



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

太空無際

太空空無際 鄰虛虛有塵
本來真面目 誰是正主人

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

Infinite Empty Space

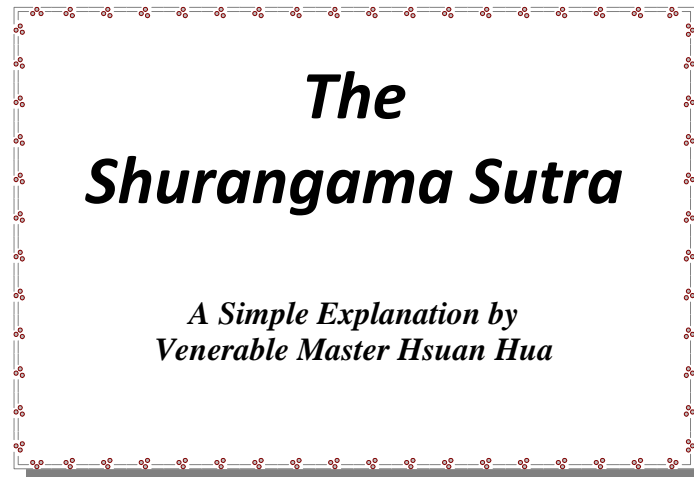
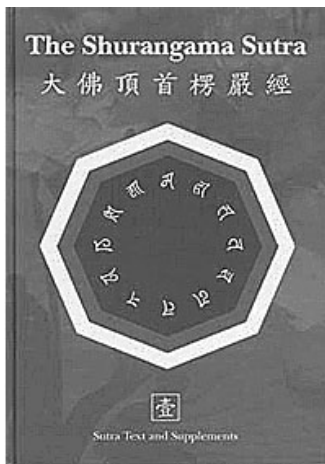
So infinite is empty space
bordering the void where motes of dust be.
Into sight comes a genuine face
who is the true master.

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聲聞，就是阿羅漢；緣覺，就是「辟支迦羅」——辟支佛；菩薩，就是「菩提薩埵」。那麼究竟這三個，是一個人、是兩個人、是三個人而修成的？這也可以說是一個人，也可以說是三個人。怎麼說呢？有的是：這一個人他先修聲聞，然後他又修緣覺，然後又修菩薩六度萬行；他這一個人包辦了，修了這麼多的行門、這麼多種法，所以這也可以說是一個人。

又可以說是三個人，怎麼說是三個人呢？這第一個是修聲聞，他修成聲聞了，就不再向前進了，只知道做自了漢：「我自己已經開悟了，我明白了，我就不再管其他的人，任何人我也不管了。」他就停止在阿羅漢這個程度上，不向辟支佛那個路上跑了；所以這是一個人。有的修到阿羅漢，然後再跑到辟支佛這個果位、這個程度上，他又不向前進了；這是兩個人了。加上前邊那個菩薩，這是三個人。

Sound Hearers are Arhats. Pratyekabuddhas are those Enlightened to Condition. Bodhisattvas are Bodhisattvas. Do you consider these three entities as one, two, three persons who in due course equally cultivated towards realization? We could be talking about one person or three persons. How do you explain it? What can be ascribed is that a person cultivates to become first an Arhat, then attains the advanced level in becoming a Pratyekabuddha, and finally reaches as a Bodhisattva caused by his cultivation of the Six Paramitas and the Myriad Practices. All three stages of cultivation are embodied in one person. He had had cultivated all these practices and dharmas. So, you can count them as one.

However, they can also be three persons. How so? When a person cultivates to become a Sound Hearer but does not wish to pursue another level any more than what he will have already attained, he earns only the mark of a self-accomplished man. Such is he who says: "I myself have already become enlightened. I understand. I can ignore everyone else. I don't want to meddle with people's affairs." Therefore, this is one person fulfilling only his Arhatship save his path to Pratyekabuddhahood. While a person becoming an Arhat is of one designation; another continues forward only to Pratyekabuddhahood and, like an Arhat, considers not to advance further. As a result, he is other than an Arhat but also a Pratyekabuddha; thus designated as a union of two persons. In similar vein, another person who achieves the level of the Bodhisattva, as previously discussed, is the embodiment of three persons.

前面那一個人，他經過這三個階段；那麼後面這三個人，有一個人就只經過一個羅漢階段、程度，他不再向前進取了。這三種的覺悟，到辟支佛上也是自覺，不是覺他的；等到菩薩上，這才成了覺他。菩薩就是修六度萬行的——修六種波羅蜜、萬行莊嚴，而成了菩薩；成了菩薩，再往前去行菩薩道，行到圓滿了，這叫「覺行圓滿」，就成佛了。佛和菩薩又不同了，佛覺行圓滿，就異於菩薩。所以這三種覺悟，裏頭說的是這麼多，你若想去行起來，那是千差萬別；那裏邊，程度裏頭又有程度、分別裏邊又有分別，也是很複雜的。總之，這三種的覺悟都圓滿了，這就成佛。

頂：這是最高無上的，沒有再比它高的了，所以叫「頂」。好像我們的頭上邊叫「頭頂」，頭頂上面是天，說你「頂天」了，頂天立地。我們人，不單是男人，女人也是一樣；因為在美國，不要把女人忘了，女人也是頂天立地。頂著天，在地上站著，這是頭頂——頭上面的頂。那麼這「大佛頂」三個字合起來，我不講，相信大家也都會明白：這是大大的佛的一個頂——佛頂。

這個大大的佛，多大呢？用一把尺量一量，像不像這個佛堂的佛這麼大？這尊佛像不是個大佛，這只是大海裏頭的那麼一滴，在這世界上就一粒微塵那麼

So, a person cultivates towards three stages of enlightenments. Falling in order, a cultivator becoming an Arhat is self-enlightened and but does not want to advance beyond his stage of Arhatship. Another surpassing Arhatship in becoming a Pratyekabuddha is also self-enlightened yet bereft of his ability to enlighten others. Finally, the one attaining the final stage of enlightenment by cultivating the Six Paramitas and the magnificence of the Myriad Practices becomes a Bodhisattva, thus enlighten himself and others, as he continues to finally reach the perfection of the Bodhisattva Way. That stage is said to be the 'Perfection of Enlightenment and Practice'; it is the realization of Buddhahood. The Buddha's state of perfect enlightenment and practice distinguishes him from the Bodhisattva. These three kinds of enlightenment can be discussed at length. When one practices them, many distinctions appear; within realizations are further realizations; within distinctions are further distinctions. The process is extremely complex. In general, when one perfected these three kinds of enlightenments, one will realize Buddhahood.

The *Summit* is the highest point unparalleled to any other kinds. The crown of the head is its summit; above that is heaven. It is sometimes alluded to people whose "heads above touch the heaven, and feet below touch the earth"; this applies not only for men, but women as well. While the ideals with which we share in America welcome the roles of women, we must not forget that "above women's heads also touch the heaven, and below their feet too touch the earth. Together, the words *Great Buddha Summit* refer to the top of the great Buddha's head. Even if I don't mention it, I am sure that all of you will understand.

How vast is the great Buddha? Try to measure it with a ruler. Is it similar in dimensions to the Buddha-image in this Buddha hall? This Buddha image is not a grand Buddha. It is like a mere drop in the ocean, or one fine mote of dust in a world-system. You

大，你不要誤以為這尊是大佛。那個「大佛」，再沒有比他更大的了；大而無外，這叫做「大」。這是什麼佛呢？是遍滿一切處的佛，無在、無不在。沒有地方他不在，你說他在什麼地方呢？什麼地方他也不在。你說他在什麼地方呢？什麼地方他都在。你說他是大、是小？你沒有辦法來計算他那個「大」大到什麼程度上，這才是一個真正的「大」；他把那個「大」都沒有了——什麼「大」都沒有了，就再沒有比他大的了，這才是一個最大的！

那麼這個最大的是誰？大佛。大佛又是誰？就是你，也就是我。說：「我沒有那麼大呀！我看你也不是那麼大啊！你為什麼說是你、是我呢？」如果不是你、不是我，講他幹什麼？就不需要講了；正因為與你我都有關係，所以要講他。那麼我們怎麼這麼大了呢？我告訴你，我們那個佛性是大的，我們自己都具足這個本有佛性，就是這個「大佛」；這大佛，再沒有比他大的了，所以叫「大佛」。

不單大佛，又是大佛的「頂」。這大佛，本來沒有比他再大，沒有比他再高的了，但是他又有個「頂」在那個頂上。你看，這是「大佛頂」這三個字！所以我說，不講你一定會明白的。這「大佛頂」，是這尊大佛頂上，又現出來一尊大佛。

should not assume that this Buddha image is a great Buddha. There is nothing greater than the great Buddha. He is great and yet not great. *That* is true greatness. "Who is he?" you ask. He is the Buddha who pervades all places. There is no place where he is and no place where he is not. No matter where you say he is, he is not there. Wherever you say he is not, he is there. What size would you say he is? There is no way to calculate how great he is, and so he is truly great – so great that he is beyond greatness. "How can one be beyond greatness?" No greatness can compare to his; this greatness is the greatest of all!

"Who is he then?" The great Buddha. "Who is this great Buddha?" He is you, and he is me. "But I am not that great. And as far as I can tell, neither are you. How can you say he is you and me?" you ask. "How can you talk about it like this?" Well, if it has nothing to do with you or me, what is the use of discussing this? "How am I that great?" you ask. The Buddha-nature is great, and it is inherent in us all. Just that is the incomparably great Buddha.

Now, we are not only speaking of the great Buddha, but also discussing the crown of his head, namely, his summit. Originally, nothing surpasses the extent of this great Buddha as that of the summit found on top of his crown. See, the three characters '*Great Buddha Summit*'! That's why I said even if I don't speak of it you will surely understand. The great Buddha's summit refers to the appearance of yet another great Buddha.

說：「這尊大佛又有多大？」這尊大佛看不見的，所以在〈楞嚴咒〉上不是說「無見頂相放光如來，宣說神咒」嗎？說是：「那『無見』是沒有吧？我看不見，那怎麼又說有大佛呢？」你看不見的，那才正是大的。爲什麼？他若不是大，你目力怎麼會看不見呢？說：「那小的我才看不見呢！大的我能看得見的。」大的你能看得見？天這麼大，你一眼能把它看完了？你看不完的。地這麼大，你一眼能完全把地的面積都看見嗎？看不見的。所以你看不見的，這才是一個真正的大；如果不是大，你就會看得見嘛！所以說「無見頂相放光如來，宣說神咒」。

這「大佛頂」，就是那個「無見頂相」放的光；放多大的光呢？你想這佛是大佛，他會放小光嗎？當然也是大光了嘛！所以，大佛就放大光，這個大光照遍一切處。說：「那照沒照我呢？」早就照到你了！說：「那我怎麼不知道呢？」你想要知道嗎？我曾經講過：「心清水現月，意定天無雲。」你心裏若清淨了，清淨到極點，那個佛光就會照到你這兒來了。你心裏不清，就好像一池子渾水，月光照不進去那渾水；水若清了，月光就照到那水裏去了。心清，就好像月光照到水裏那個樣子；言其佛放光，也可以照得到我們心裏了。意定天無雲，你的意念若一定，好像天上沒有雲彩似的，這種境界是

“How vast is that Great Buddha?” you ask. That Great Buddha is invisible. He is referred to the verse that we recite before reciting the Shurangama Mantra:

*The transformation atop
the invisible summit
emitted splendid light
and proclaimed this spiritual mantra.*

Is it the case that what is invisible can be said not to exist?. How can one refer to the existence of a great Buddha when he cannot even be seen? What cannot be seen is truly great. If it weren't so large as to be invisible, why do you suppose you couldn't see it? “Little things are invisible, whereas large ones are not.” Really? The sky is immense, but can you see all of it? No! The earth is vast, but can you see its entire surface? No. What is truly great cannot be seen. If it is not great, then you will be able to see it! Hence it is said: “The transformation atop the invisible summit poured forth splendid light, and proclaimed this spiritual mantra.”

The great Buddha's summit is the light emitted by the “invisible summit”. How great is the light? Think it over. Could a great Buddha emit a small light? Naturally the light he emits is so great it illuminates all places. “Does it shine on me?” It has shone on you all along. “Then why am I not aware of it?” Do you want to know of it?

*When the mind is pure
the moon appears in the water.
When the thoughts are settled
the sky is without a cloud.*

If your mind is extremely pure, the Buddha's light will shine on you and illumine your mind like the moonlight deeply penetrating clear water. If your mind is impure, it is like a puddle of muddy water through which no light can pass. The mind in samadhi is like a cloudless sky, a state

妙不可言的。所以每一個人要是真能清淨其心，就會得到楞嚴的定力。

三、釋「如來密因」

如來：如，是「無所不如」；來，就是「無所不來」。「無所不如」這個「如」，就是一個法的本體；佛法的本體就是個「如」，佛法的用就是個「來」，這是「體、用」兩個字。如，是「如如不動」；來，是「來而又來」，來了再來、來了再來；如如不動，來而又來。那麼到什麼地方去？沒有地方去；從什麼地方來？沒有地方來。所以《金剛經》上說：「如來者，無所從來，亦無所去。」也不到我這兒來，也不到你那兒去；也就在你那兒，也就在我這兒呢！這就是「如來」。

如來，這是佛的十號之一，佛有十種的名號。每一尊佛最初有多少個名號呢？最初每一尊佛有一萬個名字。這一萬個名字，以後又把它縮少，因為人記這麼一萬個名字記不清楚了，啊，又是這個名字，又是那個名字，把人記得腦筋都糊塗了！糊裏糊塗，記不住一萬個名字，以後就縮少到一千個名字，每一尊佛有一千個名字。那麼一千個名字，人還記不住這麼多，以後又縮少，縮到多少呢？一百個名字，一尊佛有一百個不同的名字。不單這尊佛有一百個不同的

that is inexpressibly wonderful. Hence if every person can truly purify his mind, then he will obtain the strength of the Shurangama Samadhi.

Third: Explain the 'Tathagata's Secret Cause'

Tathagata is a Sanskrit word; it means "Thus-come One." There is nothing which is not "thus", and nothing which is not "come". "Thus" refers to the basic substance of the Buddhadharma, and "come" refers to the function of the Buddhadharma. "Thus" refers to a state of unmoving suchness. "Come" means to return and yet not return. It is said,

*Thus, thus unmoving,
Come and come again,
Come and yet not come.*

"Did he go?" No. "Did he come?" No.

Therefore, it says in the *Vajra Sutra* that the Tathagata does not come from anywhere, nor does he go anywhere. He does not go to you nor does he come to me, yet he is right there with you and right here with me.

Tathagata is one of the Ten Names of the Buddha. Originally every Buddha had ten thousand names. In time these ten thousand names were reduced to one thousand because people got confused trying to remember them all. For a while every Buddha had a thousand names, but people still couldn't remember so many, so they were again reduced to one hundred names. Every Buddha had a hundred different names and living beings had a hard time remembering them, so they were again

名字，每一尊佛都有一百個不同的名字，那麼眾生也還是很難記得；於是乎又縮少，縮少到多少呢？縮少到十個，所以這十個名字，是每一尊佛的通號。

佛的十個名字是什麼呢？第一個名字「如來」：就是「乘如實之道，來成正覺」，就是成佛了。第二個名字「應供」：就是應當受人天的供養。如來、應供、正遍知、明行足、善逝世間解、無上士、調御丈夫、天人師、佛、世尊，每一尊佛都有這十種的名號。如來，是佛的十種名號之一。

密因：究竟什麼叫密因？密因，就是我們每一個人定力的本體。為什麼叫「密因」，而不叫「顯因」？因為這種定的本體每一個人都有的，所謂「人人本具、個個不無」；雖然本具、不無，但是每個人自己不知道；因為不知道，所以就叫密因，變成一個秘密了。這個秘密，就是定力的本體。這種定力的本體，是如來定力的本體；如來定力的本體，也就是一切眾生定力的本體。也就是：所有人都有這種的定力本體，不過自己沒有發覺出來，不知道；因為不知道，所以就叫做「密因」。

(下期待續)

reduced, this time to ten. Therefore, these ten names are the common names of each Buddha.

What are the ten names of the Buddha?

1. Tathagata;
2. One Worthy of Offerings;
3. One of Proper and Universal Knowledge;
4. One Perfect in Clarity and Practice;
5. Well Gone On Who Understands the World;
6. Unsurpassed Lord;
7. Taming and Regulating Hero;
8. Teacher of Gods and Humans;
9. Buddha;
10. World Honored One.

The first, "Tathagata," indicates that he has traveled the Path as it truly is, and has come to realize Proper Enlightenment, that is, he has accomplished Buddhahood. The second, "One Worthy of Offerings," indicates that he is worthy of receiving the offerings of gods and humans. Tathagata, One Worthy of Offerings, One of Proper and Universal Knowledge, One Perfect in Clarity and Practice, Well Gone One Who Understands the World, Unsurpassed Lord, Taming and Regulating Hero, Teacher of Gods and Humans, Buddha, World Honored One. Every Buddha has these ten names. Tathagata is one of the Buddha's ten names.

The *Secret Cause* is the basic substance of samadhi-power (concentration-power) inherent in everyone. It is called "secret" rather than "manifested" because, although it fundamentally dwells in every person without exception, not everyone is aware of it. And so it is a secret. The secret is the basic substance of the Tathagata's samadhi-power and, in turn, is the basic substance of the samadhi-power of all living beings. The only difference is that living beings haven't uncovered it, and so for them it remains a secret.

(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 #216)

善知識。念念無間是功。心行平直是德。自修性是功。自修身是德。善知識。功德須自性內見。不是布施供養之所求也。是以福德與功德別。武帝不識真理。非我祖師有過。

善知識，什麼是功呢？即你念念存著正念且不間斷，念念修行不停止，久而久之就有功了，所謂初而勉強，久而自然。你心裡能常行平等率直，而沒有一切委曲相，這就是德。你自己修自己的自性，即是在未見性之前就要自己修性。修性即是不生煩惱，誰打你就當撞到牆一樣，誰罵你就當他在唱歌，或認為他在說外國語，像人仰天而唾還反唾在自己臉上。他罵你，你不當一回事，那就等於他自己罵自己一樣的。你說若打我，我身痛那怎可不還報呢？這就像在晚間沒有燈而一頭撞在牆上，那你是否對牆打幾拳呢？若打幾拳反把你的手弄得更痛。你要是不理它，就像彌勒菩薩所說的：

“Good Knowing Advisors, continuity of thought is merit, and the mind practicing equality and directness is virtue. Self-cultivation of one’s nature is merit, and self-cultivation of the body is virtue. Good Knowing Advisors, merit and virtue should be seen within one’s own nature, not sought through giving and making offerings. That is the difference between blessings and merit and virtue. Emperor Wu did not know the true principle. Our Patriarch was not in error.”

Unrelenting and without interruption, fill thoughts after thoughts with proper mindfulness, fill thoughts after thoughts with cultivation. In due time, you will have merit. In the beginning, you have to discipline yourself to behave as such. In the long run, it comes naturally. Always be even-minded and impartial, direct and without deceit. That is virtue. If you have not seen your nature, you must cultivate it. How do you cultivate it? By not giving rise to affliction. When someone hits you, think of it as if you had run into a wall. When someone scolds you, pretend that they are singing a song, or speaking a foreign language. If you think of it that way, there is no trouble at all. If someone tries to spit at heaven, the spit just falls right back into his own face. When someone scolds you, you take no notice of it; it is just as if he were scolding himself. When you get hit, you may be thinking, “It certainly hurts. I should strike back” Just pretend that you bump your head in the dark. Do you hit the wall with your fist? If you do, your fist will hurt and there will be even more pain. Pay no attention: then nothing will have happened. Maitreya Bodhisattva said,

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

這多妙！可是不容易做到，
這妙中寶不是隨便可得到的。

自修性就是不發脾氣，自修身就是不做壞事。沒有慾心、貪心、瞋心、癡心、不殺生、不偷盜、不邪淫，這是修身，也就是德。

善知識，功德是從你自己本身去找，而非向外馳求，不是布施供養三寶便說你有功德了。那沒有功德，而只有福。所以福德和功德是有分別的。福德是由你造福業而將來受福報，而功德是你直下承當，當時就得到好處。武帝不懂真正的道理，而非我達摩祖師不講道理說實無功德。當時達摩祖師本想救度梁武帝，但因武帝自視太大，以為自己是位皇帝，已有無量的功德。菩提達摩想破他這種執著，就說他沒有功德。武帝一聽就不歡喜，而不睬達摩祖師。即使達摩祖師再講什麼法，他也不聽，所以達摩祖師就走了。果然過了一段時期，梁武帝被餓死了。若說他有功德，那怎會餓死呢？本來達摩祖師想挽救不叫他餓死，令他生覺

*The Old Fool wears hand-me-down clothes
And fills his belly with tasteless food,
Mends holes to make a cover against
The cold, and thus the myriad affairs of life,
According to what comes, are done.
Scolded, the Old Fool merely says, "Fine."
Struck, the Old Fool falls down to sleep.
"Spit on my face, I just let it dry;
I save strength and energy and
Give you no affliction." Paramita is
His style; he gains the jewel within
The wonderful. Know this news and then
What worry is there of not perfecting the Way?*

This is so wonderful, but not everyone can do it. The jewel within the wonderful is not easy to obtain. Cultivation of the nature is simply not getting angry. Cultivation of the body is refraining from doing all evil. Be free of lust, greed, hatred, and delusion. Do not engage in killing, stealing, or sexual misconduct. That is virtue.

Good-knowing Advisors, merit and virtue is not sought external to you, but only within. You cannot say, "I make offerings to the Triple Jewel. I have merit." Make offering is not merit, but blessings. Blessings differ greatly from merit and virtue. Blessings, on one hand, are likened to the future harvest you would have reaped that is preceded by the present seeds you had sown in the field. Merit and virtue, on the other hand, is realized in the moment.

Emperor Wu of Lyang Dynasty did not understand the true and proper principles. Patriarch Bodhidharma was not being unreasonable when he brought to light the Emperor's lack of merit and virtue. Patriarch Bodhidharma doing thus was for the Emperor's sake to cross beyond his attachment. Because of Emperor's lofty ego, the Patriarch told him that he had no merit and virtue. Displeased with that remark, the Emperor no longer welcomed the Patriarch nor wished to listen to the dharma he expounded. So Patriarch Bodhidharma left. After some time, the Emperor was succumbed to starvation. Think it over: How could someone replete of merit and virtue be starved to death? He died of starvation because he had no merit

悟的心，可惜梁武帝的吾我太大了，所以達摩祖師也不能救他。

刺史又問曰。弟子常見僧俗念阿彌陀佛願生西方。請和尚說。得生彼否。願為破疑。

刺史韋璩又問：弟子我常見出家人和在家人，念無量光佛、無量壽佛，他們都發願要生西方極樂世界，我現請大和尚說一說，能否生到西方極樂世界呢？我願大和尚為我破此疑惑。

韋刺史他請問這個問題，並非他自己真正不明白，而是因有一般人對這法門不明瞭，他們以修念佛法門而來毀謗禪宗，說他們吃飽了就坐在那裡，那到底是在用什麼功呢？無非是用懶功罷了，不如念念南無阿彌陀佛而能生西方極樂世界好些，念佛的人就這樣毀謗坐禪的人。

而坐禪的人就反擊說：你念南無阿彌陀佛為求生西方極樂世界，那在沒有阿彌陀佛時，人又念那一個佛呢？

就這樣念佛與參禪互相毀謗攻擊，而使人不知那一個是正確的。因這種關係，故韋刺史請問六祖大師。

師言。使君善聽。惠能與說。世尊在舍衛城中。說西方引化。經文分明。去此不遠。若論相說。

and virtue. Patriarch Bodhidharma was willing to direct him to self-realization. But the Emperor's ego was beyond the Patriarch's help.

The Magistrate asked further, "Your disciple has often seen the Sangha and laity reciting 'Amitabha Buddha,' vowing to be reborn in the West. Will the High Master please tell me if they will obtain rebirth there. Please dispel my doubts."

The Magistrate said, "The clergy and laymen recite the name of Amitabha Buddha, the Buddha of Limitless Light. They all vow to be reborn in the Land of Ultimate Bliss. High Master, will they actually be born there?"

Even though the Magistrate himself understood the principle, he knew a number of those gathered in the assembly did not. Still, he asked the Sixth Patriarch for explanation. At that time, the practitioners of Buddha Recitation taunted their Chan School counterpart who was misconstrued for their languid lifestyle characterized by eating to their hearts' content, sitting down with their eyes closed, and doing nothing! What kind of work is that? Indolence at its best! Reciting the Buddha's name, the former group claimed, would ensure rebirth in the Western Land of Ultimate Bliss."

In turn, the practitioners of Ch'an School retorted, "Since you recite the name of Amitabha Buddha in order to gain rebirth in the Western Land of Ultimate Bliss, what other Buddhas' names have you learned to recite before the manifestation of Amitabha Buddha?"

So, the incessant bickering ensued between the two groups, reaching to a point where nobody knew which one was right. And that prompted Magistrate Wei to raise his question.

The Master said, "Magistrate, listen well. Hui Neng will explain it for you. When the World Honored One was in Shravasti City, he spoke of being led to rebirth in the West. The Sutra text clearly states, 'It is not far from here.' If

里數有十萬八千。即身中十惡八邪。便是說遠。說遠為其下根。說近為其上智。

舍衛國是梵語，翻譯成中文叫豐德，因人有五欲財寶之豐故名。它具有財、色、名、食、睡五欲，且人有多聞解脫之德，多聞即讀書很多且不執著。

在豐德城中，佛說經文能引度教化眾生而生到西方極樂世界，經文說得很明白，說極樂世界去此不遠。若照有形相里數說有十萬八千。本來彌陀經上說過十萬億佛土而非十萬八千，不過六祖大師因對治當時人的偏見，所以說十萬八千。十萬億佛土不止十萬八千里，而是很多很多。若往自性上說就是十惡八邪，十惡即是身三惡——殺生、偷盜、邪淫；意三惡——貪心、瞋心、癡心（邪見）；口佔四惡，是最壞的，即綺語——說不清淨、污濁的話，專談男女的問題；妄言——講大話、撒謊；惡口——即是罵人；兩舌——專門挑撥離間、搬弄是非。

八邪就是八正道的反面，即是邪語、邪見、邪思惟、邪業、邪命、邪精進（又叫邪方便）、邪念、邪定。十惡八邪就是十萬八千里路。說西方極樂世界遠是為普通下根的人說的。說十惡八邪離我們自性不遠，這是為有智慧人說的。

（下期待續）

we discuss its appearance, it is 108,000 miles away, but in immediate terms, it is just beyond the ten evils and the eight deviations within us. It is explained as far and distant for those of inferior faculty; as nearby for those of superior wisdom.”

Shravasti, a city in India, means “abundance and virtue.” In addition to the city’s “abundance” of the five desires, namely, fame, wealth, sex, food and sleep, the people had the “virtue” of erudition and liberation. They were learned, yet not attached.

In this city of abundance and virtue, the Buddha spoke the Dharma Door of Buddha Recitation, paving a path to rebirth in the Land of Ultimate Bliss. Given the Land of Ultimate Bliss measured distance of 108,000 miles, its proximity, when discussed straightforwardly, however, is just beyond the Ten Evils and the Eight Deviations within us. Even though *the Amitabha Sutra* was explicit about the Western Paradise to be 10,000,000,000 buddhalands away, the Sixth Patriarch reduced the travel distance to 108,000 miles in an effort to clear away the prejudices shared among those gathered in the assembly. Ten billion buddhalands away is indeed farther than 108,000 miles. Regardless its varied degree in distance, the Western Land, when correlated to our self nature, is just as approximate as the Ten Evils and the Eight Deviations. Of the ten evils, three are done with the body: killing, stealing, and lust; three are done with the mind: jealousy, hatred, and stupidity; and four are done with the mouth, the worst of the two instruments: duplicity, harsh speech, lies, and frivolous speech.

The Eight Deviations is the antithesis of the Eight-Fold Path Shakyamuni Buddha had formulated, namely, 1) Proper views, 2) Proper thought, 3) Proper speech, 4) Proper action, 5) Proper livelihood, 6) Proper vigor, 7) Proper recollection, 8) Proper concentration. The Eight Deviations are comprised of deviant views, deviant thought, deviant speech, deviant action, deviant livelihood, deviant vigor, deviant recollection, and deviant concentration. Those of inferior faculty find the 108,000 miles long Western Paradise spoken by the Buddha as remote. However, those having superior intelligence are able to look past the Western Paradise beyond the Ten Evils and the Eight Deviations, and within their own self-nature.

(To be continued ..)

萬佛城是獻給全世界的

The City of Ten Thousand Buddhas is being offered to
All living beings in the world

宣化上人一九九〇年十月十六日開示於波蘭

A talk given by Venerable Master Hua on October 16, 1990 in Poland

**我是把自己的給旁人，
旁人的我都不要。**

**I give what is mine to others,
and what belongs to others I do
not want .**

各位善知識，現在是太空時代。地上，人的距離也近了，言語也通了。但是我們的距離有的地方還是很遠的，有的地方言語還是不能通。這是太空時代的障礙，我們應該把它打破。

Good and wise advisors! We are now in the Space Age where progress has been made to help narrow the gap between people of the world and overcome language barriers. There are, however, certain areas where progress has yet to reach. And we should try to address that issue in the Space Age.

因為現在是太空時代，每個國家的力量，都應該結合在一起，各國民族也都要變成一個大家庭。因為各國的人民，都融合成一個大家庭，因此各個國家也都結合在一起，變成一個大國。這個大國一成立起來，就比其他的小國力量大，也比一個民族的力量大，所以大家就能和平相處。

The Space Age dawning upon us would inspire every nation through a collective effort to unite as one great family. If the people of every nation united as one, there would exist one great nation. Thus stronger will be this great nation than an isolated one. And everyone will be able to live harmoniously together.

萬佛城有五百多英畝地，房舍大概有八十多棟，可以住上兩萬人。我們要把萬佛城這個佛教的地方，獻給世界上所有的佛教徒。我們要把這一塊土地上，所有的大樓，獻給世界所有的宗教人士。不單是獻給世界所有的佛教的眾生，誰願意都可以使用那兒的大樓，那兒的土地，不需要付租金，免費給大家使用。

The City of Ten Thousand Buddhas stretches across for over five hundred acres of land with nearly eighty buildings that can accommodate more than twenty thousand people. We offer the City of Ten Thousand Buddhas to all Buddhists of the world, to all followers of world religions, and even to all living beings in the world. The City of Ten Thousand Buddhas is open to all. Every one can make use of the buildings and land at no cost.

所以萬佛城的佛教，是每一個人的佛教，不是某一個國家的佛教，也不是某一個人的佛教，或是某一個民族的佛教，而是全世界所有人類的佛教。無論是胎生、卵生、濕生、化生、有想、無想、非有想、非無想、有情、無情，乃至於蚊蟲、螞蟻，只要他們願意到萬佛城，我都歡迎。

我說的話你們相不相信？爲什麼我的話你們相信呢？這是人人不容易做到的事情。世界上沒有任何人，願意像我這樣子做的。一般人都是自己的地方一定要給自己用，就是旁人的地方，也要把它搶過來。爲什麼自己有地方反而要給大家用，而且還不要旁人的地方？爲什麼要這樣？那你們憑什麼要相信？你們不妨告訴我。

今天，我也不怕犯這個國家的法律。所謂「共產」，是共人家的產，是把人家的產拿來做爲自己的，自己的產不要和旁人共。但是，我就是把我自己的共給旁人，旁人的我都不需要。世界上是沒有這種道理的，可是爲什麼我卻相信這種道理？而你們怎能保證，我說的話是不是欺騙你們？你們有什麼方法證明我所說的話是真的？假如我要用這種方法，把你們騙到美國去，把你們關在萬佛城，那你們又該怎麼辦？但是我不會的，告訴你們，放心。

The City of Ten Thousand Buddhas is the universal Buddhism that encompasses everyone. It is not the Buddhism restricted to a particular country or a particular creed or a particular people. It is the Buddhism of all humanity. I welcome all who wish to come to the City of Ten Thousand Buddhas. I welcome all beings—be they born in the womb, from an egg, in the moisture, or through transformation; be they endowed with thoughts, endowed with no-thoughts, endowed with neither thoughts nor no-thoughts, either as sentient or non-sentient beings, even the mosquitoes or ants.

Do you believe what I'm saying? Why do you believe it? People do not usually commit themselves to that which they find difficult to do. No one in the world is willing to tread along my tracks. Ordinary people would rather keep their properties to themselves, or even want to covet other. Why would someone prefer his own place for everyone to use and not covet others'? Why do you believe that someone would do this? Tell me your reasons.

Today, breaking the law of a certain country repugnant to certain ideology is the least of my concerns. The "sharing of property", known as (共產) gong chan, a derivative Chinese term for communism, means the acquisition of property not intended to be kept only to oneself but to be shared with the public domain. I give my property to all and do not want theirs'. This principle in practice is unprecedented in the world. Why do I entrust myself to this principle? How certain are you knowing that I am not deceiving you? What proof do you have to discredit my claim? Do you think that my scheme is to lure everyone to the States to the City of Ten Thousand Buddhas where you would be detained against your will? Then what will you do? But I would never do that, so please don't worry.

現在我告訴你們，我為什麼要這樣做？因為我看現在的人，都想要到天上去，如果我們地球上的人不互相合作，那簡直是很愚癡的。地球上的人若不合作，人人只想往天上跑，地球上就沒人了，那時該怎麼辦？所以我不得不預先把大家聯合起來，讓我們都住在地球上，不要跑到天上去。因為這個原因，所以我們佛教徒，要把所有的宗教都聯合起來，把所有的眾生，都聯合起來。

我從年輕的時候，就有這個思想：我願意代替眾生受苦，我所應該享的福，都送給大家，大家的苦，都交給我自已受。因為這個原因，日本打中國的時候，把中國人抓去做勞工，又要做工，又吃不飽飯，沒有足夠衣服穿，然後凍死、餓死，隨便就叫狗吃了。我看見中國人受這樣的痛苦，所以我就一天減成吃一餐。我吃三餐的時候，一餐可以吃五碗飯，後來改吃一餐的時候，只吃三碗飯，省下來十二碗飯，給沒飯吃的人吃。因為他們有飯吃了，也就可以生存，命也可以活得長一點，我這才是真正的「共產」。因此，我對共產黨說：「你們還夠不上稱共產黨，我才是真正的共產，而且是共產黨的老祖宗。」大家聽得懂這個意思嗎？所以沒飯吃的人，都到我這兒來吃飯。因此，我到哪裏，都有好幾百人跟著我吃飯。所以我才是真正的共產，是共產黨的老祖宗。

(下期待續)

Now I'll tell you why I'm doing this. It's because I see people wanting to travel to outer space. How insensible are the people who could not even find a common ground to get along among themselves. If people, unable to coexist, choose to inhabit the outer space, what will become of our world when everyone is gone away? That's why I feel I should strive to gather everyone now, so we can find ways to live together on this planet without seeking alternative means to leave for outer space. For this reason, we Buddhists must work to unite all religions and all living beings.

At a young age, I envisioned my life where I would take the place of every living being and suffer in their stead. So I bestowed everyone my blessings I am meant to have while sacrificing myself for their sufferings as my own. When China was subject to the imperial rule of Japan, many Chinese people were forced into hard labor in concentration camps where they did not receive enough food to eat nor enough clothes to wear. As a result of such ill treatment, many either froze or starved to death. Their corpses were then fed to the dogs. Having witnessed such suffering, I began to eat only one meal per day, instead of eating three meals a day. When I was eating three meals a day, I could eat as much as five bowls of food per meal. When I cut down to one meal per day, I scaled down to eating three bowls of food per meal. Eating only one meal limited to three bowls of food a day would help save twelve more bowls of meals for those who did not have anything to eat. This would be their sustenance for staying alive. As you could see, my deed adhered to the principle of communism ("sharing of property"). At one time, I said to those Communists, "You do not deserve to be in the Communist Party. I lived by communism ("sharing of property"). embodied as the true father of the Communist Party." Do you get my point? People with nothing to eat would come to me and ask for food. Wherever I went, I would be followed by several hundred people seeking food and eating with me. That is what I meant by communism ("sharing of property") as a true father of the Communist Party would do.

(To be continued ..)

2011年5月法會時間表 Schedule of Events – May of 2011

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	2◎	3◎ 四月初一	4◎	5◎	6◎ 初四 文殊菩薩聖誕 Manjushri Bodhisattva's Birthday	7◎
8 浴佛節 Celebration of Shakyamuni Buddha's Birthday 8:00 am - 3:00 pm	9◎	10◎ 初八 釋迦牟尼佛 聖誕 Shakyamuni Buddha's Birthday (actual day)	11◎	12◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	13◎	14◎
15 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	16◎	17◎ 四月十五	18◎	19◎	20◎	21◎
22 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	23◎	24◎	25◎	26◎	27◎	28◎
29 誦普門品 Recitation of Universal Door Chapter 8:00 am—10:00 am 大悲懺法會 Great Compassion Repentance 1:00 pm —3:00 pm	30◎ 廿八 藥王菩薩聖誕 Medicine King Bodhisattva's Birthday	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm			

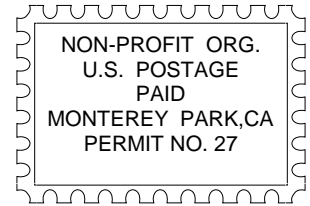
為進一步貫徹環保理念，節約資源及充分利用網路的便利，本通訊將於七月份起停止郵寄的服務。請各位佛友利用本寺網站(www.goldwheel.org)閱讀本刊內容及法會時間表。

To further promote the practice of recycling and conserving resources, and at the same time maximizing the convenience of the Internet, Gold Wheel Newsletter will no longer be mailed starting from July issue. Please visit our web site (www.goldwheel.org) for newsletter articles and schedule of dharma activities.



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金輪聖寺



2011年6月法會時間表 Schedule of Events – June of 2011

日 Sun	一 Mon	二 Tue	三 Wed	四 Thu	五 Fri	六 Sat
 <p>6/3 ~ 6/5 金輪寺四眾弟子回聖城參加 上人 涅槃十六週年法會 請向金輪寺報名 All fourfold disciples from Gold Wheel Monastery are going to CTTB for the Sixteenth Anniversary of Venerable Master Hua's Nirvana. Please call GWM to register. ◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm</p>			1◎	2◎五月初一	3/4 巴士上萬佛城 Bus to CTTB	
5 本日金輪寺無法會 Gold Wheel Temple will be closed today.	6◎	7◎	8◎	9◎	10◎	11◎※ 初十 大傳供 Special Passing of Offerings 8 am - 3 pm
12 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	13◎	14◎☆ 十三	15◎	16◎五月十五	17◎	18◎
19 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	20◎	21◎	22◎	23◎	24◎	25◎
26 誦普門品 Recitation of Universal Door Chapter 8:00 am—10:00 am 大悲懺法會 Great Compassion Repentance 1:00 pm —3:00 pm	27◎	28◎	29◎	30◎	※ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua ☆ 伽藍菩薩聖誕 Chye Lan Bodhisattva's Birthday	

~常將有日尅無日，莫待無時想有時~