



金輪通訊

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Newsletter

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宣公上人--般若波羅蜜多心經非臺頌

照見五蘊皆空

三光普照透三才 一歸合處復一來 見色即空受納是 妄想遷流行業排
識乃了別五陰具 鏡花水月絕塵埃 空而不空明大用 見猶未見樂快哉

The Heart of Prajna Paramita Sutra with "Verses Without a Stand"

Composed by Venerable Master Hsuan Hua

The Five Skandhas are illuminated, and seen as empty.

*Three lights illuminate everywhere, pervading the three forces.
One returns to convergence from thence again one comes forth.*

To see that form is emptiness, as is feeling.

False thoughts shift along; with formation, karma is put in order.

The consciousness distinguishes and differentiates,

Thus, the Five Skandhas are complete.

Flowers in the mirror and moon in the water clear from dust so defiled.

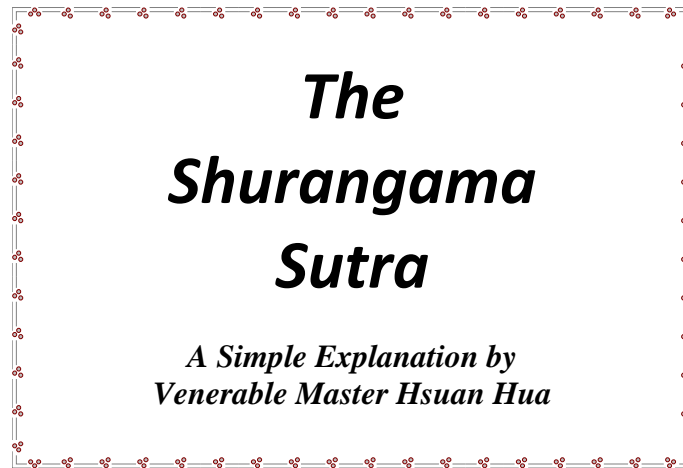
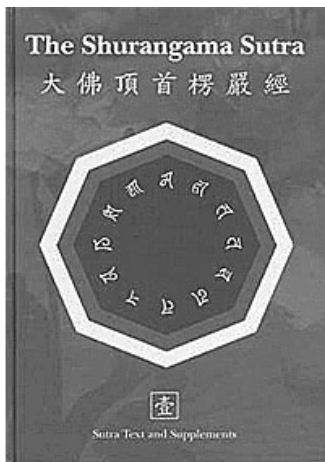
Empty, yet not empty – the great function of clarity.

Seeing, yet not seeing – happiness indeed!

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六、釋「首楞嚴」

首楞嚴：首，就是「第一」的意思，就是「頭一件事」。頭一件事是什麼呢？是「楞嚴」。楞嚴，也是印度話，翻到中文就叫「一切事究竟堅固」。所謂「一切事」，就是不論什麼事都包括在內，所有的山河大地、房廊屋舍，所有的人物、胎、卵、溼、化，這些種種問題、種種的道理，這都叫「一切事」。

這一切事能徹底堅固了！什麼徹底堅固了？得到這個定的本體，得到這個密因的定。得到這個「密因」的定，才能證得「了義」的這種果；證得「了義」這種的程度了，你再修菩薩六度萬行，這就得到這個「大行」；得到大行，然後再成就了「一切事究竟堅固」這種的定果，這是一個「大果」。

這「大佛頂」，就是「大因、大義、大行、大果」；得到這四種「大」的妙處，所以又可以說

VI. Explanation of 'Foremost Shurangama'

Foremost Shurangama. Foremost means 'the first'. It refers to the first important matter, which is the Shurangama. Shurangama is a Sanskrit word meaning "the ultimate durability of all phenomena." "All phenomena" refers to everything such as mountains, rivers, earth, buildings, people, and other existing forms, as well as all creatures born from wombs, from eggs, from moisture, and by transformation.

Achieving the ultimate durability of all phenomena! How has ultimately durable come to be? First, by discerning all things to their unchangeable source, one obtains the basic substance of samadhi—the samadhi of the "secret cause." Then, once the samadhi of the "secret cause" has been obtained, one is certified as having attained the "complete meaning". Upon being certified for attaining the complete meaning, one cultivates the Six Paramitas and the Myriad Practices of a Bodhisattva towards realizing the "great practice". Finally, when the great practice is realized, one will possess the samadhi of the ultimate durability of all things, which is called the "great result".

The Great Buddha's Summit refers to the wonderful advantages of the four kinds of greatness: the great cause, the great meaning, the great practice, and the great result. They can

是「妙因」，又可以說是「妙義」，又可以說是「妙行」，又可以說是「妙果」。這四種，因為都得到這個「妙」字了，而「妙」字還不能完全代表這四種的意思，所以就用一個「大」字。

一切事究竟堅固，這是什麼呢？就是個「定」。這個「定」，就異乎「不定」。什麼叫「不定」呢？好像我們想做一件事情，猶豫不定，想要往南走，腿不聽話，就向北走；想要往好的做，也是做不得主，又去做壞了，這叫「猶豫不定」。就好像一個人做事情沒有恆心，這就不堅固；恆心，就是「恆常不變的心」。所以我們現在來學習《楞嚴經》，每一個人人都應該具有「堅、誠、恆」這三個字。

堅，就是「堅固心」，永遠也不變的。說：「我這回學《楞嚴經》，無論如何，也要把這道理學明白了為止！」不能中途打退堂鼓，不能中道自畫，學了一半，就說：「我學這麼多天，也不明白。啊，這個非常難，不學囉！」這叫「半途而廢」，這是不堅固了。

誠，要誠誠懇懇的，念茲在茲的。我學習經典一天，我就發奮忘食、樂以忘憂，我發奮來學這個經典，我一定要把它學明白了！我躺在枕頭上睡不著覺，這個時候，我不打其他的妄想，只想：「我聽經聽的是什麼道理？

also be called the wonderful cause, the wonderful meaning, the wonderful practice, and the wonderful result. The word, “wonderful,” that precedes the four abovementioned subjects it modifies is not as far-reaching as it should have. Therefore, the word “great” is preferred in its place.

“The ultimate durability of all phenomena” refers to samadhi. Without samadhi, the body and mind are distracted and in disharmony. For example, you decided to go south, but your legs opposed and you headed north instead. Or you wanted to do good deeds, but you lost control, resulting in committing offenses. So, inconsistent with one’s obligations attests to a lack of Samadhi. In studying the *Shurangama Sutra*, one must be firm, sincere, and consistent.

Being firm means to say that, “I am determined to study until I understand the principles of the *Shurangama Sutra*.” Do not stop in the middle of the road and turn back; or beat the drum to halt the engagement abruptly. Do not draw the line when reaching half way. Do not say, “Ah, I’ve studied so many days and I still don’t understand. This is too difficult. I don’t think I should study it any more.” Such is called ‘stopping at halfway’, thereby not being firm.

Being sincere behooves you to be honest, diligent and mindful. For instance, if I study the sutra for a day, I will keep at it to an extent of forgetting my meals. I will be so filled with the joy of dharma that my worries are all forgotten. With vigor, I will study the sutra until I master it! When I lie on my pillow and cannot fall asleep, I will not think of anything else but the doctrine of the sutra I have been listening to. I will contemplate on the doctrines and

我現在對所聽的，自己有什麼意見？」有這一種誠心。這個「誠」，就是「不移動」的這個樣子，誠懇懇地來學習這個經典。

恆，又要有「恆遠心」，不是說我學了三天或者兩天半，就退學了：「這個太難了！佛法簡直乾燥無味，我學來學去，也覺得沒有什麼興趣。我還是到花園裏，或者到某一個地方去玩一玩，這個是好的。研究這一些個問題都不實用，現在這個科學世界還研究這些個老骨董，真是沒有意思！」於是乎，就逃之夭夭了，跑了，這就叫沒有恆心。沒有恆心，就不是究竟堅固；你有恆心，就是究竟堅固；你有誠心，也是究竟堅固；你有堅固心，更是究竟堅固。總之，不為一切的環境所轉變，這就叫「定力」！

七、釋「經」

這部經的題目，大概的意思是這樣。前面十九個字，是本經的「別名」；下面再單單解釋這一個「經」字，這是一切經共有的「通名」。

經：印度話叫「修多羅」，梵文 Sutra，中文叫「契經」；契，就是契合。怎麼叫「契合」呢？是說這經典，上契諸佛的理，下契眾生的機；契理、契機，這叫「經」。又「經者，徑也」，就是一條道路、徑路。什麼徑路呢？所有的經，可以由凡夫而達

see if I have any reflections on them. One must have this kind of sincerity. This testament of sincerity is “immovable”, as one is steadfast and sincere towards his study of this sutra.

Being consistent means that you don't study the sutra for a brief period, and then back away because you find it difficult to learn, monotonous and uninteresting. Further, it means that you don't rather choose to play out in the park, or to occupy yourself with other kinds of good entertainment. It also means that you don't make excuses by saying, “It's of no worth from studying this stuff. It's so outdated in this day of age.” Being inconsistent, however, proves that you do not have ultimate durability. In summation, when you cultivate alongside these three attributes namely, firmness, sincerity, and consistency, you will become “ultimately durable,” thus gaining samadhi-power. With samadhi-power, you will not be “turned by states.” In other words, you won't be affected by your environment.

VII. Explanation of 'Sutra'

This generally explains the sutra's specific title. The first nineteen characters constitute the 'specific name' of this sutra. The word 'sutra' is a 'common name' for all sutras.

Sutra. The Chinese translated the Sanskrit word “sutra” as the character “to tally”, because a sutra tallies with the principles of all Buddhas above and with the proper circumstances for teaching all living beings below. A “sutra” is also known as a “path”, as it helps lead ordinary people to the path of Buddhahood and fruition of the

到佛的果位，達到聖人的果位，所以走這條路就叫「經」，是一個徑路。經又有「貫、攝、常、法」四個意思，以前已經講過了，有人沒有聽過，現在再重複一下。

貫，就是貫穿起來。貫穿起來什麼呢？「貫穿所說義」。佛所說的義，就像用一條繩把它貫穿起來，這麼成了一串，這是「貫」。

攝，「攝持所化機」。什麼叫「機」呢？就是對一切眾生，見著什麼眾生，就說什麼法；說什麼法，就度什麼眾生。所謂「因人施教，因病下藥」--因為這個人，就來給他說這個法，這叫「因人施教」；看每一個眾生有什麼毛病，就給他一服什麼藥吃，這叫「因病下藥」--這又叫「觀機逗教，因人說法」；這種種，都叫「攝持所化機」。

常，「古今不變曰常」。從古到現在也不變，一字也不去，一字也不添；因為它沒有變更，所以叫「常」，是恆常不變的。

法，「三世同遵曰法」。三世，是過去世、現在世、未來世，這三世的眾生，都應該遵從這個法而修道、而成佛、而教化眾生，都應該依照這個方法去做去。

因為具足「貫、攝、常、法」這四種的意思，所以叫做「經」。

sages. "Sutra" has four further meanings: stringing together, gathering in, constant, and method.

'Stringing together': a sutra along with its essence is strung together like beads on a thread. It implies the use of string to connect altogether the principles expounded by the Buddha. This is 'stringing together'.

'Gathering in': a sutra gathers in and adheres to those who have affinity. What is 'affinity'? It is where a parallel is drawn between the dharma being bestowed in accordance with the living beings' potential. To illustrate a case in point, whomever he meets, when he speaks of the dharma that accords with the potential of his recipients, he will be able to cross over them. So, the sutras bestow the dharmas that are appropriate to the particular needs of each beings, just as a prescribed medicine that is appropriate to the treatment of a particular illness. This is also called 'dispensing teaching in accord with each opportunity', and 'speaking dharma in accord with each individual's potential'.

'Constant': Sutras are said to be constant because they have since stood without any change. Not a single word is added or removed. Thus, they are permanent and unchanging.

'Method': The sutras are said to be methods, as they were revered by those in the past, are revered by those in the present, and will be revered by those in the future. Moreover, they provide methods on how to cultivate the Way, to realize Buddhahood, and to teach and transform living beings. All must follow these methods in practice.

These four meanings - stringing together, gathering in, constant and method- embody a 'sutra'. A sutra repre-

經就好像一塊吸鐵石，我們眾生就好像是一塊鐵似的；我們這塊鐵有了吸鐵石，就會被吸鐵石吸去了。方才這個「攝」字，也就是這個樣子--攝持所化之機；所以現在這部《楞嚴經》一講，就是「楞嚴吸鐵石」。

爲什麼叫「堅固」呢？那吸鐵石也是堅固的，可是這個「楞嚴」比吸鐵石還堅固，要是把這個眾生吸上，絕對不會再墮落的，不會再去下地獄、轉餓鬼、變畜生，不會的！爲什麼？因爲吸住了，想要跑也跑不了，想要掉也掉不下去了！就這麼妙！所以這回，不來聽經的就不要講了，一來聽經的人，就被吸住了；吸得聽完了這一段，又要聽那一段：「啊，真有點意思，這個味道是很甜的！」經的意思，大約是這樣的。

(下期待續)

sents a magnet; and living beings, iron filings. Both attract with one another. The character 'attracting' correlates to one of the four meanings namely, gathering in those who have affinity. So, when the Shurangama Sutra is expounded, it becomes a 'Shurangama magnet'.

Why is it called 'firm'? Because The 'Shurangama' is much more firm than the magnet in keeping hold of what gets magnetized by it. The Shurangama is so firm that it gathers in living beings, preventing their likelihood of ever falling into the realms of hells, or turning into hungry ghosts or into animals. Living beings would become so magnetized that they can't pull away even if they want to. They can't fall even if they want to. That's how profound the sutra is! When people listen to a lecture on this sutra, they will become magnetized. Once they've heard one passage, they are eager to hear another one. "This makes sense!" they exclaim. "I like the flavor. It's really sweet!" In closing, this has been the general explanation of the word 'sutra'.

(To be continued ...)

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總之不管做什麼事情，都是培福、培慧，這都是我們很寶貴的一個因緣。盡自己的能力，在這一期的生命當中，無論多少都要努力去做，希望這一生，都不會留下遺憾，這是最重要的事情，永遠不要做讓自己會後悔的事情。

在此我祝福各位今年更加努力，善根增長，身體健康，發大菩提心。願我與眾生，皆是如此。阿彌陀佛！

Any task you are willing to offer is an opportunity to nourish your blessings and wisdom. This is a cause-and-condition that we should cherish. In this lifetime, do the best as you possibly can when you had the chance. It is very important that you do not do things that will cause you to regret later.

I wish all of you a year of profound diligence, of fostering good roots, of strong health, and of great progress on Bodhi resolve. I wish the same for myself as well as for all living beings. Amitofo!

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 #220)

善知識。常行十善。天堂便至。除人我須彌倒。去邪心海水竭。煩惱無波浪滅。毒害除魚龍絕。自心地上覺性如來。放大光明外照六門。清淨能破六欲諸天。自性內照三毒即除。地獄等罪一時銷滅。內外明徹不異西方。不作此修如何到彼。

各位善知識，你若能常行十善道，那就可到天堂去。能除去人見我見，那須彌山也會崩倒。去除邪知邪見的心，那海水也會乾竭。當沒有煩惱時，波浪也消滅了。我前邊曾講過，那小波浪就是人心裡一念一念微細的念頭。你不覺得它有波浪，但實際上它是存在的。而大波浪就是煩惱，小波浪是那微細的無明，在你心裡就是水波浪，就是前念已滅，後念又至。你若要沒有波浪就要去除無明。一有無明就有貪瞋癡此三毒。為何你有貪心呢？就因無明支使你。它說：「我要這樣東西，趕快給我弄來」，那貪心就為它找來，財和色亦是如

“Good Knowing Advisors, when the ten good deeds are performed, the heaven would be within one’s reach. When the thoughts of self and of others are eradicated, Mount Sumeru would be toppled. When deviant thoughts are eliminated, the ocean waters would be parched. When our attachments are severed, the waves would be diminished. When our mind is free of cruel and venomous thoughts, fish and dragons would disappear. The Tathagata of enlightened nature dwells within your mind, emitting such radiance that purifies the six gates and breaks through the six desire heavens. At the same time, it illuminates inward, thereby casting out the three poisons. All hells and offenses are instantaneously destroyed. There is nothing where this bright light cannot penetrate. This is no different from the West. If you do not cultivate, how else can you go there?”

I have said before that the subtle thoughts occurring in the mind are the ripples. You may not be able to discern the actuality of these small waves. But they do exist. Afflictions are the big waves. The subtle manifestations of ignorance are the ripples. In your mind, these waves follow in succession, as one thought arises after the previous one subside. To subdue the waves, you must rid yourself of ignorance. Ignorance brings about greed, hatred, and stupidity. You are greedy because you submit yourself to ignorance. It commands your mind, “I want that thing. Go get it for me!” Your mind can only comply and covet what is desired. In addition to greed, wealth and lust are

此。若它得不到，就發脾氣，像我有一位徒弟說：「我想什麼就要有什麼，爲什麼我沒有？」這都因無明作怪，就發起脾氣而生波浪了。小波浪還不要緊，當生大波浪時，龍王就要開宴會請你作客了。

毒害心忘了，不害人，那內心魚龍就沒有了。因爲龍會噴毒氣，人一中此毒就會死的。

自己心地上就是覺性如來，放大光明生出大智慧，則外照六門清淨——眼見色不爲色塵所轉，耳聽聲不爲聲塵所轉，鼻嗅香不被香塵所轉，舌嚐味不爲味塵所轉，身覺觸不被觸塵所轉，意緣法不爲法塵所轉。當六根門頭都清淨了，就能破六欲諸天——四天王天、忉利天、夜摩天、兜率天、化樂天、他化自在天。

其實六欲諸天就是你的眼耳鼻舌聲意。當六根都清淨時，六欲諸天就破了，因六欲諸天的種子和因，就在眼耳鼻舌聲意裡。眼歡喜美色，就生到天上，因天女很美麗。耳聽聲，想我若生到天上就可天天聽音樂，那比人間的吉他、小提琴、大提琴都悅耳。你的鼻歡喜香味，你說：「人間有這種香味，天上有比這種香更香，有所謂異香撲鼻。天上那個香，一定勝過人間這個香。」當你的耳不被聲塵所轉時，你的鼻子不爲香

also products of ignorance. When one is not contented, he would become enraged as did one disciple of mine who protested, "I must have it my way! Why doesn't everything turn out the way I want it to be!" As you can see, this is ignorance in the works, giving rise to tempers and creating waves. The small waves are less serious, but the big waves will pull you towards the dragon palace for a banquet.

With no acts of cruelty and harming others, the fish and dragons will disappear from your heart. Dragons will spew out poison deemed fatal to those who got inflicted.

The Tathagatha of enlightened nature dwells within your mind ground, brimming with profound brightness and giving rise to great wisdom. Its radiance purifies the Six Gates, whereupon the eyes see forms, but are not turned by them; the ears hear sounds, but are not turned by them; the nose detects scents, but is not turned by them; the tongue tastes flavors, but is not turned by them; the body senses touch, but is not turned by it; and the mind perceives dharmas, but is not turned by them. When the Six Gates are purified, you can break through the Six Desire Heavens namely, 1) Heaven of the Four Kings, 2) Trayastrimsha Heaven, 3) Suyama Heaven, 4) Tushita Heaven, 5) Nirmanarati Heaven and 6) Paranirmitavashavartin Heaven.

Each Six Desire Heavens is associated with your eyes, ears, nose, tongue, body, and mind. When your Six Faculties are purified, the Six Desire Heavens are extinguished as a result. It is because the roots of the Six Desire Heavens are vested in your Six Faculties. If you are fond of beauty, you will reborn in a heaven surrounded by beautiful goddesses. If you are fond of beautiful sounds, you will reborn in a heaven where you listen all day to wonderful music that is unparalleled to any musical instruments can produce on Earth. Moreover, you may say, "this world has such sweet scents; the fragrance in the heavens could be even better." Then such liking prompts you to be reborn in a heaven filled with wonderful fragrance. However, when your nose is not turned by fragrances, you have extinguished that particular desire heaven associated with your sense of smell. Each senses not being turned by your fond-

塵所轉，就將六欲天破了，乃至於舌、身、意都是一樣的。

有人問：「當六欲天破了，那地球會不會壞呢？」
答曰：「連虛空都沒有了，怎會有地球呢？」

又問：「那我在什麼地方啊！」
答曰：「在虛空裡最好啦！不必回來了。」

自性迴光返照，叫你覺察、覺悟、覺性如來，則三毒—貪瞋癡消滅，那地獄所有一切的罪業都消滅。如何消滅呢？因你沒有三毒，沒有無明，則一切罪障同時消除，此時就悟得罪性本空。但這先要破無明才會空的。內裡光明外邊也光明，內外無障礙，那就是西方極樂世界，極樂世界就是沒有三惡道，沒有一切的障礙。現在你能內外明徹，三毒消滅，三障蠲除，這就是極樂世界。所以我頭先說不必費手續，當下就是西方極樂世界。但你若不這樣修行，那怎能到彼岸呢？離得這麼遠，就是坐火箭到月球都要好幾天才到，更何況西方極樂世界要經十萬億佛土，那比月球遠上百千萬萬倍都不止呢！怎麼去呢？最主要的是自淨其心。

(下期待續)

ness extinguishes its corresponding desire heavens.

One would ask, “When the Six Desire Heavens are destroyed, is Earth destroyed as well?” In reply, “Not even empty space exists, how can there be an Earth?”

Another question, “And where will I be?” The answer, “You will be in emptiness. That is the best outcome when you no longer need to return.”

When you turn the light to illumine within, and investigate and awaken to the Tathagata of enlightened nature, then the Three Poisons (Greed, Hatred, Stupidity) are wiped away and the offense karma of the hells are eradicated. At this point, you will have understood that the nature of offenses is fundamentally empty. Unless you do away with ignorance and the Three poisons, your offenses will never be cleared out. Everywhere is bright radiance. Nowhere are impediments. This is the Western Land of Ultimate Bliss. In the Land of Ultimate Bliss, the three evil destinies never exist. It is devoid of obstacles. If you bring forth within yourself such radiance, eradicate the Three Poisons, and eliminate the Three Obstacles, then you will be in the Land of Ultimate Bliss. As I previously said, reaching to the Western Land of Ultimate Bliss requires no travel gear. If you cultivate, the Western Land of Ultimate Bliss is right before you. If you do not cultivate, you will not get there. It would seem very far away. To illustrate a comparison, the travel distance for a space rocket to land on the moon is less than three hundred thousand miles away. As for the Western Paradise, on the other hand, the distance can be as far away as ten billion Buddha lands away; or even millions of times farther than the distance between earth and moon. How can you get to Western Paradise? By purifying your mind.

(To be continued ..)

十法界不離一念心

The Ten Dharma Realms Are Not Beyond A Single Thought

宣化上人一九九〇年十月八日開示於英國永生佛教中心

A talk given by the Venerable Master on October 8, 1990, Great Gaddesden, Hemel Hempstead, Hertfordshire

眼光要看全世界，
心志要包含法界性。

**We must have a global vision;
we must expand the measure of our
minds to encompass the entire
Dharma Realm.**

各位善知識，我們從無量劫以來，聚會了不知多少次，可是就好像作夢似的。在夢中時，一切境界現前，等到夢醒過來，也就都忘了。現在與各位聚在一起，這就好像作夢，境界現前。等夢醒了，有的模模糊糊，有的就記得很清楚。總之，我們在無量劫以前，大概都受過佛的教化，但沒有真正明白佛法。於是，在這個娑婆世界也就處處如夢，互相都有深厚的緣；也又像作夢似的，互相不太清楚。

Good and wise advisors! We may not be able to recall how many times we have had gathered together as we had in eons of distant past. It all seemed like a dream. All kinds of phenomena take place as though in a dream, but are long forgotten when we wake up to our current state. Even this gathering, as we speak, is like a dream as well. When we wake up from this dream, most of us will vaguely remember it, whilst only a few will clearly remember it. We may have received Buddha's teaching eons ago, but could not truly understand the Buddhadharma then. That is the reason why this Saha World appears like a dream where each of us already shares deep affinities between one another, but remembers nothing of such encounters ever came to pass.

我們現在聚會在一起，都想把這個模模糊糊的影塵弄清楚。要把六塵緣由弄明白，需要先學習智慧，學習般若。我們要是有了般若智慧，那麼往昔今生一切的影塵都可一掃而空，這是我們學佛的一個共同點。

Now that we have once again gathered together, let us try to liberate ourselves from false impressions. We must understand the source of the Six Defilements. First, we must study Prajna wisdom. Once we acquire Prajna wisdom, we can clear away all the false impressions that have been accumulated hitherto. This is our common denominator in our study of the Buddha's teachings.

釋迦牟尼佛曾經說過這樣一句話：「奇哉！奇哉！奇哉！一切眾生皆有佛性，皆堪作佛，但以妄想執著，不能證得。」又說：「是男子皆是我

Shakyamuni Buddha once said, "Strange indeed! strange indeed! strange indeed! All living beings have Buddha nature and have the potential to become Buddhas. It is only because of idle thoughts and attachments that they cannot realize it." The Buddha also said, "All men are my fathers, and all women are my mothers." From these words, we would

父，是女子皆是我母。」因為有這幾句話，我們應該知道，一切眾生既然都是我們過去的父母，未來的諸佛。那麼，我們要是對於男女看得不平等，或者重男輕女，或者重女輕男，這未免都是不孝順；或者對眾生有輕慢心，這也是沒有做到圓滿無礙的佛法。

既然一切眾生要是沒有了妄想執著，就都可以成佛，那麼我們為什麼還捨不得這個妄想？捨不得這個執著？我們在半路上欲進不進，欲退不退，進無所得，退也無所失，在半途中裹足不前，以為這地方就是安身立命處。這豈不是自己捨去前程而不努力嗎？

(下期待續)

gather that all living beings were once our parents in our former lives and would have become Buddhas in the future. If we fail to treat men and women equally, or if we think that men are more important than women or vice versa—are we not being unfilial? If we look down on all living beings, we will not be able to reach the perfect and unimpeded Buddhadharma.

All living beings without idle thoughts or attachments can become Buddhas, this we have come to know. But then why can't we rid ourselves of idle thoughts or attachments? Why are we stopping at halfway and showing no signs of advancing, much less retreating? We remain in the middle where we seem to create for ourselves such comfortable niche as a result of our qualms about the futility of moving forward and the surety of taking steps backward. With such thoughts, are we not wasting away our future for being too lax?

(To be continued ..)

2011 敬老節活動剪影 Snapshots of 2011 Respecting Elders Day



要讓我們的心能夠安定

Maintaining Tranquility

恒是法師開示於二〇一一年三月十三日金輪聖寺慈悲三昧水懺午齋期間

A lunchtime Dharma Talk given by Dharma Master Shr on 3/13/2011 at GWM during Compassion Samadhi Water Repentance

本來以為今年很快就會見到大家，可是沒想到過了一個新曆年及一個農曆年，才和大家見面。HAPPY NEW YEAR! 希望大家身體健康，一切平安，發大菩提心。

本來我們見面是很歡喜的事情，但是如同各位所知道的，前兩三天日本發生大地震，我相信各位看到這方面的消息後，一定覺得非常的驚駭、恐怖，是不是？我們法總其他道場的法師，就特別告訴我，都說看到日本的大地震，真的是像世界末日一樣。所以我相信大家的心情都一樣的沉重，也很難過。我們今天都必須盡我們最大的心力，誠心的來拜，以圓滿這次的水懺。

業力是很不可思議的，除非我們不做，一旦做了，如果沒有把這個業連根拔除，縱使百千劫，因緣會遇的時候，這個果報還是要受的。所以我們千萬不要去造善惡夾雜的業，更不要一邊修行，一邊造罪業，因為這種果報帶來的痛苦是無盡的。所以我勸大家多發菩提心，好好的讀一讀，研究、上人的開示。那麼我相信你的心，會比較安定一點。

Happy New Year! I did expect that I would be seeing everybody much sooner. Now, the Gregorian New Year and the Lunar New Year have both passed. I wish you all peace and good health and a great progress on your Bodhi resolve.

Seeing each other is truly a happy occasion. But our happiness immediately dwindled following a devastating earthquake that struck Japan three days ago. We were all shocked and scared, weren't we? The DRBA Dharma Masters who had seen the news told me that it was as if the coming of the end of the world. I know that all of us are deeply saddened and distressed about this. So today, we will bring forth our utmost sincerity in bowing the Water repentance. No matter what, we must complete this bowing repentance and we should do it well.

The force of karma is inconceivable. It is important that no bad karma be planted at all. Otherwise, when the causes and conditions coalesce, the karmic retribution will be terrifying. So let us not allow ourselves to plant both the bad and the good. By the same token, let us practice the Way and take heed of not creating offenses at the same time, because doing so will bring tremendous suffering. For that reason, I exhort everybody to forevermore enhance your resolve on bodhi. Read and understand our Master's teachings through his lectures. I believe that if you do your best in this endeavor, you will attain tranquility.

因為我們學習佛法，最重要的是讓我們的心能夠安定。因為我們向外馳求太多，不能夠迴光返照，所以回到我們的自性裡才是正途。首先要把關的，是自己的心，問問自己：我願不願意，把向外馳求的心，讓它掉轉過來？往裡面來找自己本有的價值，因為發菩提心的力量是最不可思議的。

我們在這道場學習時間越久，我們的身心應該受到佛法薰陶越多。修行是美好的，但是修行好像是倒吃甘蔗一樣，開始的時候很不好受的，但是到後來越來越甜。當我們開始受一點苦、受一點困難時，應該覺得這是理所當然的，處之泰然，磨練自己的意志力，磨練自己的志氣。看看自己有沒有長出一點點小小的定力？有沒有多一點點的福報？有沒有長一點點的智慧善根？我們不要一點不自在，一點困難，就要對佛法僧起很大的疑惑，這是不可以的。

所以們應該鼓勵自己，越辛苦越好，越困難越好，有一點病痛是應該的，誰叫我們過去造如此多的罪業，是不是這樣子？所以沒什麼困難可以令我們不要修行。我看各位的精神都不錯，你們看我也是挺不錯的，是不是？我告訴你們，我沒有睡覺！我現在年紀大了，毛病就來了，遇到這樣的法會，我就會慌張，也就不能睡覺，所以剛剛所說的

Maintaining tranquility is most vital in our study of the Buddhadharma. We have always been seeking what are externals to us, but failing to return to the light within. Seeking externally is an unceasing yet embittering path. But returning the light and examining within will keep you on the right direction. To begin this process, we should first ask ourselves, "Am I able to turn my mind to introspection?" Search within to uncover the precious treasure with which we are endowed. The power of enhancing our resolve on Bodhi is most inconceivable.

The more we inured ourselves to the Wayplace, the greater our body and mind is permeated with the Buddhadharma. Cultivating the Way is a wonderful undertaking. It can be compared to chewing the stalks of sugar cane. It is difficult at first, but as you continue on, you will soon begin to savor its sweetness even more. When we encounter tribulations, we should take them in stride and harness our resolve. Examine within ourselves. Have we attained a bit more of Samadhi power? Have we gained a bit more of blessings? Have we developed a bit more of wisdom? To have doubts on the Triple Jewel when we encounter difficulties is not permissible.

In times of hardship, we need to motivate ourselves. We must learn to accept every trials and tribulations as consequences of our past misdeeds. If we can acknowledge that, then nothing can deter us from cultivating the Way. I see that all of you are in good spirit; I hope that you also see me in the same light, right? Let me tell you, I have spent no time to sleep. I am now advancing in years; and the problems I am facing are looming. In the upcoming Dharma event such as this, I feel anxious and can't fall asleep. But just so you know that I did the exact opposite to what I

話，我自己全部都推翻了。但是我們一定要有一個目標，我們不要說，我們能夠做什麼？我們歡喜什麼，因為修行是我們的本分，因為誠心的懺悔、努力的懺悔，幫助自己，也幫助其他的眾生，這是我們很大的福報，也是我們應該要做的，沒有第二句話可以說的，所以我就不講很多了。

等一下結完齋廚房收拾、收拾，大家養養精神，下午才好拜懺。那麼我們男眾居士、穿袍搭衣的或是只穿海青的男眾居士，請你們往前面站，很光榮的站在第二排，因為物以稀為貴。所以請大家站好，我也不好東張西望，所以麻煩你們大家站整齊。

目前法界聖城的學校已經成立了，現在正在積極延攬人才，你們都有份，我們的學校名字叫『法界育良小學』，『法界培德中學』，因為育良小學，培德中學是上人給的，所以法總成立學校，都叫這些名字。那因為在法界聖城所以叫法界，你們不怕吃虧上當的，要煮飯、要洗碗、要教書，都歡迎你們。

我們不敢看輕各位，我是非常珍惜大家，每次邀請大家來學校幫忙。每一個人來跟我講：「我什麼都不會，我只會洗碗。」我相信學校需要種種的人才，

said earlier about my troubles. As you can see, we should always strive for our goals. Do not underestimate at what we can do. Be happy that you are able to contribute your share. Through our sincere repentance, we can help ourselves and all living beings. Consider this as a great blessing and a necessity as well. What has been said is sufficed, so there is no need for me to say further.

When we finish our meal, let us tidy up the kitchen. Then, be rested to recharge our energy for a good bowing in repentance later this afternoon. Laymen wearing the robe and precept sash, or those in black robes, please take your spot starting from the second row. You are at a premium and much treasured. I can't always be watching over you, so please line up appropriately.

The City of the Dharma Realm has set up their schools whose names are *Dharma Realm Instilling Goodness Elementary School* and *Dharma Realm Developing Virtue High School*. The descriptive titles, *Instilling Goodness and Developing Virtue*, are conceived by our founder, Venerable Master Hua, while the headings, *City of the Dharma Realm*, appended to the names simply point out their being within the property compound. You are all welcome to help volunteer at our schools; any duties are appreciated, be they cooking, washing dishes, teaching, and so forth.

We never think little of you. All of you are much treasured. Whenever I invite people to come help our schools, they respond, "I do not know how to do anything. I know only how to wash dishes." I believe that our schools always welcome talents of all kinds.

(Continuing on page 6)

(下轉至第6頁)

2012年 1月法會時間表 Schedule of Events – January of 2012

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1 初八 元旦 New Year's Day 釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment 消災吉祥法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am—3:00 pm	2◎	3◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	4◎	5◎	6◎	7◎
8 十二月十五 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	9◎	10◎	11◎	12◎	13◎	14◎
15 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	16◎	17◎	18◎	19◎	20◎	21◎
22 廿九 華嚴菩薩聖誕 Avatamsaka Bodhisattva's Birthday 消災吉祥法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am—3:00 pm	23 正月初一 春節 Chinese New Year 彌勒菩薩聖誕 Maitreya Bodhisattva's Birthday 消災吉祥法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am—10:00 pm 地藏經法會 Recitation of Earth Store Sutra 1:00 pm — 3:00 pm	24◎	25◎	26◎	27◎	28◎ 初六 定光佛聖誕 Samadhi Light Buddha's Birthday
29 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	30◎	31◎ 初九 帝釋天尊聖誕 Venerable God Shakra's Birthday	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm			



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金輪聖寺

2012年2月法會時間表 Schedule of Events – February of 2012

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◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	2◎	3◎	4◎
5 藥師懺法會 Medicine Master Repentance 8:00 am - 3:00 pm	6◎ 正月十五	7◎	8◎	9◎	10◎	11◎
12 大悲法會 Great Compassion Dharma Assembly 誦普門品 Recitation of Universal Door Chapter 8:00 am—10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	13◎	14◎	15◎	16◎	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◎ 二月初一	23◎	24◎	25◎
26 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	27◎	28◎	29◎ 初八 釋迦牟尼佛出家日 Shakyamuni Buddha's Leaving Home Day 六祖慧能大師誕辰 Venerable Sixth Patriarch's Birthday			

～常將有日思無日，莫待無時想有時～