



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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宣公上人--禪定要訣頌

握智慧劍

今日圓滿十禪七 改頭換面發菩提  
常握金剛智慧劍 縱橫南北與東西

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

**Hold Fast the Sword of Wisdom**

Ten Chan Sessions thus now fulfilled .

Amend oneself to start anew to a Bodhi resolve.

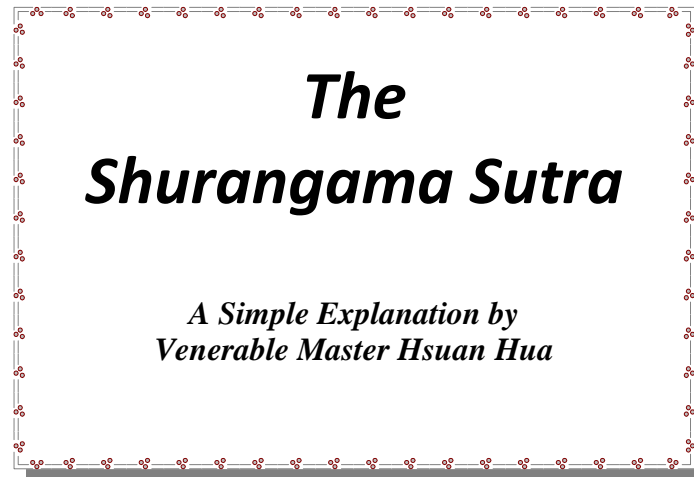
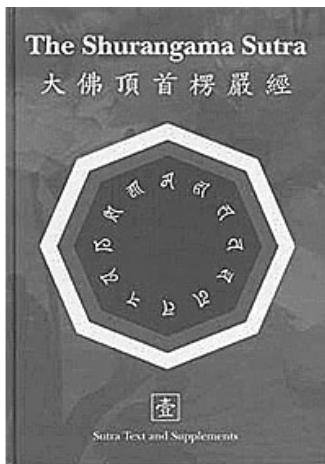
Ever hold fast to the Vajra sword of wisdom,

And move freely encompassing the north, south, east, and west.

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## 十門分別 壹·總釋名題

### 七種立題

《大佛頂如來密因修證了義諸菩薩萬行首楞嚴》，這十九個字是這一部經的名字、題目，加上最後這個「經」字，總計有二十個字：這二十個字是這一部經的名字；前邊十九個字是別名，後邊這一個字是通名。怎麼叫「別名」呢？別，就是分別，和其他的經典不同的；下邊這一個「經」字，就是相同的，所以就叫「通名」。一個通名、一個別名；通名就是「通於諸經」，別名是「別於此經」，這部經和其他的經典名字不同的，所以這有通、別兩種的講法。

佛所說的經典，有「七種立題」。這七種立題，包括如來所說的三藏十二部一切經典，一切經典都不超出這七種的意思。這七種的意思是什麼呢？就是「單三、複三、具足一」。什麼叫「單三」？單，

## The Ten Doors of Discrimination

### The General Explanation of the Title

### Seven Types of Titles

*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.* These words are the complete title of the sutra. All but the word "Sutra" is the specific designation which differentiates this Sutra from others. The word "Sutra" is a common name. The rest of the words together form a specific name. What is a specific name? Specific means it differentiates from other sutras. The word 'Sutra' applies to all sutras. Hence it is regarded as a common name and can be used on each and every sutra. On other hand, a specific name differentiates one sutra from another. Therefore both common and specific names are mentioned here.

The sutras spoken by the Buddhas are classified into seven types of titles and they are included in all sutras from the Three Treasure Canons spoken by the Tathagata. None of all these sutras goes beyond these titles. What are the seven types of titles? They are three types of single titles, three types of double titles, and complete titles. What are the three types of single titles? Single means one, and there are three types.

是單單的，有三種。什麼叫「複三」？複，是兩個意思合到一起；「複三」就是「雙三」。此外，還有「具足一」。

這「單三」是什麼呢？

(一) 單人立題、(二) 單法立題、(三) 單喻立題。

(一) 單人立題：譬如《佛說阿彌陀經》，「佛說阿彌陀」，佛是個人、阿彌陀也是個人，這都是人，所以叫「單人立題」。

(二) 單法立題：譬如《大般涅槃經》，這「大般涅槃」是單單的法，所以單單地由法立出來這個題目。

(三) 單喻立題：喻，就是「比喻」。什麼叫「比喻」呢？例如《梵網經》，「梵網」就是個比喻，用大梵天王那個網羅幢來比方這部經。

【編按】鳩摩羅什法師譯的《梵網經》，向來稱為「梵網經菩薩心地戒品」，也有略去戒字，而名「佛說梵網經菩薩心地品」。

上列單單以人、法、喻立題，所以叫「單三立題」。

「複三」是什麼呢？

(一) 人法立題、(二) 人喻立題、(三) 法喻立題。

(一) 人法立題：譬如《文殊問般若經》，「文殊」是個人，「問般若」是個法，這叫人法立題——有人、有法，用

What are the three types of double titles? Double means uniting two meanings. It is called the 'double three'. Then there are also the complete titles.

The three types of single titles are:

1. Sutra titles that refer only to people. *The Buddha Speaks of the Amitabha Sutra* is an example of this kind. The *Buddha* and *Amitabha* are both people; only people are named in this title.

2. Sutra titles that refer only to dharmas. *The Maha-Parinirvana Sutra* is an example. *Nirvana* is the dharma of non-production and non-extinction.

3. Sutra titles that contain only analogies. The title *Brahma Net Sutra* refers to the analogy discussed in that Sutra, of the circular curtain of netting of the Great Brahma King.

**Editor's Note:** The *Brahma Net Sutra* translated by Dharma Master Kumarajiva is generally called *The Chapter of the Bodhisattvas' Mind Ground Precepts of the Brahma Net Sutra*. However, when the word 'Precepts' is omitted, it can also be called *The Buddha spoke of the Chapter of Bodhisattvas' Mind Ground of the Brahma Net Sutra*.

The above uses only people, dharma, or analogy to establish the title. Therefore it is called the three types of single titles.

The three types of double titles are:

1. Sutra titles that refer both to people and to dharmas. The title *The Sutra of Manjushri's Questions on Prajna* indicates that Manjushri, a person, Questions on Prajna, a dharma. This is called a sutra title that refers to both people and dharmas – there are people, and dharmas combined together to setup this title.

人和法合起來立這個題目。

(二) 人喻立題：譬如《如來師子吼經》，「如來」是個人，「師子吼」是個比喻，比喻佛說法的時候，就猶如獅子吼，所以這是以人和比喻立題。

(三) 法喻立題：譬如《妙法蓮華經》，「妙法」是個法，「蓮華」是個比喻，所以《妙法蓮華經》是個法喻立題。

什麼叫「具足一」呢？就是人、法、喻都具足，譬如《大方廣佛華嚴經》，「大方廣」就是個法，「佛」就是個人，「華嚴」是個喻，這是以萬行的因花莊嚴無上的果德。《大方廣佛華嚴經》有法、有人、又有喻，這叫「具足一」。

所有經典的立題都不超出這七種。你看《大藏經》裏，千千萬萬經典的題目都在這七種裏邊包含著，沒有超出這七種。所以凡是講經的人，一定要把這七種立題先明白了，你明白七種立題了，然後才可以講解經典；如果你連七種立題都不明白，就去給人講經，那你自己都沒明白，又怎麼能去教人家明白呢？你自己沒覺悟，怎麼能去教人家覺悟呢？所以這是很要緊的。

這七種立題，凡是學佛法的人都應該知道的。不是像某

2. Sutra titles that refer both to people and to analogies. In the title *Sutra of the Tathagata's Lion's Roar*, the *Tathagata* is a person, and the *Lion's Roar* is an analogy for the Buddha's speaking of Dharma.

3. Sutra titles that refer both to dharmas and to analogies. An example is the *Wonderful Dharma Lotus Flower Sutra*. *Wonderful Dharma* is the dharma, and *Lotus Flower* is the analogy.

The complete titles are:

1. Sutra titles with people, dharmas, and analogies. *The Buddha's Universal Great Means Expansive Flower Adornment Sutra* is an example. *Great* and *Universal* refer to dharmas, the *Buddha* is a person, and *Flower Adornment* is an analogy, in which the myriad practices that lead to enlightenment are said to be flowers that adorn the unsurpassed and virtuous attainment of enlightenment. As *The Buddha's Universal Great Means Expansive Flower Adornment Sutra* includes dharmas, people, and analogy, it is called the complete title.

Every Sutra title belongs to one of these seven types. Take a look at the Great Treasury Canon, its tens and thousands of sutra titles all fall within these seven types. Therefore everyone who lectures Sutras should first understand these seven types of titles. Then he will be able to explain the sutra text. If you do not understand these seven, how can you explain Sutras for others? How can you teach others to become enlightened when you yourself have not awakened? Hence this is very important.

Anyone who studies the Buddhadharma should understand these seven types of titles. You should not be like people who decide to call them-

一個人，看了兩本半書，三本還沒有看完；不要說七種立題、五重玄義、十門分別，他連一重玄義也不知道，一門分別也不知道，就到處去自稱「法師」，自稱是一個「教化眾生的導師」；這未免太過積極、太過前進了。沒有真明白就去講經說法，所以把一班人都講到地獄裏去；他自己也跑到地獄裏去了，還不知道自己怎麼樣進去的！而這一班人也不知道自己怎麼樣跑到地獄去了，這是很可憐的一件事！所以你學習佛法，一定要真正懂佛法了，真正有智慧了，然後去教化眾生，這是不會錯的了！

在這一部《楞嚴經》裏邊，所說的道理是無窮無盡的。我們這一次講經，不依照天臺宗的「五重玄義」去講，而是根據賢首宗的「十門分別」來講；賢首宗和天臺宗，這是中國佛教的兩大宗派。所有的講經法師，有的就學天臺而不明白賢首，有的學賢首而不了解天臺，所以有的時候講的經典就不能到圓融無礙的程度上。現在我講這部《大佛頂首楞嚴經》，是依照賢首宗這「十門分別」來講解。在沒講經之前，先講「十門分別」；有十種的門，來分別說明這部經。這十種門是：（壹）總釋名題、（貳）教起因緣、（參）藏乘攝屬、（肆）義理

selfes Dharma Masters after reading a book or two, despite the fact that they can't explain even one of the seven types of Sutra titles or the Five Esoteric Meanings or a single door of the Ten Doors of Discrimination. That is truly a case of premature exuberance. By speaking Sutras and lecturing Dharma without having reached a true understanding of them, these people send most of their listeners to the hells, and they themselves fall too. Once in the hells, neither they nor their followers know how they got there. How pitiful! Only after reaching a genuine understanding and gaining genuine wisdom in the study of the Buddhadharma can one teach and transform living beings without making mistakes.

To explain the inexhaustible principles contained in the *Shurangama Sutra*, I will use the Ten Doors of Discrimination of the Syan Shou ("Worthy Foremost") School rather than the Five Esoteric Meanings of the Tian Tai ("Celestial Terrace") School. The Syan Shou and the Tian Tai are two great schools of Buddhism in China. Some Dharma Masters who lecture Sutras have studied only one of the two schools, and so their explanations do not always reach the level of "perfect penetration without obstruction." The Ten Doors of Discrimination of the Syan Shou School are:

1. The General Explanation of the Title;
2. The Causes and Conditions for the Arising of the Teaching;
3. The Division in Which the Sutra is Included and the Vehicle to Which It Belongs;
4. The Examination of the Depth of the Meaning and the Principle;
5. The Expression of the Teaching-substance;

深淺、(伍)能詮教體、  
(陸)所被機宜、(柒)宗趣  
通別、(捌)說時前後、  
(玖)歷明傳譯、(拾)別解  
文義。這十種門，第一叫「總  
釋名題」，總起來，來解釋這  
個名字和題目。前面所講的七  
種立題，是分別佛經七種命名  
的道理。

現在總釋名題，這個名，就  
是「大佛頂，如來密因，修證了  
義，諸菩薩萬行，首楞嚴」，這  
是這部經的總名，也是別名；別  
名，就不共他經，單單這部經有  
這個名字。

(下期待續)

6. The Identification of the Appropriate Individuals Able to Receive the Teaching;
7. The Similarities and Differences Between the Principle and Its Implications;
8. The Determination of the Time;
9. The History of the Transmission and Translation;
10. The Specific Explanation of the Meaning of the Text.

Now we are going to The General Explanation of the Title. This title is *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* is the complete name of this Sutra. This is also a specific name unlike other sutras, only this sutra has this unique name.

(To be continued ..)

(上承自第14頁)

所以我在那兒時，有病的人就好了；等我走了，病又發作了。於是我又回去，把牠抓住，抓住三、四次。最後我說：「你要是再打妄語，我就要和你不客氣了，這次你一定要改邪歸正。」這樣，牠才不打妄語。所以度一個眾生是不容易的。你看我度的這個黃皮子，三番五次來欺騙我，可是我也不討厭牠。最後還是給牠授皈依，取了個法名叫果往。這是頭一次收黃仙來皈依的。我講出來的事情，你們可能都沒有聽過，因為沒有聽過，所以可能都不相信，可是這是我親身經歷的。

(下期待續)

(Continued from Page 14)

When I visited the home of a sick person, the sick person would recover. But his illness returned after I left. So, I turned back to the house where I captured the weasel again for the third and fourth time until I made a foreboding remark, "If you lie to me again, I won't be nice to you. You had better change your evil ways and turn to good." This time, he didn't lie. As you see, it's not easy to cross-over living beings. Look at the number of times that this weasel had tricked me. Yet I never detested him. I was finally able to persuade him to take refuge with the Triple Jewel. And thus the Dharma name Guo Wang I gave him. The weasel became the first 'yellow immortal' disciple I had. You may not have heard this story before. Nor would you believe it. Even so, this was something that I personally experienced.

(To be continued ..)

# 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 #214)

齋訖刺史請師陞座。同官僚士庶肅容再拜問曰。弟子聞和尚說法實不可思議。今有少疑。願大慈悲特為解說。

師曰。有疑即問。吾當為說。

韋公曰。和尚所說可不是達摩大師宗旨乎。師曰是。

公曰。弟子聞。達摩初化梁武帝。帝問云。朕一生造寺度僧。布施設齋。有何功德。達摩言。實無功德。弟子未達此理。願和尚為說。

齋畢，韋刺史恭敬地請六祖大師升法座，他代表一般老百姓來請法。他很恭敬嚴肅鄭重其事而啓問：「弟子我聽聞和尚說法，真不可思議。現在我心中有些小疑問，請大師大發慈悲，特地為我解說。」

六祖大師說：「好啊！你有什麼疑難的問題可即詢問，我定為你解說。」

「公」是寫六祖壇經者，因尊敬韋刺史是位大官，所以叫

After the meal, the Magistrate Wei invited the Master to be seated. Together with officials, scholars, and the assembly, he bowed reverently and asked, "Your disciple has heard the High Master explain the Dharma. It is truly inconceivable. I now have a few doubts and hope you will be compassionate and resolve them for me."

The Master said, "If you have any doubts, ask and I will explain."

The Honorable Wei said, "Is not what the Master speak the same as the doctrine of Bodhidharma?"

The Master replied, "It is."

The Magistrate asked, "Your disciple has heard that when Bodhidharma first instructed the Emperor Wu of Liang, the Emperor asked him, 'All my life I have built temples, given sanction to the Sangha, practiced giving, and arranged vegetarian feasts. What merit and virtue have I gained?'"

"Bodhidharma said, 'There was actually no merit and virtue.'

"I, your disciple, have not yet understood this principle and hope that the High Master will explain it."

Magistrate Wei represented the entire assembly in requesting the Dharma. In earnest and with respect, he requested the dharma. The Magistrate had some questions in his mind. He beseeched the Master to compassionately resolve a few issues that he did not understand."

"Honorable" is a term of great respect. The Magistrate was called "honorable" because he

公，中文此公字是最恭敬人的。當我的徒弟到台灣受戒時，見到老資格的比丘都尊稱為「公」。你「公」一聲他就很高興，若不如此，他就覺得新戒都不恭敬他。

韋刺史問：「和尚您所說的法，是不是和達摩大師所說的道理一樣呢？」

大師答曰：「是啊！我是講達摩大師以心印心，直指人心見性成佛的法門。」

韋刺史說：「弟子聞達摩祖師最初從廣州到南京，度化梁武帝時，武帝問：『我一生興建寺廟度很多和尚出家，（那時皇帝最歡迎人出家，所有飲食住處他都供養，且皇帝恭敬你向你叩頭，你看這有多好啊！）且又以國財布施窮人，供僧打齋供眾，我這有什麼功德呢？』」

你要知道梁武帝他是什麼都要做第一，所以當他見到達摩祖師時，他不求了生脫死之法，而要達摩祖師讚歎他給他戴高帽子。他唯恐祖師不知他的功德——造寺度僧、布施設齋，於是他就自我介紹，說我在此地彼地造很多廟，所有廟裡住著很多和尚，他們都是我一手成就而出家的，且我又廣大布施供僧。我這個皇帝和他人不同，我這個皇帝是專做好事、做功德的。你看我有什麼

was a high-ranking official. When my disciples leave for Taiwan to take the precepts, they address the seasoned Bhikshus “Honorable.” When addressed as “Honorable”, they are happy. Otherwise, they feel a lack of respect from the new preceptees.

The Magistrate asked, “Is the dharma you spoke similar to the one expounded by the Great Master Bodhidharma?” The Sixth Patriarch replied, “Yes. It is the mind-to-mind seal transmitted by Bodhidharma. It is the Dharma Door that directly points to the mind to see the nature and realize Buddhahood.”

The Magistrate continued, “I have heard that when Bodhidharma went to Nanjing to teach and convert the Emperor Wu of the Liang dynasty, the Emperor asked him, “In my lifetime, I have built many temples and given sanctions to many to leave the home-life. I have also used the funds from the national treasury to aid the poor, make offerings to the Sangha, and host vegetarian meals for all. What merit and virtue have I gained?” (At that time, the Emperor revels in welcoming people to leave the home-life, providing them with food and shelter. He would even bow respectfully to anyone who left home. Wasn't this good?)

Emperor Wu wanted to be number one in everything. When he met Patriarch Bodhidharma, he did not seek from him the Dharma to end birth-and-death; instead, he sought Bodhidharma's praise. He wanted Bodhidharma to give him a “high hat.” Since he feared that Bodhidharma might not know of his merit, he introduced himself, saying, “Look at me. I have built hundreds of temples to house thousands of monks, all of whom left home under my official sanction. What kind of merit have I gained?” What he meant was, “Look at me! I am an emperor unlike all others! Everything I do is good and meritorious.” He did not have the in-



功德呢？你看，他不是想求法了生死，而是要炫耀自己的功德。

好像某某大護法，到處對人說：「你們知道我嗎？我是護持佛教最有力量的，我所有錢都供養三寶了。」其實他去玩女人的錢比供養三寶多出幾千萬倍，但那卻不講，而只說他供養三寶，連玩女人的錢也都說供養三寶。唉！你說這顛倒不顛倒？這是真的，有人去花天酒地用了多少錢他不講，但若只供養一塊錢給三寶就到處宣揚。這些人必是梁武帝的徒弟，以為做功德後將來可以做皇帝。

達摩祖師聽梁武帝這樣地自我陶醉、自我介紹、自我炫耀功德、自我賣廣告。但因達摩祖師是位聖人，他怎會說些拍馬屁的話呢！若是普通人一聽皇帝這樣講，就忙答說你有功德啊！你的功德是舉世無雙的。但達摩是位祖師，他怎會有這種惡意奉承的邪心？所以就說：「沒有功德，實實在在沒有功德。」韋刺史說：「弟子我不明白這道理，乞請上人為我解說。」

師曰。實無功德。勿疑先聖之言。武帝心邪不知正法。造寺度僧布施設齋。名為求福。不可將福便為功德。功德在法身中。不在修福。

tention to seek the dharma to end birth-and-death. He just wanted to show off what he had done.

This is like a certain Dharma Protector who says, "Do you know me? I am the greatest Dharma Protector. I give all my money to the Triple Jewel." In fact, the money he uses to fool around with women is several thousand times more than the money he gives to the Triple Jewel, yet he says that he has given it all to the Triple Jewel. Isn't this perverse? He never speaks about the money he wantonly squanders over wine and women, but when he gives a dollar to the Temple, he says, "I gave a dollar to the Temple! Did you know that?" This kind of people could well be the followers of Emperor Wu. Thinking that with merit and virtue, they could become emperors someday.

Patriarch Bodhidharma quietly listened as the Emperor sang his songs of self-exultation. Ordinary people would have readily sung in unison with the Emperor, affirming that the Emperor indeed had a lot of merit and virtue, incomparable in this world. But, Patriarch Bodhidharma is a sage. Sages do not go around flattering people. Bodhidharma is a patriarch. There is no way for him to be obsequious. Therefore, he said, "No merit! Absolutely no merit!"

Magistrate Wei asked the Sixth Patriarch, "I do not understand the principle behind this. Please kindly clarify my bewilderment."

**The Sixth Patriarch explained, "Emperor Wu actually had no merit and virtue. Have faith in the words of the ancient sage. Emperor Wu has a perverse mind. He did not know the Proper Dharma. Building temples and giving sanction to the Sangha, practicing giving and arranging vegetarian feasts are deeds that create blessing. Do not mistake blessings for merit and virtue. Merit and virtue reside in the Dharma body, not in the cultivation of blessings."**

六祖大師答說：「是實實在在沒有功德，你不要懷疑祖師所說的話。武帝心裡不正當，他不知沽名釣譽，他不知有正法。所謂造寺度僧、布施設齋，這是種福田，不可以將福說是功德。功德是屬於法身這方面，故修福並不是功德。」

師又曰。見性是功。平等是德。念念無滯常見本性真實妙用。名為功德。內心謙下是功。外行於禮是德。自性建立萬法是功。心體離念是德。不離自性是功。應用無染是德。若覓功德法身但依此作。是真功德。

六祖大師又說：「什麼是功呢？見性就是功，見你本來的自性，見你本有的光明妙性。當你有了功夫，就可以見性。譬如坐禪，初而勉強，久而自然，剛打坐時覺得腿痛腰痠，但當你將腿痛降服戰勝，至腿不痛時這就有功，腿仍痛時就沒有功。什麼叫見性呢？即見你本來的面目，但這要你自己尋找，我不能告訴你。我若告訴你了，這仍是從外邊得來的。要你自性自悟才可，可是這要由善知識來印證你是否見性，而不能自封自是國王、菩薩。像以前來的嬉皮，吃毒藥把腦袋弄昏了，便說自己是菩薩，這簡直就是魔鬼。

(下期待續)

The Sixth Patriarch replied, “Do not doubt the sage’s words. There really was no merit and virtue. Emperor Wu did not have honest intentions. He was interested in seeking fame. Merit and virtue are to be found in the Dharma body, not in cultivating blessings.”

**The Master said further, “Seeing your own nature is merit; equanimity is virtue. To be unobstructed in every thought, constantly seeing the true, real, wonderful function of your original nature is called merit and virtue. Inner humility is merit; the outer practice of propriety is virtue. Your self-nature establishing the ten thousand dharmas is merit; the mind-substance separate from thought is virtue. Not being apart from the self-nature is merit; the correct use of the undefiled (self-nature) is virtue. If you seek the merit and virtue of the Dharma body, simply act according to these principles, for this is true merit and virtue.”**

The Sixth Patriarch continued, “What, then, is merit? Seeing your brilliant, wonderful, original nature is merit. When you have attained the skill, you can see your own nature. For example, when you initially sit in Dhyana meditation, you have to force yourself to stay put. After having practiced for a while, it comes naturally. When you first begin to sit in meditation, your legs and your back hurt. After you conquered the pain, then you have merit. Until then, there is no merit. What is seeing one’s nature? It is seeing your original face. “What does my original face look like?, you wondered. You must find out for yourself. I cannot tell you. If I tell you, it is something you learn from externally. You need to enlighten yourself to your own nature. To ascertain that you have enlightened to your self nature, you need to be certified by a Good Knowing Advisor. You cannot declare yourself as a king or proclaim yourself as a bodhisattva. There was a hippie who was so intoxicated with drugs to the point that he claimed to be a Bodhisattva, when he actually was nothing but a demon.

(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

(接上期)

(Continued from issue #214)

所以現在我預備徵求各國有志於翻譯經典工作的人，請他們來參加我們的工作。我們這工作是不賺錢的工作，我們這工作是完全為佛教盡義務的工作，就是徵求志同道合的人來，大家站在一起，共同為譯經工作努力；這也是我們佛教最可慶幸的一件事。因此我向大家發表這個意願，這真是千載難遇，萬劫難逢的一個最好的機會。若有志於翻譯經典工作的人，我都希望能到美國來，大家共同做這件事。

在這兒我也徵求世界各國歡喜翻譯經典的人士，不要落在人後，要爭先恐後將佛教的經典譯成各國的語言文字。我們這個工作不像世間人的工作，別問：「做這個工作有什麼代價？將來我會有什麼收穫？」我們這個譯經工作什麼收穫也沒有，完全是為佛教盡義務而工作，完全是犧牲一生的生命來給佛教工作。所以我們也不要錢，也不要名；也不貪財、貪色、貪名、貪吃、貪睡。

Now I am asking people of all countries interested in translating the scriptures to join our cause. There is no pay for this particular work. We serve as volunteers for Buddhism. Those who are inspired by our ideals are welcomed to take a rewarding path at helping one another in translating the Buddhist scriptures. This is the work that we Buddhists rejoice the most. As I tell you this, you should realize that this unique opportunity is rare to encounter in a million of years. If you wish to offer help translating the scriptures, you are invited to come to the United States and work together with us.

Everyone of every different nations wishing to help translate the Buddhist scriptures should not hesitate. You should seize the opportunity and strive to translate the Buddhist canon to every language. This work is unlike a trivial or mundane one. Do not bother to ask the following, "How should I be compensated for doing this work?", or "What kind of reward would I receive in the future?," since there are no rewards for translating the scriptures. We only do volunteer work, rendering our services to Buddhism. We devote our lives to working for Buddhism. We do not need wealth or recognition. We are not greedy for wealth, sex, fame, food, or sleep.

我們這個工作一定要符合不爭、不貪、不求、不自私、不自利、不打妄語，這六條光明大道；要符合這六面照妖寶鏡的能力，及符合這六把斬魔劍的鋒利。不爭、不貪、不求、不自私、不自利、不打妄語，這就是佛教護法神手中拿的那個降魔寶杵。我們能有這六種能力，就能做這件事。所以我們做這件事，不要待遇，什麼都不要，我們只要把佛經翻譯出來就夠了。

我發這個願，大家始終也不知道，我究竟是個什麼樣的人？現在我略略地和大家說。

我生來是個不孝順的孩子，生來脾氣很大，歡喜和人打架。誰要是不講道理，我就要找他評理，所謂「路見不平，拔刀相助」，我就是這樣的一個人。在十二歲以前，打架是我的本行，一天要是不打架，一天就不吃飯。

等到十二歲時，知道這是錯誤的，就改過自新，那時就向父母認錯，說：「我在十二歲以前，沒有做一個好孩子，令父母很操心。所以從今以後，要改過自新，要重新做人。」於是從十二歲開始，就給父親、母親天天叩頭。

以後又增加給天叩頭，給地叩頭，給國家的領袖叩頭，又給我的師父叩頭。那時候，

Our work must abide by the underlying principles of no contending, no greed, no seeking, no selfishness, no pursuit of personal advantage, and no lying. In addition to our observing the path that radiates from the said set of guidelines, we must also correspond to the six demon-spotting mirrors and demon-slicing swords. These six demon-subduing pestles are known to be wielded by Dharma-protecting spirits. Thus arming ourselves with a kind of power through these six measures would enable us to carry out our work. We do not wish for rewards or seek anything. Our ends are to translate the Buddhist scriptures.

I have made this vow. Since none of you really know the kind of person I have come to be, I shall tell you briefly about myself.

In my tender years, I was not a filial child. I had an explosive temper and a penchant for fighting with people. If I learned of anyone who was unjust, I would mend his ways accordingly. My motto was, "If I see injustice on the road, I'll draw my sword and rush to aid the victim." That's the kind of person I was. Even before I turned twelve, all I had ever done was fight; that became my forte. So, a day without contention was too the day I would not eat.

After turning age twelve, I realized my shortcomings and truly reformed. I apologized to my parents, saying, "I have not been a good child and have caused you a lot of worries. Starting now, I would rectify my faults and turn over a new leaf." Since then, I bowed to my parents every day.

Later on, I also bowed to the Heaven, the Earth, the national leader, and my teacher. Though I did not know who would be my teacher, I bowed to

我也不知道我的師父是誰，就給師父叩頭。以後增加給所有的人，各國的民族，各國的人士，都給他們叩頭。我都認為以前我對他們，可能有不對的地方，可能有對不起世界各國民族的地方，就向他們叩頭求懺悔。所以以後增加到每天早晨就叩八百三十幾個頭，晚間叩八百三十幾個頭。

叩頭的時候，在屋外邊叩。颶風也一樣叩頭，下雨也一樣叩頭，下雪也一樣叩頭；颶風不怕風吹，下雨不怕身體淋濕了，下雪也不怕凍；這樣叩了十幾年的頭。所以我出家後，人人見著我，也都歡喜向我叩頭。我就這樣講笑話，說：「大概是因為我以前給你們各位叩的頭，所以現在你們都要還我叩頭的債務。」

我十五歲時，開始入學，讀了半年書，十六歲讀了一年，十七歲又讀了一年，前前後後讀了兩年半書。四書五經都讀了。古文讀了七本，藥書、醫書讀了十五本。藥書讀了後，也不敢做醫生。為什麼？譬如有一百個病人，我治好了九十九個半，剩下半個，我要是把人生命給耽誤了，就覺得對不起人，所以我也沒有做醫生。

以後我就學佛法。因為十六歲讀了書，以後就能看經典。在十七歲時，就跑到廟上

him nonetheless. After a while I began bowing to all people, to the people of all nations. I felt that in the past I had mistreated or wronged them, so I bowed to them to repent myself. Hence, the number of my bowings had accrued to several hundreds; thus conditioned myself in each morning to eight-hundred-and-thirty-some bows and each evening to another set of eight-hundred-and-thirty-some bows.

I did my bowing outside of the house. Be the day arrived with wind, rain or snow, I bowed unflinching. I was not deterred by gusty wind, heavy rain, and freezing snow. I had been doing so for over ten years. After I left the home-life, I learned that people wanted to bow to me as soon as they saw me. I was even candid with them, saying, "Probably I bowed to every one of you in the past, so now you're coming to bow to me to return the debt."

When I was fifteen, I attended school for half a year. Then at sixteen and at seventeen, I studied for another two whole years. So a total of two and a half years of studying comprised my formal education background. During that time I studied the Four Books and the Five Classics, and the seven Chinese classics. In addition, I also studied fifteen medical and pharmaceutical texts, but did not pursue to become a doctor. Why not? If there were a hundred sick people of whom I cured all ninety-nine and a half but could not save the remaining half, I would have brought harm to the latter. As a consequence, I would not be able to face people. That's why I didn't become a doctor.

Afterwards, I studied the Buddha dharma. Having studied in school at the age of sixteen, I was able to read the sutras. At seventeen, I went to the

爲人講《六祖壇經》，又講《金剛經》，又講其他種種的佛法。我當時就學會〈大悲咒〉，最初一看到〈大悲咒〉時，就非常歡喜，在火車上就開始讀，讀了三十分鐘。下火車後，居然就能把〈大悲咒〉背誦出來了。背出〈大悲咒〉後，就得到四十二手眼，修習四十二手眼幾年。以後也是因爲種種因緣，遇到有病的人也不怕，就給人治起病來。治病用〈大悲咒〉和四十二手眼，一治就把病治好了。

現在我一點一點地講，我以前所經歷過的事給大家聽。有一次我遇到一個有邪病的人。是什麼？在北方有一種黃鼠狼，就是黃皮子，一般人叫黃仙。北方有狐、黃二仙，狐仙就是狐狸，黃仙就是黃皮子。這兩種動物，在北方都叫神，但他們都很小氣的。你要是說錯一句話，牠怪你，就要令你生病。

我頭一次遇見這麼一個黃皮子，牠來了就和我鬥法。我用「胃索手」把牠抓住了，牠鬥不過，就跪著叩頭哀求，說：「我要皈依你，你放了我吧！」（附在病人身上，病人代說）這麼說得很可憐的，所以我說：「那你皈依好了。」就把牠放了。本來我說回到廟上，給牠授皈依。回到廟上怎麼樣？牠不去，騙我，因爲牠歡喜打妄語。

temple where I explained to people the Sixth Patriarch's Sutra . I also explained the *Vajra Sutra* as well as other Buddhist teachings. At that time I also learned to recite the *Great Compassion Mantra*. I was overjoyed when I first encountered the mantra. I started reading it during my ride on the train. After getting off the train thirty minutes later, I was able to recite it by heart. Having memorized the *Great Compassion Mantra*, I obtained the Dharma of the Forty-two Hands and Eyes. For several years practicing this Dharma, I was able to heal illnesses suffered by people I met anywhere on anytime. Through the *Great Compassion Mantra* and the *Forty-two Hands and Eyes*, I could provide cure without delay.

Now I'll tell you bit by bit of my past experiences. One time I encountered a person with a demonic illness. In Northern China, there was a creature called "yellow weasel," commonly known as "yellow immortal." In northern China there were two kinds of immortals: fox immortals and yellow immortals. The fox immortals were foxes; and the yellow immortals, weasels. In the north, these two types of animals were malicious spirits . If you said something that offended them, you would be cursed with illness.

My initial encounter with the yellow weasel erupted in a confrontation. But he could not beat me. When I captured him with the "lariat hand," he knelt before me, bowed, and begged piteously, "I want to take refuge with you. Please set me free." (The spirit spoke through the sick person's mouth.) So I pitied him and said, "All right, you can take refuge." I set him free and instructed him to go to the temple to take refuge. However, when I returned to the temple, he was not present. He did not really intend to go to the temple. Mendacious at worst, he simply deceived me.

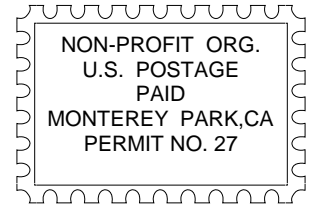
2011年1月法會時間表 Schedule of Events – January of 2011

| 日Sun   | 一Mon | 二Tue   | 三Wed | 四Thu   | 五Fri | 六Sat                       |
|--|------|--|------|--|------|----------------------------|
|  |      |  |      |  |      | 1◎<br>元旦<br>New Year's Day |
| 2<br>消災吉祥法會<br>Auspicious Spirit<br>Mantra of<br>Eradicating Disaster<br>8:00 am—3:00 pm                                   | 3◎   | 4◎ 十二月初一   | 5◎   | 6◎   | 7◎   | 8◎                         |
| 9<br>六字大明咒法會<br>Recitation of<br>Six-Syllable Great<br>Bright Mantra<br>8:00 am —3:00 pm                                   | 10◎  | 11◎ 初八<br>釋迦牟尼佛成道日<br>Anniversary of<br>Shakyamuni Buddha's<br>Enlightenment | 12◎  | 13◎ 初十<br>宣公上人涅槃<br>每月紀念日<br>Monthly<br>Memorial of<br>Venerable<br>Master Hua | 14◎  | 15◎                        |
| 16<br>大悲咒法會<br>Recitation of Great<br>Compassion Mantra<br>8:00 am - 3:00 pm   | 17◎  | 18◎ 十二月十五  | 19◎  | 20◎  | 21◎  | 22◎                        |
| 23<br>念佛法會<br>Amitabha Buddha<br>Recitation<br>8:00 am—10:00 am<br>放生法會<br>Liberating Life<br>Ceremony<br>1:00 pm —3:00 pm | 24◎  | 25◎  | 26◎  | 27◎  | 28◎  | 29◎                        |
| 30<br>楞嚴咒法會<br>Recitation of<br>Shurangama Mantra<br>8:00 am - 3:00 pm   | 31◎  | ◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm                                 |      |  |      |                            |



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金 輪 聖 寺



2011年2月法會時間表 Schedule of Events – February of 2011

| 日Sun  | 一Mon | 二Tue  | 三Wed | 四Thu  | 五Fri    | 六Sat    |
|---|------|---|------|---|---------|---------|
|   |      | 1◎◆ 廿九  | 2◎   | 3◎◇ 正月初一<br>消災吉祥法會<br>Auspicious Spirit<br>Mantra of Eradi-<br>cating Disaster<br>8:00 am—9:45 am | 4◎      | 5◎      |
| ◎ 禮拜大悲懺<br>Great Compassion Repentance 12:30 pm<br>※ 宣公上人涅槃每月紀念日<br>Monthly Memorial of Venerable Master Hua<br>◇ 彌勒菩薩聖誕Maitreya Bodhisattva's Birthday |      |   |      |   |         |         |
| 6<br>大悲咒法會<br>Recitation of Great Compassion Mantra<br>8:00 am - 3:00 pm  | 7◎   | 8◎★ 初六  | 9◎   | 10◎   | 11◎☆ 初九 | 12◎※ 初十 |
| 13<br>念佛法會<br>Amitabha Buddha Recitation 8:00 am—10:00 am<br>放生法會Liberating Life Ceremony 1:00 —3:00 pm   | 14◎  | 15◎   | 16◎  | 17◎ 正月十五  | 18◎     | 19◎     |
| 20<br>楞嚴咒法會<br>Recitation of Shurangama Mantra<br>8:00 am - 3:00 pm   | 21◎  | 22◎   | 23◎  | 24◎   | 25◎     | 26◎     |
| 27<br>六字大明咒法會<br>Recitation of Six-Syllable Great Bright Mantra<br>8:00 am —3:00 pm   | 28◎  | ◆ 華嚴菩薩聖誕Avatamsaka Bodhisattva's Birthday<br>★ 定光佛聖誕 Samadhi Light Buddha's Birthday<br>☆ 帝釋天尊聖誕Venerable God Shakra's Birthday |      |   |         |         |

～常將有日無日，莫待無時想有時～