



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

天外有天

梵語禪那波羅蜜 此云靜慮細進參
山高水深無所畏 始知天外別有天

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

Beyond this world is another world

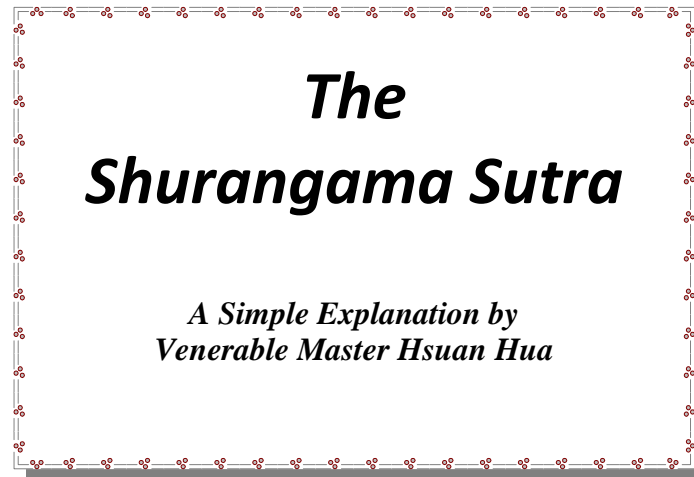
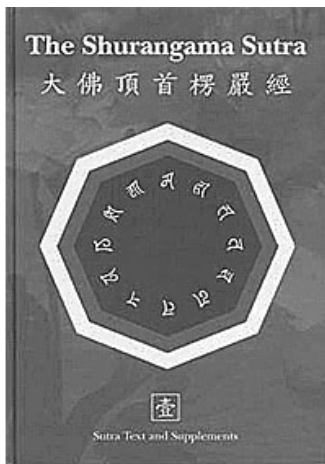
Dhyana Paramita is a Sanskrit term,
Meaning still reflection and subtle investigation.
The mountains are lofty and the waters are deep;
yet there is nothing to fear.

One begins to know that beyond this world is another world.

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《楞嚴經》的多層學習

A Multi-level study of the Shurangama Sutra

釋恒持開示·二〇〇八年十月於澳洲

Instructional talk by Shih Heng Chr in Australia
on October, 2008

一九六八年的一天，宣公上人升座說法，開講《大佛頂如來密因修證了義諸菩薩萬行首楞嚴經》，自此，《楞嚴經》成爲焦點，其他的一切都退居其次了。

One day in 1968, the Venerable Master Hua ascended the seat to speak the dharma and lectured on the *Sutra of the Foremost Shurangama at the Great Buddha's Summit Concerning the Tathagata's Secret Cause of Cultivation, His Certification to the Complete Meaning and All Bodhisattvas' Myriad Practices*. Since then, the Shurangama Sutra had become the focal point, and everything else became secondary to it.

而我，一個對中文和佛教一無所知的人，也從此被深深地吸引了。我聆聽著上人緩緩地念誦一段經文，然後生動地解釋其義理。師父巧妙而鄭重其事的中文講說，傳達出了他柔和的慈悲，再加上出其不意的幽默，以及對聽眾敏銳的覺知，這些特質超越了語言的障礙。

As I, once a stranger to both Chinese language and Buddhism, became so deeply drawn. I listened attentively as the Venerable Master slowly read out a section of the sutra text and clearly explained its meaning. While treating his lecture seriously, Shu fu's clever expediency conveyed his gentle compassion. In addition, his amazing humor and his keen sense of perception of the audience, all these special characteristics transcended the language barrier.

然而，直到開始英文翻譯，再聽著師父的音聲，我才真正領悟到含義，而與潛在的智慧發生共鳴，因而得以窺其義理。我小心翼翼地，在筆記本上寫：大佛頂，如來密因，修證了義，諸菩薩萬行，首楞嚴。

However, it was not until the English translation that followed as we listened again to Shu Fu's voice that I was able to truly comprehend its meaning. It resonated with the latent wisdom and therefore allowed me to take a glimpse at its meanings and principles. I carefully wrote on my notebook the following words: The Great Buddha's Summit, Tathagata's Secret Cause, Cultivation and Certification to the Complete Meaning, All Bodhisattvas' Myriad Practices, Foremost Shurangama.

就這樣，上人開始教導我們西方人佛法。他不畏艱難，而選擇了一部深奧的大乘經典來作為我們的啓蒙。他的講解積極有力，而且毫不馬虎放鬆。他大膽地假設我們具有相當的能力來學習中文——文言文的佛經，以及他的白話文淺釋——並且全然能夠領悟釋迦牟尼佛在這部獨特的經中所宣示的奧理，也能躬行實踐。例如：在這期間，有些人開始吃素、吃一餐，我也是其中一位。這對從小習慣美國食物的美國人來說，是相當不容易的；上人和《楞嚴經》的力量幫助我們成長。

不僅上人對我們有如此的期許，我們也開始這樣期許自己。當我們學到下列這段經文：

如人以表，表為中時，東看則西，南觀成北，表體既混，心應雜亂。

那些像我一樣——沒有任何中文背景的初學者——已經能認得像「人」、「中」等簡單的字彙了，這激發我們提出越來越多的問題，苦苦地詢問帶領大家進行日常溫習的學者同參們，比如英文翻譯是怎樣與中文對應的——如有可能的話，逐字對照解釋；如何使用漢英字典；哪些是佛學術語；當然也問到了一整句話是甚麼意思。

In this way, the Venerable Master began to teach the Buddhahdharma to us Westerners. Undaunted by hardship, he chose a profound Great Vehicle sutra as our initiation. His explanation was positive and powerful, and not a least bit of careless or lax. In addition to his simple explanation using vernacular language, he boldly assumed that we all could fully learn Chinese – a Buddhist sutra written in classical Chinese, that we could completely comprehend the profound meaning proclaimed by Shakyamuni Buddha in this unique sutra, and that we could diligently practice what was taught. For example, during that time, some people started to become a vegetarian, and ate one meal a day. I was also one of them. For Americans who grew up and are accustomed to Western diet, this is not at all easy. It was the Venerable Master's and the Shurangama Sutra's power that help us to grow and mature.

Not only did we feel motivated by the Venerable Master's high expectations of us, we also begun to look forward among ourselves. When we studied the following sutra text:

SUPPOSE THAT SOMEONE WERE TO INDICATE THE MIDDLE BY A MARKER. WHEN REGARDED FROM THE EAST, IT WOULD BE TO THE WEST. AND WHEN REGARDED FROM THE SOUTH, IT WOULD BE TO THE NORTH. THE MARKER IS UNCLEAR, AND THE MIND WOULD BE EQUALLY CHAOTIC.

Among those without any Chinese background, I, a beginner, could already recognize simple characters like '人' ('person'), '中' ('middle') etc. This inspired us to bring up many more questions to scholars and fellow cultivators who helped lead us on our daily studies. For example, did the English translation correspond with the Chinese text? To find out, we would then do word by word comparison and explanation. Other questions were raised such as how to use the Chinese-English dictionary, what were the terminologies for Buddhist studies? Eventually, we were able to decipher the meaning of the entire phrase.

這段經文的意思是：假設有人用一個標誌來表示「中」，在這個「中」的東邊看，「中」就變成西了；在這個「中」的南邊看，「中」就變成北了。這麼一來表體就含糊不定了，同樣的道理，說心在「中」，意思也是模糊不清的。

從這段經文以及上人的解釋，我們不僅學到一個新字「表」，這個字當名詞用時，是「記號」的意思；當動詞用時，是「標示」的意思。同時，我們也學到：「心」，一直以來被我們假定為居在身中，可不是像我們所堅信地被安放在這麼一個方便的處所。

當上人講到：

佛言：大王！汝面雖皺，而此見精，性未曾皺。皺者為變，不皺非變。變者受滅；彼不變者，元無生滅。云何於中，受汝生死？

我們也跟波斯匿王一樣，學到了重要的一課——我們的自性是不生不滅的。英文的翻譯很清楚地傳達出這意思：佛說，大王！你的面貌雖然皺了，但是你的見精不會變皺。會皺的是變，不會皺的是不變。會變的就會滅；那個不會變的，本來是沒有生滅的。既然這樣，這個見精怎麼會也和你這個身體一樣而受生死呢？

The meaning of this sutra text is: Suppose someone uses a sign to illustrate a 'middle', if you view this 'middle' sign to the east of it, this 'middle' would become west. If you view this 'middle' sign to the south of it, this 'middle' would become north. Hence, the substance of this marker is unclear and unfixed. By the same token, if you say the mind is in the middle, it is also vague and unclear.

From this passage of the sutra and the Venerable Master's explanation, we learn a new word '表'; if it is used as a noun, it means 'a sign'. If it is used as a verb, it means 'to indicate'. At the same time, we also learn that what we have long posited that the word '心' ('heart') known to inhabit our body does not really hold such a convenient place as we have been led to believe.

When the Venerable Master lectured on the following:

THE BUDDHA SAID: "GREAT KING, YOUR FACE IS IN WRINKLES, BUT THE ESSENTIAL NATURE OF YOUR SEEING HAS NOT YET WRINKLED. WHAT WRINKLES IS SUBJECT TO CHANGE. WHAT DOES NOT WRINKLE DOES NOT CHANGE. WHAT CHANGES WILL BECOME EXTINCT, BUT WHAT DOES NOT CHANGE IS FUNDAMENTALLY FREE OF PRODUCTION AND EXTINCTION. HOW CAN IT BE SUBJECT TO YOUR BIRTH AND DEATH?"

Sharing the King Prasenajit's realization, we have learned an important lesson – that our inherent nature is neither produced nor extinct. The English translation clearly conveys this meaning: The Buddha said: "Great King! Although your face is in wrinkles, yet the essential nature of your seeing will not wrinkle. What wrinkles is subject to change. What does not wrinkle does not change. What changes will become extinct. But what does not change is fundamentally free of production and extinction. Since it is so, how can the essential nature of your seeing be subject to birth and death like your body?"

另外，當上人念誦經文時，我們可以用指頭指著經文跟上節拍了，而且很高興我們又認識了更多簡單的漢字，比如：言、大王、生死。對了，我記得有一天當上人讀到：

若見是物，則汝亦可見吾之見。
若同見者，名為見吾；吾不見時，
何不見吾不見之處？若見不見，
自然非彼不見之相；若不見吾不
見之地，自然非物，云何非汝？

我的指頭滑過一行行的字，並認出十二個「見」字，有當動詞用的「看見」和當名詞用的「見」；五個「吾」字，這是文言文，意思是「我」和「我的」；還有兩個「汝」字，也是文言文，意思是「你」或「你的」。

但是，即使透過英文的翻譯，我還是不瞭解這段經文的意思；不過，這反而激勵我要更勤奮地學習中文。

這段經文較新的語譯如下：如果見性是個物體，就像其他物一樣，那你是不是也可以看見我的這個見呢？假設你說當我們看同一個物時，你看見我的見性了；那麼我沒有看，你也應該看見「我沒有看」這個見，你怎麼看不見呢？即使你見得到我「不見」的地方，但這個談不到你見得到我「沒有看見」那個相！既然你看不到我不見那個地方、那種的相，這個「見」自然就不是

Moreover, when the Venerable Master was reading the sutra text, we would use our fingers to point to each character of the text proper to be synchronous with his reading. We were also very happy that we could recognize more simple Han characters like ‘言’ (‘said’), ‘大王’ (‘Great King’), ‘生死’ (‘birth and death’). Yes, I remembered one day when the Venerable Master read the following:

IF SEEING WERE A THING, THEN YOU SHOULD ALSO BE ABLE TO SEE MY SEEING. IF YOU SAY YOU SEE MY SEEING, WHEN WE BOTH LOOK AT THE SAME THING, THEN WHEN I AM NOT SEEING, WHY DON'T YOU SEE MY NOT-SEEING? IF YOU DO SEE MY NOT-SEEING, IT IS CLEARLY NOT THE THING THAT I AM NOT SEEING. IF YOU DO NOT SEE MY NOT-SEEING THEN IT IS CLEARLY NOT A THING, AND HOW CAN YOU SAY IT IS NOT YOU?

My finger glided over the characters on each line; and I recognized twelve characters with the word ‘見’. It could be used as a verb which means ‘to see’. When used as a noun it would mean ‘seeing’. Moreover, there were 5 characters for the word ‘吾’ in classical Chinese text meaning ‘I’ or ‘mine’. There were also two characters of ‘汝’ in classical Chinese text meaning ‘you’ or ‘yours’.

But, though there was an English translation at the time, I still did not understand the meaning of this section of the sutra text. Nevertheless, it inspired me to learn Chinese even more diligently.

The updated translation of this section of the sutra is as follow:

If the seeing nature is a thing, then it will be viewed as objects. If this were the case then, would you also be able to see my seeing? Suppose you say that if we both look at the same thing, then you will see my seeing; conversely, if I am not seeing, then you should still be able to see my not-seeing. How is it that you do not see? Even if you do see my not-seeing, you cannot say that you could see the thing that I am not seeing! If you do not see the place and the form of my not seeing, then this

個物了。所以，你怎麼可以說這個「見」不是你的呢？

我們每日專注地聽上人講經，然後在「路上、食上、枕上」溫習所學，就這樣，三個月的暑期楞嚴經講習飛逝而過。我們鑽研義理，熟悉術語，獲得新的洞察力，同時開始著手試著將所學付諸實踐，打坐參禪及探索；但最後，遠不止於此，我們還一字一字地逐漸熟諳了中文佛教用語。

當夏天接近尾聲，上人也快講完整部經時，我們真正意識到《楞嚴經》是多麼豐厚的法施，它清楚而明確地回答了這些問題：我們是誰，我們怎麼來的，我們現在要做什麼，我們為什麼要修行，哪裏是我們真正的歸宿，還有這一切是什麼時候開始和何時結束。

《楞嚴經》的最後章節是釋迦牟尼佛不問自說的，因為佛陀知道當時的聽眾無人懂得如何啟問。這部分是無上的禪修指南，其中佛陀詳盡地描述了我們修行路上可能會遇到的不同境界，並指導我們如何避免落入自我的陷阱。在這部分經文的結尾，佛陀說：

阿難！是五受陰，五妄想成。汝今欲知因界淺深，唯色與空，是色邊際；唯觸及離，是受邊際；唯記與忘，是想邊際；唯滅與生，

“seeing” is clearly not a thing. So, how can you say that it is not you?

Every day we focused on listening to the Venerable Master's sutra lectures. Afterwards, we reviewed what we had learned 'while traveling on the road, while eating, and while resting on a pillow. In due course, three summer months on Shurangama lectures had flown by. We investigated on the principles and meaning, familiarized ourselves with the terminologies, and gained new skill of perception. At the same time we began to seek, to explore, and to practice what we had learned in meditation and what we had investigated in Chan. In the end, we also gradually become well versed on the Chinese Buddhism terminology one character at a time.

When summer came close to an end, and the Venerable Master was almost done lecturing the entire sutra, we then realized how rich and abounding this dharma gift of the Shurangama Sutra was. It clearly and precisely answered these questions: Who are we? Where do we come from? What should we do now? Why do we want to cultivate? Where is our true refuge? When did all these begin and when will it end?

The last chapter of the Shurangama Sutra was spoken by Shakyamuni Buddha without being asked for. It was because the Buddha knew at the time that no one understood how to request. These sections of the text are supreme guidance for Chan cultivation. In it, the Buddha described in detail the various states that we might encounter in the course of cultivation. And he provided us guidance of how to avoid falling into our own traps. At the end of this section, the Buddha said:

ANANDA, THESE FIVE SKANDHAS OF RECEPTION DEVELOP WITH FIVE KINDS OF FALSE THINKING. YOU ALSO WANTED TO KNOW THE DEPTH AND SCOPE OF EACH REALM. FORM AND EMPTINESS ARE THE BOUNDARIES OF FORM. CONTACT AND SEPARATION ARE THE BOUNDARIES OF FEELING. REMEMBERING AND FORGETTING ARE THE BOUNDARIES OF THINKING. DESTRUCTION AND PRODUCTION ARE THE

是行邊際；湛入合湛，歸識邊際。此五陰元，重疊生起，生因識有，滅從色除。理則頓悟，乘悟併銷；事非頓除，因次第盡。

從上人講解《楞嚴經》到現在已經數十年了。在這次的中文新版中，我們小心謹慎地謄寫和編輯上人的講解，希望能詳實地記錄上人所要教導的楞嚴奧義，使讀者了解上人所一再強調的：要不斷地學習《楞嚴經》，依《楞嚴經》修行；以及上人勉勵大家要小心護持《楞嚴經》，宣揚《楞嚴經》，因為它是佛陀極重要的教誨。

這些年來，弟子們謹記上人對《楞嚴經》的重視：背誦《楞嚴經》，翻譯《楞嚴經》，講解《楞嚴經》，行持《楞嚴經》，護持《楞嚴經》，宣揚流通《楞嚴經》；雖然不是每個人都能頓悟其理，但是，每個人都正在逐漸熏修其詳義。

透過開講《楞嚴經》來讓我們步入佛教之門，上人不僅給了我們法施，也給了我們無畏施。他對弟子們能力的信心，比其他任何東西都更激勵我們盡自己最大的努力，勇往直前。

【編按】恒持法師，美籍比丘尼；持法師是最早跟隨上人出家的五位美籍弟子之一，親承上人教誨廿六年，迄今出家四十年。

BOUNDARIES OF FORMATIONS. DEEP PRUITY ENTERING TO UNITE WITH DEEP PURITY BELONGS TO THE BOUNDARIES OF CONSCIOUSNESS. AT THEIR SOURCE, THESE FIVE SKANDHAS ARISE IN LAYERS. THEIR ARISING IS DUE TO CONSCIOUSNESS, WHILE THEIR CESSATION BEGINS WITH THE ELIMINATION OF FORM. YOU MAY HAVE A SUDDEN AWAKENING TO THE PRINCIPLE, AT WHICH POINT THEY ALL SIMULTANEOUSLY VANISH. BUT IN TERMS OF THE SPECIFICS, THEY ARE ELIMINATED NOT ALL AT ONCE, BUT IN SEQUENCE.

It has been several decades since the Venerable Master lectured on the Shurangama Sutra. In this new Chinese edition, we are very careful and cautious to transcribe and edit the Venerable Master's lectures. It is our hope that we can document the Venerable Master's profound teaching of the Shurangama principles so the readers can understand what the Venerable Master had repeatedly emphasized: We must keep on studying the Shurangama Sutra without cease; we must rely on the Shurangama Sutra to cultivate. Moreover, the Venerable Master had also exhorted us to mindfully protect and uphold the Shurangama Sutra, and to propagate the Shurangama Sutra because it is an extremely important teaching of the Buddha.

Over the years, the disciples keep in mind the importance of the Shurangama Sutra so valued by the Venerable Master: by reciting and reading the Shurangama Sutra, translating the Shurangama Sutra, lecturing on the Shurangama Sutra, practicing and upholding the Shurangama Sutra, protecting and maintaining the Shurangama Sutra, and propagating the Shurangama Sutra. Although not every one can immediately understand its principles, yet, each one of us are all gradually cultivating and studying its meaning in detail.

Through his lecturing on the Shurangama Sutra that showed us the door of Buddhism, the Venerable Master not only had given us the dharma offering, but also the offering of fearlessness. His confidence in his disciples' ability had inspired us all to do our very best above all other things and continue to march forward courageously.

Editor's Note: Dharma Master Heng Chr is an American Bhikshuni. She is one of the five earliest left-home disciples under the Venerable Master and had personally studied under him for twenty six years. She has since left the home-life for forty years.

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 #213)

疑問品第三

CHAPTER III DOUBTS AND QUESTIONS

一日韋刺史。爲師設大會齋。

One day, Magistrate Wei arranged a great vegetarian feast on behalf of the Master.

第三章是疑問品，這是因爲韋刺史對於達摩祖師說梁武帝沒有功德，而產生疑問，故來請問六祖大師。

The word “doubts” that headed the title of this third chapter is ascribed to Magistrate Wei’s confusion arising from Patriarch Bodhidharma’s remark to the Emperor Wu of Liang incurring his void of merit. Thus, the Magistrate raises his question to the Sixth Patriarch.

有一天韋刺史爲六祖大師設大會齋，邀請所有的和尚、居士、道士、學者、官僚和一般善信來吃齋。做官的歡喜吃肉，但因韋刺史崇信佛法，故勸所有的人來吃齋。

The Magistrate arranges a great vegetarian feast for the Great Master, the Sixth Patriarch. All the Bhikshus, laymen, Taoists, scholars, officials, and commoners are invited. Since Magistrate Wei is a devoted learner of the Buddhadharma, he encourages everyone to observe a vegetarian diet, even politicians who like to eat meat.

「大」表示有很多人來參加，在中國有千僧齋，請一千個和尚來吃齋，千人中一定有個阿羅漢，所以供千僧齋就是供阿羅漢。但那個是阿羅漢？沒有人知道，因爲你若知道就只供阿羅漢而不供千僧了。我想這裡不只千僧齋，也許萬人齋都有。

“Great” means that masses of people are in attendance. The Thousand Monk Vegetarian Feast that takes place in China, encompasses a thousand Bhikshus being invited to a vegetarian meal. Among a thousand monks, there is certainly one Arhat. Thus making offerings to a thousand Bhikshus is same as making offerings to an Arhat. Which one is the Arhat? No one knows. If you know one, you will have made offerings only to the Arhat himself and not to the thousand Bhikshus. In this great feast being held, a number of Bhikshus are not literally limited to a thousand, but rather, I believe, near to ten thousand.

此齋是給六祖大師請客，因六祖大師是出家人，不能請人來

The banquet is held on behalf of the Sixth Patriarch. As a left home himself, the Master will not be

吃齋。在家人應供養出家人，而非由出家人供養在家人。前幾天有香港來的居士，臨走時我告訴她說：「做居士的要供養三寶，不是要三寶來供養你。你做居士在佛教道場裡，要發心來供養，而不可在道場裡混混飯吃。做居士要護持三寶，而非叫三寶來護持居士。」她聽後說：「我這一生中，都沒聽過善知識對我說如此懇切的話，這真是給我一當頭棒喝，我回去後一定要和以前不一樣。」

韋刺史是六祖大師的皈依弟子，因他想要很多人來認識、信仰他的師父，所以以請客的方式邀大家來吃齋，所謂「先以欲勾牽，後令入佛智。」食色性也，人都歡喜吃好東西，吃得甜甜的忘不了後就要聽聽經。當人們初次來時不是為法而是為吃，吃過齋後再聽法，發現法的味道比齋的味道更佳，故再也不跑了。

因韋刺史知人心如此，所以他為師設大會齋。他不是為他自己而說：看看我這居士供養三寶，而想出風頭。那方式也許像現在競選總統籌款一樣；五百元一客，說：我們要修南華寺，故請吃齋化緣布施而修廟。因這大會齋一定是為造廟而請的，所以他才問梁武帝造寺度僧有什麼功德的問題。

(下期待續)

able to invite people to lunch. It is laity's obligation to make offerings to the monastic, not the other way around. Recently, I said to a visitor from Hong Kong, "Remember, lay people should make offerings to the Triple Jewel, protect and support the Triple Jewel. Laypeople should resolve to make offerings to the Bodhimanda. It should not be the other way around." She replied, "I have never in my life heard a Good Knowing Advisor speak such honest words to me! This certainly is a wake-up call for me. When I return home, I will rectify my former self."

Magistrate Wei is the Sixth Patriarch's disciple. He wishes to cause everyone to recognize and believe in his master, so he invites them to a vegetarian banquet. There is a saying --

*To lead them to the Buddha's wisdom,
First feed them delectable food!*

It is in our nature to satisfy our appetites with food in particular. Everybody enjoys good food. Once their palates are sated with delicious food, people will be in a happy mood to listen to the Sutra. Still, at many times, they help themselves for another helpings and not for the Dharma. They have had partaken too many a meal until the Dharma is heard. They then realize, "the Dharma's flavor is more satisfying than the food's." And thence they stay.

Magistrate Wei understands human nature. He arranges this feast on behalf of his Master. He does not seek for himself, saying, "Look at me, making great offerings to the Triple Jewel!" He has no desire to boast. His method is similar to today's fund-raising campaigns, for example, through organized dinners serving at \$500 per plate, endorsing a plan saying, "We are going to build Nan Hua Temple. You should donate for the sake of renovating the temple." Since the banquet is held for the purpose of building a temple, Magistrate Wei brings up the question concerning the Emperor Wu of Liang's merit accrued from building temples and giving sanction to the Sangha.

(To be continued ..)

奉獻生命弘揚佛法——譯經

Dedicating Our Lives to Propagating the Buddhadharma and Translating the Buddhist Canon

宣化上人一九九〇年十月二十日開示於法國巴黎觀音寺

A talk by Venerable Master Hsuan Hua given on October 20, 1990,
at Avalokiteshvara Temple in Paris, France

這是為佛教盡義務而作的，是犧牲一生的生命來給佛教工作。

各位善知識，人在世界上，覺得世界很大，人是很小的。當初在中國，只和中國人見面，不知道有外國人；現在見到才知道有外國，更有外國人。所以世界之大，天下之廣，這是我們人應該學習的。

當我在中國時，就覺得佛教應該在世界上發展。為什麼？因為佛教有這麼圓滿的教義，但是還有很多人不能信佛，什麼原因？就因為我們佛弟子，沒有把佛的教義翻譯成各國的語言文字，令佛教的教義普遍至全世界。

因為這個原因，所以我就發願要盡我所有的能力來推動佛教的教義，佛教的經典，把佛教的經典翻譯成各國語言、文字。雖然我不懂外國的語言文字，可是我有這個願力，我願意做這件事情；那麼懂得外國語言文字的佛弟子，更應該不遺餘力來大力推動這件事。

**For the work of translating scriptures,
we are volunteering our services to
Buddhism.
We are devoting our lives to
working for Buddhism.**

Good and Wise Advisors! As people living in this world, we realize that the world is quite massive, whereas people, in comparison, are minute. When I was in China, I saw only Chinese people and knew nothing of people in other countries. Now I have seen not only other countries, but also their inhabitants as well. The immensity of the world so profound in all things under heaven is worthy to be emulated.

While living in China, I believe that Buddhism should spread to the rest of the world. Why? Because the doctrines of Buddhism are so perfect and complete. Yet there are a number of those who still do not believe in the Buddha. How so? It is because we as Buddhist disciples have not translated the Buddha's teachings into the different languages spoken by the nations for Buddhism to be known universally throughout the world.

For this reason, I vow to exert all my efforts in propagating the principles in Buddhism and in paving way at translating Buddhist scriptures into all languages. Even though I do not know any other foreign languages, it is my wish to have this mission fulfilled. Fellow Buddhists who possess skills in foreign languages should be more than willing to expend all their efforts to accomplish this task.

因此，我從中國到美國，首要任務就是講經說法。我講過《金剛經》、《心經》、《六祖壇經》、《楞嚴經》、《法華經》、《大方廣佛華嚴經》，乃至於小部頭的《八大人覺經》、《佛遺教經》、《四十二章經》等等，甚至於每天講經。講經之後，就把每天所講的翻譯成英文；現在我們譯成的英文經典，在世界上可以說是由中文翻譯成英文最多的，大概有一百多種。

這種工作本來是國王、大臣做的，可是現在國王、大臣，都變成財迷。國王、大臣都是爲了發財，或者做其他種種娛樂的事情，真正對人類有意義的事情，反而都忘了，都不做了。翻譯經典這個工作，是非常艱鉅的。要有財力的支持，要有人力的支持，要有其他一切一切環境來支持這件事情。可是我們人力也沒有，財力也沒有，其他環境的支持也不圓滿。雖然這樣，我們還是要努力去做這個工作，以有生之年來把這件事情一點一點完成，直到圓滿爲止。

我們所行所做的這個工作，不單國王、大臣不知道我們這工作的重要性，就是我的皈依弟子，也沒有一個人能真正了解。爲什麼沒人知道？因爲我們不敢去對任何人說這件事情。爲什麼？一說這件事情，人人都望洋興嘆，誰都會害怕。因爲這件事情是空前沒有過的，這件事情是

So, when I left China for the United States, my primary task was to give lecture on the Sutras and speak the Dharma. I have given lectures on the *Vajra Sutra*, the *Heart Sutra*, the *Sixth Patriarch's Sutra*, the *Shurangama Sutra*, the *Lotus Sutra*, the *Avatamsaka Sutra*, including shorter Sutras such as the *Sutra of the Eight Awakenings of a Great Person*, the *Sutra of the Buddha's Final Teaching*, the *Sutra in Forty-two Sections*, and others as well. The lectures on the Sutras I expounded every day are translated to English. And we have many more English rendering of the Chinese Buddhist scriptures in print as have any other denominations. And we have hitherto published more than a hundred volumes.

Once, emperors and high officials had taken the initiative of this type of work. But the emperors and government officials later become infatuated with wealth. They are drawn to amassing fortunes or indulging in pleasure and amusement, thus neglecting that which is truly meaningful to humanity.

Translating the Buddhist scriptures can be cumbersome and overwhelming. Both human and financial resources, and other relevant conditions are necessary to bring this task to fruition. Unfortunately, we do not have sufficient amount of human resources and financial support. Also, other conditions do not seem promising as well. Undeterred, we still continue to attend our task. As long as we are here, we strive to accomplish this mission one at a time, unceasing in our effort until the task is fulfilled.

Emperors and high officials are not aware of the importance of this task we are doing. Nor are my own disciples. No one really understands. Why is this? Because we do not wish to disclose this matter to anyone. Why not? The moment we mention the task at hand, people would simply heave a deep sigh at the futility of such undertaking. They feel daunted by the notion of an unprecedented enterprise. Hence, it is something

人人所不敢做的。沒有任何人說是不懂得英文，不懂得任何外國語文，就想要把中文經典翻譯成外國的語文。這個工作，沒有人敢擔負起來。所需的人力、財力，都不是一件簡單的事情，也沒有人能瞭解這件事情，能明白這件事情。我們就是在那兒埋頭苦幹，在萬佛城默默耕耘，默默工作，不向外宣傳。方才沒說嘛？就是我的皈依弟子，甚至於跟著我出家的弟子，也沒有人真正瞭解這任務的重要性，可是我們就是要往前去做。

現在為什麼我對大家講呢？因為時候到了，所以我要到各處講。最近我們在三藩市南邊，車程約二十五分鐘的柏林根市買了一個地方，我非常歡喜。這個地方有三萬平方呎的面積，另外還有七十六個停車位，又有六萬多平方呎的空地。本來這個地方以前有人以相當的價錢買去了，後來因為地震，震壞了一點，就不要了，所以我們就接手買過來。最初，本來必須付八十五萬頭款，可是講來講去，這八十五萬的頭款，業主也不收了，所以百分之百的錢都借給我；因此我覺得翻譯經典的工作更加可以早一點完成。

(下期待續)

that no one dares to do. There has never been a person who, though proficient in English or any other language, would be obligated to translate the Chinese Buddhist canon to many languages. No one is willing to assume that responsibility, since human and financial resources that we need are rather difficult for us to obtain. No one understands the magnitude and implications of such a project. So, we at the City of Ten Thousand Buddhas manage to handle the task quietly to ourselves without clamoring for public attention. As I said before, even my laity or left-home disciples do not understand the real significance of this work. Yet we are determined to pursue our task.

Why am I telling everyone about this now? Because it is time to bring up this issue wherever I go. Recently in the city of Burlingame, a twenty-five-minute drive south of San Francisco, we found a property that I liked very much. It had 30,000 square feet of space. There were 76 parking spaces, and an adjoining lot of over 60,000 square feet. The property was previously paid at a considerable amount of money, but later placed on the market after the owner had learned of slight structural damages caused by an earthquake. The property's down payment was initially offered at \$850,000, but the owner decided not to accept a down payment, but to have it mortgaged instead. So we purchased it from him. I envisioned that our acquiring this property could help accomplish our task earlier than expected in translating the Buddhist canon.

(To be continued ..)



我們的家風

The Tradition of Our Wayplace

恆薰法師二〇〇八年四月十五日開示於金輪聖寺
A Dharma Talk given by Dharma Master Shun on April 15, 2008, at Gold Wheel Monastery

上人，各位法師，各位居士，大家好。阿彌陀佛。

我叫恆薰，永恆的「恆」，薰衣草的「薰」，好久不見。你們大家都好吧！有些人可能不認識我是誰，我已經九年沒回來這邊，所以看到很多慈祥的、熟悉的面孔，真令我高興，又看到一些新的面孔，這更讓我高興。

大家都知道，金輪寺是法總的老道場，建築物雖然老舊，但廟裡的擺設莊嚴，很有正法的味道。剛剛泰法師講法非常的精彩。泰法師在馬來西亞的道場大概有十七年的時間，那時舊的道場名字叫「紫雲洞」，也就是現在的觀音聖寺。紫雲洞每個星期天的法會，大約有三、四百人，廟是很破舊，就像難民營那樣，有人知道難民營長甚麼樣子嗎？破爛的鐵皮屋，然後刮風的時候，東擋西擋的，下雨的時候，不是拿盆子，就是拿掃把，這就是我們一貫的家風，不是完整、舒適的道場，也是佛教所謂的「成住壞空」、「生老病死」、「無常」。

這不禁使我想起上人早期時候的一個小小公案。當時在三藩市有一棟商業辦公大樓，現在就叫HQ，它原來是銀行，那棟銀行的建築是所有的窗戶都是密閉的，因為

Venerable Master, Dharma Masters, Laity: Amitofo! How are you doing?

My name is Heng Shun. The character 'Heng' means eternal; 'Shun', infusing. It has been a long time since I last saw everybody. I wish all of you well. Some of you may not know me because I have not been here for nine years. I am happy to see all the kind and familiar faces; I am even happier to see new faces.

Everybody knows that Gold Wheel Monastery is an old bodhimanda of DRBA (Dharma Realm Buddhist Association). Though antiquated in appearance, the way place exudes the essence of Proper Dharma. You have just listened to Dharma Master Tai's interesting Dharma talk. For seventeen years Dharma Master Tai has been in our way place in Malaysia. It was formerly known as Tze Yun Tong, meaning "Purple Cloud Cave," where three to four hundred people had attended every Sunday in the Dharma Assemblies. Now, our wayplace is called "Gwan Yin Sagely Monastery". The temple is noticeably old and dilapidated, such as that of a refugee camp. Do you know how does a refugee camp look like? It looks like a dilapidated metal box dwelling. When the wind blows, it would sway to the current. When the rain falls, you would be holding either a bucket or a broom. The practice of humility has always been our tradition. And our way place, in a modest condition and with the least amenities, attests to the lesson taken from Buddhism on "birth, old age, sickness, death", and "impermanence". In other words, that which "comes into being" proceeds to "dwelling" and is subject to "deteriorate", and eventually "going into emptiness".

This recalls one of our Venerable Master's minor incident which took place in San Francisco where there was an office building we now referred as "HQ". That office building, a former financial institution, had a centralized air condi-

裡面有空調、暖氣...等,什麼設備都有。上人買下這個大樓後,女眾住了進去,當然這麼好的設備,我們是不會去用,因為才十幾個人,用這些設備是很浪費金錢,所以就沒有用。於是大家就天天在這密閉的建築物裡,做些排版、潤色、編輯...等出版的工作。當時在 Bay Area 那個地方的居士們也很發心,有空就來幫忙謄稿、校對、做聯繫溝通的事。有一天,有位居士實在忍不住了,就跑去跟師父說:「師父呀!這些女眾法師在那裡工作,沒有一個窗戶,天天工作這麼多個小時,真可憐呀!空氣又不新鮮,這會生病的。」你們猜上人怎麼說?上人說:「你這麼那麼緊張?這個小苗要長得好,就要把它壓一壓。」那個居士說:「啊!」叩個頭就走了。

其實上人的開示,就是在教育我們,在道場我們不會有很好的東西,我們也不會有舒服方便的東西。因為太舒服、太方便,都不能成就修行。就像師父說的「小苗要壓一壓」。這裏有位弟子跟師父很久,所以她知道上人很多的這種家風。在座的上人弟子,有新的、老的,尤其是老弟子們要時時緬懷上人的教誨,樹立一個典範,好讓新來的弟子學習。因為隨著時間的流逝,如果沒有了佛法的力量,我們是會退步的,就像無頭蒼蠅,因為沒有自己的立場,沒有自己的宗旨,像牆頭草一般,風吹兩邊倒。我們今天都是很有福報的人,才能夠遇到一個真正的善知識來依著他的法來修行,這也就是所謂的「依法不依人」,所以大家要能珍惜、把握,祈能佛道早成。

tioning and heating system, and well ventilated. The windows were also well insulated. After the property was purchased by our Venerable Master, the female disciples who took residence did not bother to take advantage at the amenities that the building provided. And even to make use of them to comfort a fewer than twenty female residents would consider a waste of financial resources. So, each day in this building everyone would work diligently and perform various tasks such as typesetting, subsequent refining and editing necessary for the publication of Buddhist texts. Laypeople living in the Bay Area would offer help with the rewriting or proofreading, and were assigned in delegated roles between various tasks. One day, however, a laity who could no longer endure such a condition ran to our Venerable Master, protested, “Shr Fu! It is really deplorable for these bhikshunis to be working here for such long hours with windows closed. Without fresh air, they will get sick.” Could anyone guess how our Venerable Master responded? “What are you so nervous for?” he asked, “For young sprouts to grow well, they need to be conditioned by some pressure.” ‘Oh!,’ said the laity, taken his words to heart. She bowed in respect to the Venerable Master, and returned whence she came.

The lectures our Venerable Master had so given are, in reality, teaching us. Though our wayplace does not provide exceptional material comfort or amenities, we learn that an environment of ease and comfort is not conducive for cultivating the Way. Our Venerable Master once said, young sprouts require conditioning though some pressure. There is a long-time disciple of our Venerable Master seated in this assembly, and she is very familiar with the traditions of our Venerable Master. The seasoned disciples should always adhere to Venerable Master’s teachings and set a perfect example for the new disciples. With the passage of time, if we are not blessed with the power of the Buddhadharmā, we will retreat. If we lack a set of principles by which we should abide, we will be led astray like headless flies or a fence rider, succumbing only to the direction of the wind. We are indeed very blessed to encounter a true Good-and-Wise Advisor on whose dharma we can rely for cultivating the Way. This is known as ‘Rely on the Dharma, not the person.’ Therefore, we should cherish and treasure our blessings, and pray that we can achieve Buddhahood soon.

2010年11月法會時間表 Schedule of Events – November of 2010

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
	1◎	2◎	3◎	4◎	5◎ 廿九 藥師佛聖誕 Medicine Master Buddha's Birthday (Actual Day)	6◎ 十月初一
7 夏令時間結束 Return to Standard Time at 2:00 am 念佛法會 Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	8◎	9◎	10◎ 初五 達摩祖師誕辰 Venerable First Patriarch Bodhidharma's Birthday	11◎	12◎	13◎
14 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	15◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	16◎	17◎	18◎	19◎	20◎ 十月十五 梁皇寶懺灑淨 Purifying the Boundaries for The Jeweled Repentance of Emperor Lyang 7:00 pm
21 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm	22 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm	23 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm	24 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm	25 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm	26 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm	27 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm
28 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:30 am-5:00 pm	29◎	30◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm			

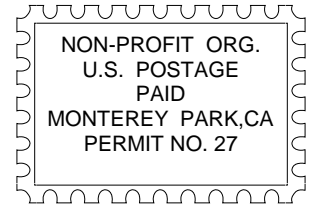
金輪寺將於2010年11月20日灑淨，11月21至11月28日上午8:30 am 至下午5:00 pm 啓建梁皇寶懺慈悲道場，歡迎佛友信眾踴躍參加。

November 21st - 28th, 2010 (8:30 am - 5:00 pm) Gold Wheel Monastery will be holding the Jeweled Repentance of Emperor Lyang. All faithful ones are welcome to participate.



Dharma Realm Buddhist Association
Gold Wheel Sagely Monastery
 235 North Avenue 58, Los Angeles, CA 90042
 Telephone: (323) 258-6668 (www.goldwheel.org)

金 輪 聖 寺



2010年12月法會時間表 Schedule of Events – December of 2010

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm			1◎	2◎	3◎	4◎
5 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	6◎ 十一月初一	7◎	8◎	9◎	10◎	11◎
12 念佛法會 Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會Liberating Life Ceremony 1:00 —3:00 pm	13◎	14◎	15◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	16◎	17◎	18◎
19 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 8:00 am — 3:00 pm	20◎十一月十五	21◎	22◎ 十七 阿彌陀佛聖誕 Amitabha Buddha's Birthday (Actual Day)	23◎	24◎	25◎
26 大悲咒法會 Recitation of Great Compassion Mantra 8:00 am - 3:00 pm	27◎	28◎	29◎	30◎	31◎	

~常將有日無日，莫待無時想有時~