怪。若你沒有那麼多分別心，就沒有那麼多煩惱了。所以說前念著到境界上就是煩惱，後念離開境界就是菩提。如分別三藩市和紐約不同，不同就有煩惱。若知三藩市和紐約都是空的，分別它做什麼？不分別即是菩提。

Where does the Buddha come from? He starts out as a common person. Yes, the Buddha was a common person who cultivated and eventually achieved Buddhahood. Why are we common people? It is simply because we do not cultivate the Prajna dharma. Our nature flows out and becomes emotion; our emotions flow out and become desire; and we find ourselves so entangled that we cannot extricate ourselves. If we can reverse to our own nature, tranquil and unmoved by ignorance, then, that is the Buddha.

“Affliction is Bodhi.” Without affliction, there is no Bodhi. So you say, “Then I will not get rid of my afflictions. I will keep them.” If you keep them, they are still afflictions, and afflictions are just afflictions. You should use a scientific method to experiment with this. How? Return to your original nature. To illustrate this, let us take the palm and the back of the hand. The palm represents affliction; the back of the hand, bodhi. All you need to do is flip it over and everything is all right, nothing more and nothing less. It is just that slight difference. Once you flipped it over, then afflictions turn to bodhi. I have often said:

*Affliction is Bodhi, ice is water,
Birth and death and Nirvana are empty dharmas.*

If you understand this, then both people and dharmas are emptied. If you do not understand, then you are still attached to dharma.

Deluded thoughts of the past are the thoughts of a common person. Enlightened thoughts of the future are the thoughts of a Buddha. With stupid thoughts, you are a common person; with wisdom and enlightenment, you are a Buddha. Past thoughts that are attached to states of being are afflictions. Future thoughts that are apart from states of being are Bodhi. When thoughts are attached to states, afflictions arise. You may think, “This is San Francisco. It surely isn’t the same as New York!” Fundamentally, San Francisco and New York are the same in the sense that both are big metropolises. But you stubbornly make distinctions. “In San Francisco,” you insisted, “there is no snow, but New York has lots of snow.” This is the working of your discriminating mind. If you are unattached to states of being, you will not have so many afflictions. If you do not use your discriminating mind, afflictions will not arise. If you adamantly cling to your discrimination that San Francisco and New York are entirely different, then afflictions arise. If you regard San Francisco and New York as empty, then why bother to discriminate one from the other. In the absence of discrimination, there is Bodhi.

講是很容易的，實際上要
不生分別卻是另一回事。這種境
界若能了解，則沒有家也沒有國
了，既然什麼都沒有，這就叫「應
無所住而生其心」，也叫「應無
所住而生其身」。你可現身到任
何地方而無罣礙，你看這妙不
妙？這地方就是菩提，你何必嘆
氣呢？若你可以這樣，就這樣；
若不能就慢慢來。所謂：「性定
魔伏朝朝樂，妄念不起處處安」。
若你性定了，沒有那麼多妄想，
那一天都是快樂的。妄念不起，
則何處都是安樂。為何你覺不安
樂？就因有妄念，若無妄念則到
處都是極樂世界。

善知識。摩訶般若波羅蜜最尊最
上最第一。無住無往亦無來。三
世諸佛從中出。當用大智慧。打
破五蘊煩惱塵勞。如此修行定成
佛道。變三毒為戒定慧。

大師又說：「各位善知識，
你們自性裡都有無量的智慧，摩
訶般若波羅蜜這種法，是你自性
本具，不需向外馳求，這種法
是最尊最高上最第一。自性般若智
慧是不著住的，也沒有往也沒有
來，過去世、現在世、未來世的
諸佛都是從這最尊最高最第一
的法生出。你應用你的大智慧打
破五蘊煩惱塵勞，若用小智慧則
打不破色、受、想，行、識。若
不能看空這五蘊煩惱，那就不能
斷塵勞，所以欲想有真正般若，
就須照見五蘊皆空。所以心經上
所說：「觀自在菩薩行深般若波
羅蜜多時，照見五蘊皆空。」你

Talking about putting down all discrimination is easy; walking the talk is a whole different matter. When you understand this kind of state, then 'home' and 'country' cease to exist. There is nothing at all. This is to "produce that thought which is nowhere supported." It is also to "produce that body which is nowhere supported." Not dwelling anywhere, you can manifest a body that can go everywhere. Is this not wonderful dharma? It is nothing less than Bodhi. There's no need to sigh. If you can be enlightened, then let it be. If not, take your time and you will eventually get there. There is a verse:

*With the Nature in Samadhi and Demons subdued,
everyday is bliss.
With no false thoughts rising,
everywhere is peace.*

When your nature is in samadhi, there is not much false thinking. Everyday you are happy and at peace. Why are you unhappy now? It is because of false thoughts. Without false thoughts, every place is the Land of Ultimate Bliss.

“Good Knowing Advisors, Maha Prajna Paramita is the most honored, supreme, and foremost. It does not stay; it does not come or go. All Buddhas of the three periods of time emerge from it. You should use great wisdom to break through the afflictions and wearisome defilements of the five skandhas. If you cultivate this way, you will certainly realize the Buddha Way, transforming the three poisons into morality, concentration, and wisdom.

The Great Master further said, “Within your self nature are limitless wisdom and the dharma of Maha Prajna Paramita. You are inherently equipped with these. Hence, you need not seek them externally. *It does not stay; it does not come or go.* The Prajna wisdom of your self-nature is unattached. All Buddhas of the Three Periods of Time (Past, Present, Future) emerge from Maha Prajna Paramita – the most honored, supreme, foremost dharma. You should use this great wisdom to break through the afflictions and defilements of the Five Skandhas. If you use small wisdom, you would not be able to break through form, feeling, cognition, formations and consciousness. If you cannot regard the afflictions of the Five Skandhas as empty, you cannot cut-off the wearisome defilements. If you wish to have genuine Prajna, you must illumine the Five Skandhas and see that they are all empty. The Heart Sutra states, “When Avalokiteshvara Bodhisattva was practicing the profound prajna paramita time and again, he illuminated the

看觀自在菩薩行深般若波羅蜜，還要多時呢！少的時候就照不破五蘊皆空而除煩惱塵勞。你若能這樣修行必定可成佛道。要將貪瞋癡變為戒定慧，就看你變不變。一變就是般若，不變就屬愚癡。

善知識。我此法門從一般若生八萬四千智慧。何以故。為世人有八萬四千塵勞。若無塵勞。智慧常現不離自性。悟此法者即是無念。無憶無著不起誑妄。用自真如性。以智慧觀照。於一切法不取不捨。即是見性成佛道。善知識。若欲入甚深法界及般若三昧者。須修般若行持誦金剛般若經。即得見性。

善知識，我這個法門，從一種的般若而出無量般若，從一種般若生出八萬四千的智慧。為什麼要有八萬四千的智慧呢？因世人有八萬四千塵勞。若將塵勞變過來就是般若。若將塵勞變了，則智慧現前，可是般若智慧是不離自性的。你明白這種法，就是無所念，無所回憶，也不著住，故沒有一切誑妄了。用你自己的真如自性，以智慧來觀照一切法，不用識心、分別心來觀察，不取不捨，這就是見性成佛道。

若你想深入經藏，智慧如海，得到法的滋潤和般若妙定，就應修行般若行，念金剛

five skandhas and saw that they are all empty.” Pay attention here that Avalokiteshvara Bodhisattva practiced Prajna Paramita many, many times. If this practice is not applied often enough, one would not be able to illumine the five skandhas and see them as empty; one would not be able to get rid of the afflictions and wearisome defilements. If you can intensively and extensively practice the profound Prajna Paramita, you will certainly realize the Buddha Way. It is up to you to transform the Three Poisons of greed, hatred and stupidity into morality, concentration, and wisdom. Transformed, you will dwell in Prajna; otherwise, you stay deluded.

“Good Knowing Advisors, this Dharma-door that I teach produces 84,000 forms of wisdom from one single Prajna. Why? It is because worldly people have 84,000 kinds of defilement. With no defilement, wisdom is always manifested, not alienated from the self-nature. Those who understand this dharma is nowhere in thoughts, nowhere in recollection, nowhere in attachment, and free of delusions. Use your own true suchness nature, and, by means of wisdom, contemplate and illumine all dharmas without grasping or rejecting them. That is to see one’s own nature and realize the Buddha Way. Good Knowing Advisors, if you wish to enter the extremely profound Dharma realm and Prajna samadhi, you must cultivate the practice of Prajna, uphold and recite *The Diamond Prajna Sutra*. This way you will see your own nature.”

“Good Knowing Advisors! This dharma-door that I teach produces immeasurable prajna from one single form of prajna. It gives rise to 84,000 kinds of wisdom. Why is there a need for 84,000 (*This term is used in the general sense for a great number.*) kinds of wisdom? It is because worldly people are beset with 84,000 forms of wearisome defilements. Transformed, the wearisome defilements become prajna. Transformed, your inherent wisdom manifests. Nevertheless, prajna wisdom is not apart from the self nature. Understanding this dharma, you are nowhere in thoughts, nowhere in recollection, nowhere in dwelling. As a result, you are free of delusive thoughts. Do not use your knowledge and discrimination to contemplate on all dharmas. Use the prajna wisdom latent in your inherent Buddha nature. Neither grasping nor rejecting, this is seeing one’s self-nature and attaining the Buddha Way.

If you wish to enter the Sutra treasury and have wisdom like the sea, if you wish to obtain the nourishment of the dharmas and the wonderful Prajna Samadhi, you must cultivate the Prajna conduct, and also uphold and recite

經。六祖大師是從金剛經開悟的，故主張所有人念金剛經。應執持而誦念，不要忘了。若能念金剛經，就可以見性。

念經須不打妄想，不生種種雜念。以前有個人天天念金剛經，有天作夢，夢見一個鬼請他念經超度他，就像我們現在七月十五來超度過去世中的父母。這人問鬼說要念多少經？鬼說：「只念一卷經就可以了。」此人第二天就開始念，正念到一半，他的僕人送來一杯茶，他就這麼一擺手心裡說不要，而繼續念經。晚上這鬼又來說：「你答應為我念經，只念一半，還有一半沒有念。」此人答說：「我明明是為你念了一卷經。」

鬼說：「你是念一卷經，但你念至中間有『不要』兩個字，所以後邊經的功德都不要，沒有了。」

此人一想，我是不要茶，不是不要經。但因經上加上「不要」兩個字，鬼神就以為他不要功德。大概經的功德被鬼神搶去了。後來此人說好！我再為你念一卷經。當天晚上，這鬼很歡喜向他叩頭頂禮，謝謝他幫忙念經。

所以你們念金剛經不要摻雜「不要」兩個字。「須菩提，須菩提，不要」，那須菩提就跑了。念金剛經是非常有感應的，能夠見性。

(下期待續)

The Diamond Prajna Sutra. Because the Sixth Patriarch became enlightened upon hearing *The Diamond Sutra*, he encouraged everyone, "You should all recite and uphold *The Diamond Sutra*. Do not forget. If you can recite and uphold *The Diamond Sutra*, you will be able to see your own nature."

When reciting Sutras, you should not give rise to false thinking and extraneous thoughts. Once there was a man who recited *The Diamond Sutra* every day. One night he dreamt that a ghost asked him to take him across to a more favorable rebirth just as we perform the Ullambana ceremony on the fifteenth day of the seventh month in order to take across parents from the present and past lives. The ghost said, "Please recite a Sutra to take me across." "How many times shall I recite it?" the man asked. The ghost said, "One recitation will be enough." The next day, halfway through the recitation, the man's servant brought him a cup of tea. He pushed the cup aside, thinking, "I do not want it," and continued to recite. That evening the ghost returned. "You promised to recite the Sutra for me," he said, "but you only recited half of it." "What do you mean?" the man replied, "I recited the whole Sutra."

The ghost said, "You recited the whole Sutra, but halfway through you thought, 'I do not want it,' so the merit from the second half of the recitation was lost."

Thinking back, the man remembered that he 'did not want' the tea, not the sutra! Just these three additional unspoken words "do not want", halfway through the recitation, made the ghosts and spirits think that he did not want the merit. Probably the ghosts took the merit for themselves. Realizing this, the man said, "Okay! I will recite it for you again." This time he recited without interruption and the next evening the ghost happily bowed to him in gratitude for the compassionate recitation.

So when you recite *The Diamond Sutra* do not add the extra words "do not want." If you recite, "Subhuti (It was Subhuti, the Buddha's disciple foremost in understanding emptiness, that the Buddha addressed when he spoke *The Diamond Sutra*.), Subhuti, I do not want," Subhuti will take leave. Reciting *The Diamond Sutra* is very efficacious. By upholding *The Diamond Sutra*, you will see your self-nature.

(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

佛印禪師



Dhyana Master Fo Yin

Excerpt from the *Hundred-day Chan Session*

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

蘇東坡在蘇州做過官，在鎮江也做過官。最初在蘇州做官時，佛印禪師來見他，守門的來通報說：「有一個和尚要見大人。」蘇東坡對守門的說：「你去告訴這個和尚，『府尊火正紅』。」府尊——說蘇東坡他自己，他是一府之尊，在蘇州府當時是最大的官，火燒的很紅的。「看他說什麼？你要好好的說，不要很大聲，也不要太小聲，好好同他講。」守門的兵就回去對佛印禪師說：「府尊火正紅」。佛印禪師也說了一句，說：「門外一塊鐵」。這兵也不懂，就又回去告訴蘇東坡。蘇東坡一聽，說：「快叫他進來。」

佛印拄著一個拐杖，進來了，他把拐杖放在台階上，向蘇東坡打個問訊，做個揖。蘇東坡就說：「山僧爲何揖公侯？」問他爲什麼一個山上的修道人，要給一個做官的打問訊呢？

Su Dung Po was a government official in both Su and Zhen Jiang Provinces. When he officiated in Su Province, Dhyana Master Fo Yin came to see him. The guard at the door approached Su Dung Po to announce, "A monk has requested to see Your Honor." Su Dung Po said to his guard, "You go and tell this monk, 'The Honorable Office is ablaze in red.'" *The Honorable Office* refers to Su Dung Po himself. He was revered because of his position and was the most honored official in Su Province at the time. The burning fire was blazing red in color. "See what he has to say. You should tell him properly in a tone that is neither too forceful nor too soft. Just say it nicely." The door guard then went and told Dhyana Master Fo Yin, "The Honorable Office is ablaze in red." Dhyana Master Fo Yin replied, "Outside the door is a piece of iron." The soldier did not understand, but reported his answer to Su Dung Po. As soon as Su Dung Po heard it, he said, "Quickly, go and invite him to come in."

Fo Yin was carrying a staff. After he entered the door, he put his staff on the stairs and made a half bow to Su Dung Po. Su Dung Po asked, "Why does a mountain monk bow to a nobleman?" He was asking why a cultivator from the mountains should make a half bow to a government official.

佛印禪師說：「大海終當納細流，昨夜虎丘山頭望，一輪明月照蘇州。」蘇東坡一聽，哈！把這個高帽子趕快給戴上，高興得不得了，因為他把他比喻成一輪明月。本來出家人說是連皇帝都不拜的，一個山上的和尚，為什麼要給一個做官的公侯來行禮呢？那你向對我行禮問訊，是不是有求於我呢？佛印就說：「小的河流都要歸到海裏，我昨天夜裏從虎丘這山頭望一望，看見一輪明月照在這蘇州城。」一輪明月就譬喻蘇東坡，說他把大地都照得光明了。所以，蘇東坡很歡喜這個高帽子，就請佛印禪師坐下了，兩個人談。一談就談得很有緣的，以後就變成朋友了。

變成朋友之後，這蘇東坡是很驕傲的，總覺得他自己的機智比和尚高。有一天，蘇東坡打坐，坐完了就作一首偈頌說：「稽首天中天，毫光照大千；八風吹不動，端坐紫金蓮。」我給天中天叩頭，天中天就是佛，看到毫光照遍了三千大千世界；八風就是：稱，就是稱讚、讚歎，譏，就是譏諷——譬如本來你不好，但他說：「他是很不錯的。」聲音拉得很長的，這麼一拉長聲就變了味道，就好像牛奶，沒變味道可以喝，變了味道就變壞了，喝了就會拉肚子。所以一樣的話，語調不同就不好了，這叫譏。苦，就是很苦；樂，就是快樂；得，就是得到；失，就是失去、丟了；利，就是利益；衰，就是衰敗。又有說是稱、譏、苦、樂、利、衰、譏、譽，譏，就是譏諷；譽，就是稱譽。八風吹不動，八種風，無論是稱、譏、

Dhyana Master Fo Yin said, “The great sea ultimately swallows up all small rivers. Last night while I watched from Hu Qiu (‘Tiger Hillock’) Mountain, a bright crescent moon shone over Su Province.” As soon as Su Dung Po heard this, ha! He quickly put on a “tall hat.” He was elated because Fo Yin had referred to him as a bright crescent moon. Ordinarily a left-home person would not even bow to an emperor. Su Dung Po wondered why a mountain monk would bow to a government official or a nobleman. He was thinking, “Now that he has made a half-bow to me, does he want something from me?” Then Fo Yin said, “Small rivers eventually will end in the sea. Last night I watched from the peak of Hu Qiu and saw a bright crescent moon shining upon this city in Su province.” *A bright crescent moon* refers to Su Dung Po. It’s like saying that he could illuminate the great earth with his brightness. So, Su Dung Po liked wearing this tall hat and invited Fo Yin to be seated. They talked and talked. Affinity soon grew between the two and later they became friends.

Su Dung Po was an arrogant man. After they became friends, he always thought that he could outwit the monk. One day, Su Dung Po sat in meditation. Afterwards, he wrote a verse:

*I bow to the god among gods;
The light between his brows
illuminates the great thousand worlds.
Unmoved when the Eight Winds blow,
I sit upright in a purple-golden lotus.*

I bow to the god among gods, the god among gods is the Buddha. I saw the light between his brows shining throughout the Three Thousand Great Thousand worlds. Unmoved when the Eight Winds blow,

The Eight Winds are:

1. Praise – To laud someone.
2. Ridicule – To mock or scorn. For example, if you are a bad person to begin with, the person will say, “He is not b-a-a-a-d” by prolonging the word ‘bad’. Once this tone is set, the flavor changes. It is like milk. Before the flavor changes, it is drinkable. Once the flavor changes it goes bad and you will get diarrhea if you drink it. Therefore, even though the words are the same, saying it in a different tone will change the meaning from good to bad. This is called ridicule.
3. Suffering – It means a lot of agonies.
4. Happiness – It means pleasure or joy.
5. Gain – What one obtains.

苦、樂、得、失、利、衰，我的心裏動都不動，我端然正坐在紫色的金蓮花上面。寫了這偈頌，自己看：左一遍看，不錯；右一遍看，還好，這偈頌，佛印一定作不出來的！就派一個工人，從江南到江北去，送到金山寺給佛印禪師看。

佛印禪師一看，拿筆寫了四個字，什麼字呢？很不文雅的。不過，說出來不文雅，其實這也是真正的佛法。他就寫說：「放屁、放屁」，再交給工人帶回去。

蘇東坡本來想，佛印和他打禪機，一定也會有偈頌給他寫回來。打開來一看，信中沒有什麼，就是四個字「放屁、放屁」，蘇東坡發起火來了：「豈有此理，這個和尚，簡直什麼也不懂，怎麼罵人呢！」在中國，說你放屁，這是罵人的話。於是乎他從江南到江北去，找佛印禪師來算帳。「這個和尚，學佛法學來學去，竟學會罵人了！」氣沖沖的：「啊！我寫那首偈頌，怎麼說我講的是放屁呢！」

佛印說：「喔！八風吹不動呢，兩個屁就把你打過江來了，連兩個屁你都受不了。」蘇東坡一想：「對呀！我說我『八風吹不動』，怎麼一罵我，我就火了呢？我火候還是不行！」於是垂頭喪氣，認輸走了。走了，但回去總是放不下：「豈有此理，說我放屁，這個虧吃得可不小，我一定要想辦法把你勝了！」

(下期待續)

6. Loss – What one loses

7. Benefit – Profits one reaps.

8. Destruction – Deterioration and defeat.

There is another list of the Eight Winds: Praise, Ridicule, Suffering, Happiness, Benefit, Destruction, Honor and Slander. Slander means to disparage or defame. Honor means to respect greatly. *Unmoved when the Eight Winds blow*; whether it is praise, ridicule, suffering, happiness, gain, loss, benefit or destruction, my mind remains unmoved. *I sit upright in a purple-golden lotus flower.*

Having written this verse, Su Dung Po looked at it once and thought “Not bad.” Looking at it twice again it still looked good. He thought, “Fo Yin can’t possibly write such a fine verse!” Therefore, he sent a servant to travel from the south side of the Yangtze River to the north side, to deliver this verse to Dhyana Master Fo Yin at Gold Mountain Monastery.

After Dhyana Master Fo Yin read the verse, he grabbed his brush and wrote down two words: “Fart, fart” and gave it to the servant to take back.

Su Dung Po thought that Fo Yin would strike up a Chan banter and would certainly reply with another verse. When he opened the letter, he saw nothing but the two words “Fart, fart”. Su Dung Po was outraged, “This is absurd! How dare he! He doesn’t know anything at all. Why is he scolding me?” In China, if a person says “fart” to someone, it is a rebuke. Immediately, Su Dong Po rushed from the south side of the Yangtze River to the north side to have it out with Dhyana Master Fwo Yin. “This monk, who has been studying the Buddhadharma, in the end, only learned how to scold people!” He was quite angry. “Ah! How dare you reply to my verse with ‘fart’!”

Fo Yin said, “Oh! So you’re unmoved by the Eight Winds? Just by making two farts I have blown you all the way across the Yangtze River. You can’t even tolerate two farts!” Then Su Dung Po thought, “That’s right. I claimed to be unmoved by the Eight Winds. How was it that when I was scolded, I burned with anger? I still don’t have what it takes!” Feeling dejected, he admitted his failure and went back home. After he returned, he still could not accept it. “It is absurd to say that I farted! This is not a small defeat. I must find a way to triumph over him!”

(To be continued ..)

佛陀 Buddha

宣公上人一九九〇年十月二十五日開示於法國葛諾伯城
A talk given by Venerable Master Hua on October 25, 1990 in Grenoble, France

修道是爲了什麼呢？爲要得到常、樂、我、淨，得到究竟的真正快樂。

當初釋迦牟尼佛於菩提樹下，夜睹明星，三歎奇哉：「一切眾生皆有如來智慧德相，但以妄想執著，不能證得。」於是他就到鹿野苑去，度憍陳如等五比丘，轉四諦法輪。

第一示轉：

此是苦，逼迫性；
此是集，招感性；
此是滅，可證性；
此是道，可修性。

這個苦，逼迫著人生生死死，所以說逼迫性。可是人：

受苦是了苦，享福是消福。

應該受的苦，我們要接受它，受完就了了；享福是吃喝玩樂，徒費精力。在這花花世界流浪生死，迷不知返，這是真正的不知道了苦。在苦中，染苦爲樂；在苦裏頭，認爲是快樂，這是顛倒。

「此是集，招感性」，集是聚集，煩惱是我們聚集來的，是自己心裏招來的。心生法生，心滅法滅。一切煩惱的根本就是執著，就是自私，就是妄想招來的。所以說，「此是集，招感性。」你沒有內虛，不招外感；你裏面若沒有煩惱，外面煩惱也不來了。所謂：「門內有君子，門外君子

What do we cultivate the Way for? It's for the sake of attaining permanence, bliss, true self, and purity. We want to attain the ultimate, true happiness.

When Shakyamuni Buddha was sitting under the Bodhi tree, one night he saw a bright star and exclaimed, "Strange indeed!" three times. He said, "All living beings possess the Thus Come One's wisdom and virtuous characteristics, but because of their false thoughts and attachments, they cannot realize them." Then the Buddha went to Deer Park to teach the first five Bhikshus, of whom Ajnatakaundinya was one, by turning the Dharma wheel and explaining the Four Noble Truths. On the first turning of the Dharma Wheel, the Manifestation Turning, the Buddha said:

*This is suffering; it is oppressive.
This is accumulation; it is incurred.
This is cessation; it can be realized.
This is the Way; it can be cultivated.*

Suffering oppresses people, causing them to undergo endless births and deaths. It is oppressive. But people should know that --

*Enduring suffering puts an end to suffering.
Enjoying blessings uses up blessings.*

We should accept whatever suffering we are supposed to undergo. After we have gone through it, it is over and done with. Enjoying blessings includes indulging in eating, drinking, and having fun, all of which waste our energy. Lingering in this world of temptations, drifting through birth and death, we got so muddled and do not know how to return. This is truly a case of not knowing how to end suffering. In the midst of suffering, we take it as happiness; this is being upside-down.

"This is accumulation; it is incurred." We accumulate afflictions upon ourselves. We bring them upon ourselves within our own minds. When the mind comes into being, all phenomena come into being. When the mind ceases to exist, all phenomena cease to exist. The root of all afflictions is attachment. We incur afflictions because of selfishness and delusion. If you are internally weak, you will contract sickness from the outside. If you didn't have afflictions inside you, you wouldn't attract external

至；門內有小人，門外小人來。」你裏面有什麼，外面就招來什麼，這煩惱是招感性。

「眾生無邊誓願度，煩惱無盡誓願斷」，眾生在苦海裏，我們要把他度了；煩惱無盡，我們的煩惱是沒有窮盡的，我們要斷煩惱。可是有的經上說：「煩惱即菩提，生死即涅槃」既然斷煩惱，是不是把菩提也斷了？菩提不能斷，煩惱也不需要斷，由煩惱轉菩提，由冰化成水。冰就是煩惱，水就是菩提；冰就是水，水就是冰。認識煩惱就是菩提了；你要是不認識，就是煩惱。因此把煩惱斷了，其實就是叫它改頭換面。一面是煩惱，一面是菩提，只要把它翻過來，就夠了。

修行不是好高騖遠，不知道「道」就在眼前，你要到遠處去找「道」，那是捨本逐末。你眼前的生活，就在你本身所行所做的，要是能覺察到、省悟到，本身一切的習氣毛病，一切的染污法，能把它們除去，那就是佛法。所以才說：

事事都好去，脾氣難化了；
真能不生氣，就是無價寶。
再要不怨人，事事都能好；
煩惱永不生，冤孽那裏找？
常睽人不對，自己苦未了。

你到什麼地方去找無價寶？你要是不生氣，就是無價寶。「再要不怨人」，你什麼事情也不要怨人，不要怨天尤人的。「事事都能好」，你「煩惱永不生」，要是不生煩惱，「冤孽那裏找」？你有煩惱，冤孽就來找

afflictions. As the saying goes, “When there is a great man in the house, great men come to the door. When there is a petty man in the house, petty men come to the door.” Whatever you have inside of you, that’s what you will attract from the outside. That’s how afflictions are brought on.

“Living beings are boundless; I vow to save them. Afflictions are endless; I vow to cut them off.” Living beings are in the sea of suffering, and we must rescue them. Our afflictions have no end to them, and so we want to sever them. Yet the Sutras say, “Afflictions are Bodhi, and birth and death is Nirvana.” If we cut off afflictions, are we cutting off Bodhi as well? Bodhi cannot be cut off, and afflictions don’t need to be cut off either. We should turn afflictions into Bodhi, just like ice melts to become water. The ice is affliction, and the water is Bodhi. Ice is water, and water is ice. If you can recognize your afflictions, you have ended them. If you can’t recognize them, they are still afflictions. When we say to cut off afflictions, we mean to turn them around. One side is afflictions, the other is Bodhi; all you have to do is flip sides.

In cultivation, do not seek things that are high and far away, and fail to recognize that the Way is right in front of you. If you seek the Way in far away places, you are renouncing what is close at hand. If, in your own daily life, you can be aware of everything you do, if you can awaken to all your habits and faults, and get rid of all your defilements, just that is the Buddhadharma. And so there is a saying:

*Everything is easy to deal with,
But a bad temper is hard to change.
If you can really never get angry,
You have a priceless jewel.
If you can also not blame others,
Then everything will turn out well.
If you are never troubled by afflictions,
How can offenses find you?
If you're always looking at others' faults,
Your own suffering hasn't ended yet.*

Where can you find a priceless jewel? If you don’t have a temper, that is a priceless jewel. Next, if you don’t condemn others, nor rebuke heaven and blame others, then everything will go well. If you get afflicted, then your karmic creditors will come looking for you. If you never get afflicted, your karmic creditors won’t be able to find you. If you spend all

了；你煩惱沒了，冤孽也就找不著了。
「常瞅人不對，自己苦未了」，你盡看這個不對，那個也不對，一天到晚囉囉唆唆的，總是給旁人洗衣服。

「此是道，可修性」，前面又有苦，又有煩惱；苦就逼迫人，煩惱是自己招來的。怎麼辦？我們應該修道，修道就能了苦，就能斷煩惱成菩提，所以說「此是道，可修性」，道是可修的。

「此是滅，可證性」，修道是爲了什麼？要得到常、樂、我、淨，得到究竟的真正快樂。因爲要得到究竟的快樂，所以釋迦牟尼佛在因地爲雪山童子的時候，爲半句偈而捨身命。這是怎麼一回事？

釋迦牟尼佛聽見羅刹鬼在那地方念一首偈頌：

諸行無常，是生滅法。

這世間一切一切都是無常，都是生滅法。釋迦牟尼佛在因地聽見這兩句偈頌，就問羅刹鬼：「你念這偈應該是四句，現在你只念兩句，你把另兩句也念給我聽。」

羅刹鬼說：「我餓了，沒有力氣來講那兩句，如果你叫我念那兩句，可以，現在我要先吃了人，然後才能念。」釋迦牟尼佛說：「我願意給你吃，你把那兩句念出來，然後你把我吃了。」羅刹鬼說：「我沒有氣力，怎麼念呢？」釋迦牟尼佛還是求他，羅刹鬼就生了慈悲心，念了兩句：
生滅滅已，寂滅爲樂。
生了又滅，滅了又生，生滅完了之後，

your time picking out others' faults and nagging at others morning till night, you're just washing other people's dirty laundry.

“This is the Way; it can be cultivated.” Earlier we talked about suffering and afflictions. Suffering oppresses us, and we bring afflictions upon ourselves. What should we do? We should cultivate the Way, and then we can end suffering, cut off afflictions, and attain Bodhi. That's why it's said that the Way is something we can cultivate.

“This is cessation; it can be realized.” What do we cultivate the Way for? It's for the sake of attaining permanence, bliss, true self, and purity. We want to attain the ultimate, true happiness.

It was for the sake of attaining ultimate happiness that Shakyamuni Buddha, when he was a youth cultivating in the Himalayas in a previous life, gave up his life for half a verse. The story goes like this:

Shakyamuni Buddha's previous incarnation heard a rakshasa ghost reciting a verse:

All things are impermanent;

They are subject to production and extinction.

Everything in this world is temporary; everything comes into being and then ceases to be. Hearing this verse, the Buddha's previous incarnation asked the ghost, “The verse you're reciting should have four lines. You've only recited two lines. Why don't you recite the last two lines for me?”

The ghost answered, “I'm starving. I don't have the energy to recite the last two lines. If you want me to recite them, I have to eat a human being before I can do so.”

The Buddha said, “I'm willing to let you eat me. Recite those two lines, and then you can devour me.” The ghost said, “How can I recite them if I don't have any energy?”

The Buddha continued pleading the ghost until finally the ghost took pity on him and recited:

*When production and extinction are extinguished,
That quiescence is bliss.*

There is production followed by extinction, extinction followed by production. When production and extinction are both finished, that quiescence is

以寂滅為快樂。釋迦牟尼佛聽了這兩句，羅刹鬼就要吃他的肉了。

這時，釋迦牟尼佛說：「你念給我聽，我們應該把它保留在世界上，如果不保留，它就沒有了，你等我把這四句偈頌先刻到樹上，然後再吃我。」釋迦牟尼佛就把它刻在樹上。刻完了，羅刹鬼就要吃他，釋迦牟尼佛又說：「我覺得還是不妥當，我應該把這四句偈頌刻在石頭上。刻在樹上，風吹雨打，它就會沒有了；刻在石頭上，不會腐壞。」於是佛就把這四句偈頌刻在石頭上，然後就請羅刹鬼吃他。

羅刹鬼一躍，昇上虛空，不見了。原來是天人來試驗釋迦牟尼佛是不是真正的沒有我相，真正的把身體看輕了，所以他又現出身來說：「你是一個修道者，不久的將來就會成佛。」

第二勸轉：

此是苦，汝應知；
此是集，汝應斷；
此是道，汝應修；
此是滅，汝應證。

第三證轉：

此是苦，我已知，不復更知；
此是集，我已斷，不復更斷；
此是道，我已修，不復更修；
此是滅，我已證，不復更證。

這是佛在鹿野苑三轉四諦法輪。今晚時間已到，所以就念給大家聽一聽。好了，祝各位晚安。

happiness. After the Buddha heard these two lines, the ghost got ready to eat him.

The Buddha said, "Now that you've recited the verse for me, we ought to preserve it in the world. If we don't, it will be gone. Wait as I carve this verse onto the tree trunk, and then you can eat me." Then the Buddha carved it into the tree. When he was done, the ghost was again going to eat him, but the Buddha said, "I still don't think it is good enough. I should carve this verse onto a rock. Carvings on the tree, with the onslaught of rain and wind, will wear down and disappear. If I carve it on a rock, it will never wear away." Then he carved the verse onto a rock. Having completed, he invited the ghost to eat him.

The rakshasa ghost suddenly rose into the air and vanished. Actually, the rakshasa ghost was a heavenly being who came to test the Buddha to see if he was really without a notion of self, and if he was not attached to his physical body. Then the heavenly being manifested itself and said, "You are a true cultivator of the Way. Not long from now you will attain Buddhahood."

On the second turning of the Dharma Wheel, the Exhortation Turning, the Buddha said:

*This is suffering; you should know it.
This is accumulation; you should cut it off.
This is the Way; you should cultivate it.
This is cessation; you should realize it.*

On the third turning, the Certification turning, the Buddha said,

*This is suffering;
I already know it and need not know it further.
This is accumulation;
I have already cut it off
and need not cut it off anymore.
This is the Way; I have already cultivated it
and need not cultivate it further.
This is cessation; I have already realized it
and need not realize it anymore.*

That was the Three Turnings of the Four Noble Truths by the Buddha in Deer Park. The time is up for this evening, so I can only recite the verses for you. Okay. I wish everyone a good night.

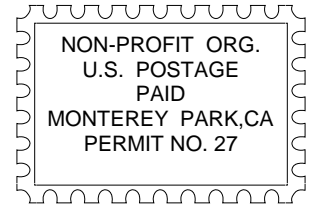
2009年9月法會時間表 Schedule of Events – September of 2009

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
		1◎ 七月十三 大勢至菩薩聖誕 Great Strength Bodhisattva's Birthday	2◎	3◎ 七月十五 盂蘭盆節 Ullambana (Actual Day)	4◎	5◎ 育良中文小學 開學 Instilling Goodness Chinese School — Semester Begins
6 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	7◎	8◎	9◎	10◎	11◎	12◎ 廿四 龍樹菩薩聖誕 Dragon Tree Bodhisattva's Birthday (Actual Day)
13 慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 8:00 am — 3:00 pm	14◎	15◎	16◎	17◎	18◎ 三十 地藏菩薩聖誕 Earth Store Bodhisattva's Birthday (Actual Day) 虛雲老和尚誕辰 Venerable Master Hsu Yun's Birthday	19◎八月初一
20 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	21◎ 初三 六祖惠能大師 涅槃日 Venerable Six Patriarch's Nirvana day	22◎	23◎	24◎	25◎	26◎
27 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	28◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	29◎	30◎			



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金輪聖寺



2009年10月法會時間表 Schedule of Events – October of 2009

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
				1◎	2◎	3◎ 八月十五
4 大悲咒法會 Recitation of Great Compassion Mantra 8:00 am—3:00 pm	5◎	6◎	7◎	8◎	9◎	10◎ 廿二 燃燈古佛聖誕 Burning Lamp Buddha's Birthday
11 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	12◎	13◎	14◎	15◎	16◎	17◎
18 九月初一 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	19◎	20◎	21◎	22◎	23◎	24◎
25 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	26◎	27◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	28◎	29◎ 十二 虛雲老和尚涅槃日 Venerable Master Hsu Yun's Nirvana day	30◎	31◎

～常將有日無日，莫待無時想有時～