



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

235 North Avenue 58, Los Angeles, CA 90042 Tel: (323) 258-6668

www.goldwheel.org

宣公上人--般若波羅蜜多心經非臺頌

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

Composed by Venerable Master Hsuan Hua

Crossing the Sea of Suffering

Crossing beyond the sea of suffering, one breaks free from the revolving wheel.

The rain stops, the sky clears, the bright full moon shines.

*The Way substance is a qian source. Among the people appears a sage
whose indestructible, golden body is rare in the world.*

Liberating life, why pine for an elixir of longevity?

Certifying to extinction, why wait for ten thousand kalpas?

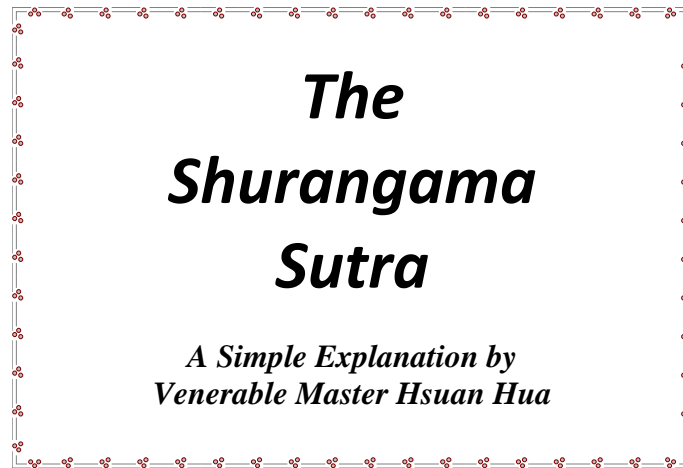
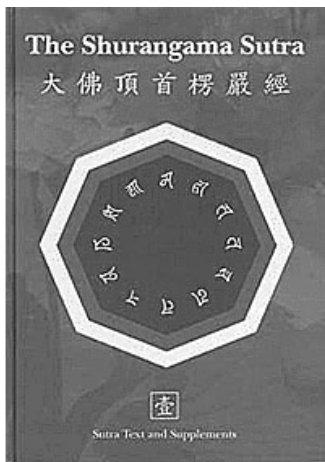
Two deaths long gone, ending the five dwellings

To finally roam at will from East to West, throughout the Dharma Realm.

本期內容

Table of Contents

- | | | | |
|---|-----------|---|---|
| 2 | 大佛頂首楞嚴經淺釋 | 2 | The Shurangama Sutra |
| 7 | 六祖法寶壇經淺釋 | 7 | The Sixth Patriarch's Dharma Jewel Platform Sutra |
| 9 | 十法界不離一念心 | 9 | The Ten Dharma Realms Are Not Beyond A Single Thought |



(接上期)

(Continued from issue #221)

那麼全部大藏經分成十二部，也可以說十二類，也可以說是十二門，也可說是十二種；總而言之，這有十二部。這些部都是什麼呢？

第一部「長行」：在經裏邊有一行一行，很長的，這叫長行。

第二部「重頌」：把長行的意思，用偈頌重複說一遍，這叫重頌。

第三部「授記」：什麼叫「授記」呢？在經典上，有釋迦牟尼佛為某一位菩薩授記，說是「汝於某某劫應該成佛，你的名字叫什麼，壽命有多長，教化的眾生有多少，你在什麼國土裏頭」等等，都預先告訴他，這叫「授記」，授一個記號。好像釋迦牟尼佛，就是燃燈佛給他授的記。

釋迦牟尼佛在因地——就是行菩薩道、求佛法的時候，你猜他的誠心是怎麼樣誠法？他行菩薩道，布髮掩泥。怎麼叫「布

The Buddhist Canon is composed of twelve divisions. It can also be said of twelve categories, or twelve doors, or twelve kinds. In general, there are twelve divisions. The twelve divisions are:

1. Prose; 2. Reiterative verses; 3. Bestowal of predictions; 4. Causes and conditions; 5. Analogies; 6. Past events; 7. Present lives; 8. Vast and expansive passages; 9. Previously non-existent teaching; 10. Unrequested teaching; 11. Interpolations; 12. Discourses.

The first of the twelve divisions consists of the *prose* sections of the sutras – in Chinese, literally the “long lines”.

The second division, the *reiterative verses*, consists of verses that rephrase the meanings expressed in the prose sections of the sutras.

The third division is *bestowal of predictions*. In the sutra, Shakyamuni Buddha may tell a Bodhisattva, “In such and such a kalpa, you will become a Buddha. Your name will be such, your lifespan will be such, you will cross over such a number of living beings, your buddhaland will be such.” An example is Dipankara (“Burning Lamp”) Buddha’s bestowing the prediction of Buddhahood upon Shakyamuni Buddha.

When Shakyamuni Buddha was on the causal ground, he sought after the dharma and cultivated the Bodhisattva Way with utmost sincerity. Can

髮掩泥」呢？他看見燃燈佛從那邊走過來，燃燈佛當時也就是個和尚，不過他已經成佛了。釋迦牟尼佛不一定知道他成佛，可是釋迦牟尼佛在因地的時候，因為恭敬三寶，所以就行種種的苦行。那麼他行到路上，看見從那邊來一位和尚走這條路；這條路非常地泥濘，有很多水。於是釋迦牟尼佛——你猜他怎麼樣呀？他說：「哦，這兒這麼多水！這個老比丘過來，不把他的身、腳都給溼了嗎？」於是他就躺到水裏，用身體把這個水給墊過去，叫這位老和尚踩著他的身體過去。但是，總有一個地方有稀泥，他恐怕這位老和尚腳踩到泥裏去了，於是又把頭髮打開來，鋪到泥上邊，讓老和尚走過去。

殊不知這位老和尚就是燃燈佛，燃燈佛一看他這樣誠心來供養，就歡喜了，說：「如是！如是！」你如是，我也如是，說：「是這個樣子！就是這個樣子！」你們不是常說「就是這個樣子」？你看燃燈佛給釋迦牟尼佛授記，也就說：「就是這個樣子！你也是這個樣子，我也是這個樣子，就是這個樣子！」什麼樣子呢？就是行菩薩道這個樣子。說：「你現在供養我，躺在泥裏讓我走過去；我過去也是這樣子來著，我也行這個菩薩道。你對啦！」

you guess the degree of his sincerity? He was so sincere that he once “spread out his hair to cover the mud”. What does it mean? In his former life when Shakyamuni Buddha was walking down a road, he noticed a Bhikshu walking toward him. He didn't know the Bhikshu was actually Burning Lamp Buddha. Between their path there was a puddle. “If the old Bhikshu walks through this puddle, he's bound to get drenched,” he thought. Guess what he did in this situation? Because of his reverence for the Triple Jewel, Shakyamuni Buddha lay down in the mud and water, offering his own body as a mat for the old monk to cross the puddle. Fearing the old monk stepping into a pocket of puddle still left uncovered, he loosened his hair and spread it across the mud for the old Bhikshu to walk on.

Who would have known that the old Bhikshu was Burning Lamp Buddha! When Burning Lamp Buddha saw the sincerity of such an offering, he was pleased and said, “Thus! Thus! You are thus; I am thus.” ‘Thus’ means ‘so it is’. The first ‘thus’ meant, “You have now made an offering to me by lying down and allowing me to walk over the top of your body.” The second ‘thus’ meant, “In the past, I was this way, too. I also cultivated the Bodhisattva Way.” Burning Lamp Buddha told him, “You have done the right thing.”



那麼燃燈佛就給他授記了，說：「汝於來世，當得作佛，號釋迦牟尼。」你作佛的名號就叫「釋迦牟尼佛」，就給他授記了。所以今生釋迦牟尼佛成佛了，這是燃燈古佛給他授的記。為什麼給他授記呢？也就因為他那種誠心，把燃燈佛給感動了，於是就不管閒事也要管了，說：「你在來生，就該成佛了。」給他授了記莛號。

第四部「因緣」：有種種的因緣，而說種種的法。

第五部「譬喻」：以某一個東西比喻某一件事，用一種比喻來顯明佛法的這種妙處。

第六部「本事」：就是釋迦牟尼佛或者說他前生的事情，或者說某一位菩薩前生的事情。

第七部「本生」：就是或者說釋迦牟尼佛今生的事情，或者說某一位菩薩今生的這種經過。

第八部「方廣」：方，是四方；廣，是寬廣。所說這個法，是極廣大、盡精微。

第九部「未曾有」：從來就沒有說過的，現在才說。

第十部「無問自說」：就是沒有人請問，佛自己放光動地說出這個法。

And then Dipankara Buddha bestowed upon him a prediction, saying, "In the future you will become a Buddha named Shakyamuni." Why did Dipankara Buddha offer this prediction? Because he was moved by the sincerity of the future Shakyamuni Buddha, and so although he usually do not intervene in other people's affairs, he took notice of this gesture and gave him a prediction of Buddhahood.

The fourth division of the Sutra explains the *causes and conditions* that underlie the speaking of various teachings.

In the fifth division, *analogies* are used to illustrate the wonder of the Buddhadharma.

In *past events*, the sixth division, the sutras relate events in the former lives of Shakyamuni Buddha or of other Bodhisattvas.

Present lives, the seventh division, discusses events in Shakyamuni Buddha's present life or in the present lives of other Bodhisattvas.

Vast and Expansive is the eighth division. Vast refers to the four directions. Expansive means broad. Hence this dharma is extremely vast and essentially subtle.

Previously nonexistent teaching, the ninth division, refers to dharma that has never been spoken before.

Without a request from anyone, the Buddha himself emits light, shakes the earth, and speaks *unrequested teaching*, the tenth division.



第十一部「孤起」：就是在某一部經裏頭，它和前面的意思不相連，和後面的意思也沒有什麼關係，孤孤獨獨地在這個地方，就生出來這麼幾句偈頌，這叫「孤起頌」——孤起的偈頌。

第十二部「論議」：就是講一些個論議的。

這成十二種的種類，如果你想詳細知道，就要到〈大智度論〉上去詳細研究。所以才說——

長行重頌並授記
孤起無問而自說
因緣譬喻及本事
本生方廣未曾有
論議共成十二名
廣錄大論三十三

這是〈大智度論〉上說這十二部經的名字。這十二部經，是不是就這十二部呢？這是每一部經裏邊，都屬於這十二種類，都具足這十二部的意思，並不是說單單就十二部，所以叫「十二部經」。

【編按】以下錄自一九八七年三月十六日「主觀智能推動力」講座

什麼叫大佛頂如來密因？什麼叫大佛頂修證了義？什麼叫大佛頂諸菩薩萬行？什麼叫大佛頂首楞嚴？這都叫「大佛頂」，你怎麼講都有道理。

什麼叫「密因」？就是人的智慧種，那是個密因。什麼叫不

Interpolation, the eleventh division, refers to interjected verses that have no connection with the passages preceding or following. It is an isolated verse in a passage.

The twelfth division is *discourses*.

If you want to know more detail about these twelve divisions, you have to research the Great Wisdom Shastra.

A verse says:
*Prose, reiterations,
bestowal of predictions,
Interpolations, teachings spoken
without request,
Causes-and-conditions,
analogies, past events,
Present lives, vast-and-expansive,
previously non-existent,
Together with discourses,
form the Twelve Divisions.
In the Shastra of Great Wisdom--
Roll Thirty-three.*

These are the names of the twelve sutras explained in the Shastra of Great Wisdom. Are these twelve sutras limited to just the twelve divisions? No. Each sutra has within itself these twelve divisions. This is not to say that there are only twelve divisions in the Buddhist Canon, but that every sutra text falls under one of these divisions.

Editor's Note: The following is an excerpt from the 'Propelling Force of Subjective Intelligence' lecture on March 16, 1987.

What is the Great Buddha's Summit Concerning the Tathagata's Secret Cause of Cultivation? What is the Great Buddha's Summit Certification to the Complete Meaning? What is the Great Buddha's Summit Myriad Practices of the Bodhisattvas? What is the Great Buddha's Summit Foremost Shurangama? All these can be said as 'Great Buddha's Summit'. It makes sense however you say it.

What is the 'Secret Cause'? It is a person's seed of wisdom. That is a secret cause.

是密因？就是那個愚癡、無明。那個善的種子，是密因；那個惡的種子，就不是密因。這講出來，怎麼講都對的，主要你通。你若通了，是無入而不自得焉；你若不通，往那麼一做，往那個碰壁，往這個就是碰頭。所以對於經典，你一定要通達無礙，要深入經藏，智慧如海。

這個「了義」，了義就是窮盡了、沒有了，沒有多餘的，也不多也不少，就是中道；中道了義，也沒有多的，也沒有少的，不多不少，這是了義。

如果還沒有講完全，下次可以繼續，因為這個是很要緊的。你把它通了，橫講豎講、塵說剎說，都要說得通，那才算；不是單單就我會那麼講講，覺得：「啊，五教講，我就懂得五教！四教講，我就懂得四教。」覺得：「唯識、法相，各有各的講法，那我就算了。」你一定要真把密因通了才算，密因沒有通，這個記聞之學是不行的！因為這個，所以你要通，要真正地深入經藏，智慧如海，才真能認識經典。你真認識經典了，和經典打成一片了，你怎麼說都是對，沒有一定的，沒有一定的執著。

還有錄音機和筆都是最壞的東西，這些東西把人的記憶都弄壞了。

——「主觀智能推動力」講座至此

(下期待續)

What is not the secret cause? It is living beings' foolishness and ignorance. The wholesome seed is the secret cause; the evil seed is not the secret cause. However you say it is appropriate, as long as you have clearly penetrated its meaning. Once you have clearly understood, then 'there is no room that you can't enter and be at ease'. If you don't understand, then whatever you do, you will run into a wall. Hence, you have to clearly penetrate the sutras. You have to deeply enter the sutra treasury and have wisdom like the sea.

'Complete Meaning' means it has reached the point of exhaustion. There is nothing left. It is neither more nor less. It is the Middle Way; Complete Meaning of the Middle Way, no more and no less. No more and no less is the Complete Meaning.

If we have not entirely done explaining, we can continue next time because this is really important. If you have thoroughly penetrated its meaning, whichever way you explain it makes sense, and that's what counts. It does not mean that when you are able to speak about the Five Teachings, then you have mastered the Five Teachings! Being able to speak about the Four Teachings does not mean you have mastered the Four Teachings, either! Do not think, "Since every person has his own way of delivering topics of Consciousness Only, Dharma Appearance, etc, then I am fine per se." You must truly penetrate the Secret Cause in order for it to count. If the Secret Cause is not penetrated, this erudite study is of no use! Hence, you have to truly penetrate and deeply enter the sutra treasury. With wisdom like the sea, only then can you truly comprehend the sutras. If you truly comprehend the sutras and integrated into them, then however you say will be correct. There is nothing fixed; there is no fixed attachment.

In addition, the recorder and the pen are the worst things that impair a person's memory.

Lecture on 'Propelling Force of Subjective Intelligence' lecture ended here.

(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

(Continued from issue #221)

(接上期)

大眾聞說。了然見性。悉皆禮拜。俱歎善哉。唱言。普願法界眾生聞者一時悟解。

大眾聽六祖大師這樣一說，大家都知道原來自己的身體，自己不會用，自己沒有認識，自己本身就是極樂世界。這時大家都見性了，於是大家一起叩頭頂禮，且讚歎地說：真是好得很啊！真是從來沒有聽到這麼妙的佛法，這真是不可思議。大家就說：「我們普遍發願，願法界眾生，誰聽到這個法，就同時開悟，同時證果。」

師言。善知識。若欲修行在家亦得不由在寺。在家能行。如東方人心善。在寺不修。如西方人心惡。但心清淨。即是自性西方。

六祖大師又說：「各位善知識，若想修行，在家也可以，不一定要在寺裡。」為什麼六祖大師要這樣說呢？他是現身說法，他原來在沒有出家前，與獵人住

On hearing this teaching, everyone in the great assembly clearly recognize his own nature. Together, they bowed, exclaiming, "This is indeed good! May all living beings of the Dharma Realm who have heard this immediately awaken to understanding."

After the Great Master's lecture, they realized that they were never made aware of utilizing their own bodies. They failed to see that their own physical bodies represent the Western Paradise. Now that they had heard the teaching, those present in the assembly finally began to see their own nature. "Really good!" they exclaimed, "Never before have we heard such wonderful Buddhadharma. Truly inconceivable! May all who hear it become enlightened immediately and certify to fruition."

The Master said, "Good Knowing Advisors, if you wish to cultivate, you may also do so at home. Cultivation can also be practiced outside of the monastery. If you live at home and cultivate, you are like the person of the East whose mind is good. If you live in a monastery but do not cultivate, you are like the person of the West whose mind is evil. For as long as your mind is clean and pure, you are residing in the Western Paradise of your self nature."

Prior to his leaving the life of a layman, the Sixth Patriarch once lived among the hunters for fifteen years. During that time, he continued his cultivation of the Way with diligence and vigor. He clearly saw that cultivating the Way was not exclusively for people living a monastic life.

了十五年，在此期間他都用功修行，所以他說不由在寺。

在家人能修行，就如同東方人有善心。出家而不修行，就如西方人心惡。這裡都是比喻，不要以為西方人心惡。你但自淨其心，這就是自性的淨土。

(下期待續)

Even those living a home life could cultivate the Way.

Laypeople who cultivate the Way can be compared to people of the East whose mind is good; left-home people who do not cultivate can be compared to people of the West whose mind is evil. This is just an analogy. Do not misconstrue about people of the West as having an evil mind. As long as your mind is clean and pure, you are dwelling in the Pureland of your self nature.

(To be continued ..)

(上承自第 14 頁)

這十法界，都沒有離開我們的一念心。我們心裏頭儘做佛所做的事情--慈悲喜捨，將來就成佛；心裏儘行菩薩所行的六度--修布施、持戒、忍辱、精進、禪定、智慧，將來就是菩薩。

我們若修十二因緣--無明緣行，行緣識，識緣名色，名色緣六入，六入緣觸，觸緣受，受緣愛，愛緣取，取緣有，有緣生，生緣老死，這十二因緣是緣覺法，將來就修成緣覺。

我們若修苦集滅道--四聖諦法，這是聲聞法，將來就成聲聞。

(下期待續)



(Continued from Page 14)

These ten Dharma-realms are not beyond a single thought of our own minds. If our minds constantly harbor the kindness, compassion, sympathetic joy, and renunciation of the Buddhas, we will eventually become Buddhas. If our minds always practice the six perfections practiced by Bodhisattvas--giving, holding precepts, patience, vigor, Dhyana samadhi, and prajna, in the future we will become Bodhisattvas.

When we cultivate the Dharma of Those Enlightened to Conditions -- the Twelve Causal Conditions, namely: ignorance leading to activity, activity leading to consciousness, consciousness leading to name and form, name and form leading to the six entrances, the six entrances leading to contact, contact leading to feeling, feeling leading to craving, craving leading to grasping, grasping leading to becoming, becoming leading to birth, and birth leading to old age and death, in the future we will become Pratyekabuddhas (Those Enlightened to Conditions).

When we cultivate the Dharma of Sound-Hearers -- the Four Noble Truths, namely: suffering, accumulation, extinction, and the Way, in the future we will become Shravakas (Sound-Hearers).

(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。**

(接上期)

佛法發源於印度，之後傳到每一個國家，這許多國家就把佛法認為是自己的。緬甸就有緬甸的佛教，高棉就有高棉的佛教，越南就有越南的佛教，泰國就有泰國的佛教，中國就有中國的佛教，日本就有日本的佛教，高麗就有高麗的佛教。當初佛說佛法，是不是單單對一個國家說的？不是的，他是觀機逗教，佛對每一個國家的人民，都是平等的。佛法本身並沒有分開這麼多的國家；可是這麼多的國家，自己不願意令佛教發揚光大，所以就取為己有，說這個佛教是自己國家的。

因為這個原因，所以在幾十年以前（一九五三年），我去緬甸時，到一個佛教道場，他們拿出一本簽名簿，要我寫些紀念的話，我說：「這些年來，我的眼光要看全世界，心志要包含法界性。」我那時說這些話的意思，也就是說佛教若要發揚光大，我們的眼光要看得遠，要把佛教推行到每一個國家，每一個角落，甚至於

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

(Continued from issue #221)

Buddhism began in India and then spread across the countries where each has its own adaptation of Buddhadharma. Burma has Burmese Buddhism; Cambodia, Cambodian Buddhism; Vietnam, Vietnamese Buddhism; Thailand, Thai Buddhism; China, Chinese Buddhism; Japan, Japanese Buddhism; and Korea, Korean Buddhism. When Buddha spoke the Dharma, was he speaking only for the benefit of one country? No, the Buddha bestowed his teachings to beings according to their potentials and situations at hand. He regarded people of all nations equally the same. The Buddhadharma itself never promotes differences or divisions in any form. Alas, many nations do not want Buddhism to flourish. Hence, they consider Buddhism as their own treasure and claim that Buddhism belongs to their country alone.

For this reason, during my visit at a Buddhist monastery in Burma in 1953, when I was asked to provide comments on their guestbook, I wrote, "Throughout these years, I focus my vision on the entire world and enhance my mind to encompass the entire Dharma Realm." In other words, in order for Buddhism to spread and flourish, we have to see far ahead of our future. We have to bring Buddhism to every nation, to every corner of the globe, and to every mote of

每一粒微塵裏去，都要在那兒轉大法輪，教化眾生，令人人人都能離苦得樂，了生脫死。所以我就很大膽地說：「我們這個佛教，並不是每一個國家自有的佛教。這是全人類的佛教，是一切眾生的佛教，我們不應該把佛教當做私有的寶庫，應該把它光明於世，能做多少就做多少。」

當我第一次在臺灣見到當時的天主教樞機主教——于斌，就對他說：「你應該做一個天主教的佛教徒，不應該有門戶之見。」那時，于斌是樞機主教，若再往上一升，就是教皇了。他很驚奇，我說要他做一個天主教的佛教徒，這不是侮辱他嗎？我說：「你不要奇怪，我也要做一個佛教的天主教徒。我們兩個把思想一溝通，沒有門戶之見，沒有彼此之爭，沒有界限。我們能這樣，世界上戰爭也就沒有了，也就不會互相排斥。那我也不會說你不對，你也不會說我不好。就不會這樣子，天天吃飽沒事幹，在世界上製造矛盾。你相不相信？」他想了一陣子，一拍大腿，說：「好！我們就這樣幹。」於是，他也開始拜佛，研究佛法了。但是他的名利心沒有減，還要去競選教皇。大概福報不夠，沒有選上教皇。又天不假年，結果也不知道是到天國去了，還是到極樂世界去了。總而言之，哪

dust. We must keep turning the great Dharma wheel everywhere through our effort to help teach and transform living beings in order for them to be free from suffering, to be able to attain bliss and end birth and death. Hence, I hereby boldly affirm that Buddhism is not individualized in each nation as its own. Buddhism belongs to the entire humanity, shared by all living beings. We should not keep Buddhism as a personal treasure. We should rather strive as much as we could to help Buddhadharma illuminate the world.

During my trip to Taiwan where I first met the Catholic Cardinal Yubin, I told him, "You should be a Buddhist among the Catholics. You shouldn't hold any sectarian views." At the time, he was a Cardinal, just one rank below the Pope. He was quite taken aback by my suggestion that he be a Buddhist Catholic. It was almost perceived as an insult. I explained, "Don't worry, I will be a Catholic among the Buddhists. If we share an ecumenical vision to eliminate sectarian views, oppositions, and divisions, then the world will no longer have wars. There will no longer be discriminations. I will not say that you are wrong, nor would you say that I'm no good. We will not be kindling the world with controversies. Don't you agree?" He pondered for a moment. Slapping his thigh, he exclaimed, "Fine! Let's do it!" So, he bowed to the Buddhas and studied the Buddhadharma. Even so, he still desired for fame, hoping that he would be elected as the Pope's successor. Unfortunately, his blessings were not sufficient enough to secure his status as the next Pope; nor did the heaven grant him a long life. Who knows if he had gone to the

一邊的力量大，就到哪一邊去。

我剛到美國時，就有一位不知是天主教，還是基督教的學者，跑來見我。也不知他的目的是問我問題？或是找我辯論？他問我說：「你說世界上什麼宗教最好？」一般人以自己的立場是佛教，一定要說佛教是最好的。可是我如果說佛教是最好的，他一定不服氣，就要找窟窿、找機會和我辯論。

我也不是投機，也不是取巧，我就是不願和他辯。所謂「善者不辯，辯者不善；知者不駁，駁者不知。」我既不和他辯，要怎麼才能平息這場舌戰呢？我就告訴他：「你所信的宗教是最好的。」他說：「為什麼？」我說：「若是不好，你怎麼會相信？這就顯出你所信的宗教就是最好的了，不需要辯論。你信你認為最好的宗教，我信我認為最好的宗教，那就免動干戈，免開舌戰，不用辯論了。」這個人聽了也就沒有什麼話講。

經曰：

若人欲了知 三世一切佛
應觀法界性 一切唯心造

我們一切眾生，有若干種心，如來悉知悉見。又古人說：

Heavenly Kingdom or to the Land of Ultimate Bliss. Nevertheless, he would perhaps find himself in whichever place that had the strongest pull.

When I first arrived in the United States, a scholar came to see me. I did not know if he was a Catholic or a Protestant. Nor did I know if he wanted to ask a question or wanted to challenge me. He asked, "Which of the world's religions do you think is the best?" Most people, assuming that they are Buddhists, would say that Buddhism is the best. If I were to say thus, he would not be pleased with my remark. He would find a point to argue with me.

I was not playing smart nor getting the better of him; I just did not want to argue with him. As one saying goes, "The good do not argue, those who argue are not good. The wise do not talk back; those who talk back are not wise." How could I prevent an escalation to verbal disputes since I did not want to argue with him? I replied, "The religion you believe in is the best." "Why?" he asked. "If it was not," I added, "why would you believe in it? The fact that you put your faith in it proves that it's the best. There's no need for debate. You believe in the religion you think is best, and I believe in the religion I think is best. That way no armies are mobilized, no arguments are created, no debates are necessary." When he heard what I said, he did not have anything else to say.

Sutra says

*If people wish to understand
The Buddhas of the Three Periods of time,
They should contemplate the nature of the
Dharma-realm:
Everything is made from the mind alone.*

The Thus Come Ones know and see all thoughts in every living beings. So, the ancients composed the following verse:

三點如心佈 彎勾似月牙
披毛從斯起 作佛也由它

*Three dots like a cluster of stars,
A hook like the crescent moon:
Furred creatures come from it;
Buddhas are made from it too.*

那麼，爲什麼說「一切唯心造」呢？就中國這個「心」字來講，「心」字寫出來，三點就像星星在天空裏排布一樣。「彎勾似月牙」，還有一個彎彎勾，好像一個月牙。月亮有月圓、月虧的時候——就是陰虧。也就像我們人的心，有的時候有善意，有的時候習氣又來了，狂心野性也就現出來了。明明是好的事情，不去做；明明是壞事情，偏偏要做。

Why is “everything created from the mind”? Consider how the Chinese character for “mind” (心) is written. It comprises of three dots as stars being spread out in the sky, and a hook is shaped as that of a crescent moon. There are times when the moon waxes, whilst at other times it wanes. The phases of the moon parallel our minds shifting between two opposite sides. There are moments, for instance, when our best conduct shines the brightest; yet another when our feral nature perpetuated by our misguided habits reveals our darkest selves, deviating us from our commitment to do good.

我再舉一個例子來和大家研究這個「心」。我年輕的時候，也不是很善良的人，那時候歡喜惡作劇，也就是給人一些麻煩。因爲我十五歲開始讀書，十六歲讀一年，十七歲讀一年，一共讀了二年半，所以讀了一些書。中國的風俗，每逢過年時，都寫對聯，有的寫吉祥話，有的寫格言。那麼在我做沙彌時，大約十七歲或十九歲，因我學佛了，也就好像喝醉酒似的，閉著眼睛寫了「智慧如海」，因爲是過年，這個時候寫「智慧如海」，他們就貼到牆壁上。

As we are now investigating the mind, allow me to share with you my personal story. When I was young, I wasn't on my best behavior, because I often caused trouble for pulling stunts on people. Fifteen years of age was when I first began attending school until I reached seventeen. Thus, I received only two and a half years of formal education. When I was around nineteen, I became a Shramanera [novice monk]. One of the celebrated customs during lunar new year in China is couplet writing where people take part in composing auspicious phrases or mottoes. As I began my studies with Buddhism, I too participated in couplet writing. The following phrase that I wrote haphazardly with my eyes closed was “Wisdom like the sea.” Since I did so for the new year, my couplet was hung on the wall.

當時有一位師兄弟，也是沙彌，也不知道他看了是寫得好呢？還是寫得不好？也不知道是他看了我好像喝醉似

One of my fellow novices saw what I had written. I did not know if he thought of it as good, yet he kept on reciting the words I wrote, much less stunned at my erratic brush strokes as if

的，寫得狂狂的那幾個狂字，他就唸了一遍又一遍。總之，他唸了幾十遍「智慧如海」。我就說：「你業力如海！」他一聽「業力如海」，就大發脾氣。本來他在念「智慧如海」四個字時，好像入定似的，現在也就出定了；出定後大發脾氣要打我。我說：「你業力如海，下回分解，你沒有聽清楚。我說『業力』，有『善業如海』，也有『惡業如海』。假如我指著你是『善業如海』，你又發什麼脾氣？」

這麼一說，也不知道是怎麼搞的，他的脾氣就消了，也沒有氣了。由這一點，我們研究這個「人心」，一字之差，可以發大脾氣；一字之差，也會生歡喜心。你們可以想一想，是誰教我們這樣的。

還有一次，也是一件很頑皮的事情，也是在做沙彌時，我拿著一卷紙走路，這一卷紙裏頭什麼字也沒有。有一個沙彌就喊著說：「你這個紙上是寫什麼字？我要看一看。」

他說著就搶我這卷紙，要看這裏面的字。我當時若告訴他沒有字嘛，他也不一定信我。我就說：「我這個不能給你看，因為這是賣你的契紙，我把你賣給人了。賣給人就要和人簽合同，這是一張契紙。」

I were drunk. He recited, "wisdom like the sea" for another dozen times during which he seemed to be in a state of trance until I interrupted, "Your karma is like the sea!" He became infuriated afterwards, and wanted to punch me. I said, "Your karma is like the sea, but you haven't heard the rest of my explanation." I explained, "I could be implying that your good karma is like the sea, or maybe your bad karma is like the sea. If I'm meaning to say that your *good* karma is like the sea, then what's there to be mad about?"

After the comment I made, I did not know what would follow, only to discover that his temper disappeared. As we can see, word choices can have an effect on a human mind. They can make a person angry or happy. Now let us all think about it. What causes us to behave in such a manner?

There was a time again when I went back to mischief. This, too, happened when I was still a Shramanera. As I was carrying a roll of blank paper and walking down the road, another Shramanera called out to me, "What's written on that roll of paper you're holding? Let me see."

He demanded for my paper to see what was written on it. If I had told him that there was nothing on it, he would not have believed me. And so I said, "I can't show you this paper, because it's a contract indicating that I am selling you to someone."



他聽了一臉不高興說：
「你有什麼權利把我賣了？」

我說：「我就有權把你賣了。」他就搶著要看。我說：「就憑我是一個出家人，我就要賣你。」

他說：「那不行！」我說：「我告訴你，你自己也要承認，我有權利賣你。」他說：「奇怪！你把我賣給誰了？」我說：「我把你賣給佛了。」

他聽了就沒有話說，悄聲靜氣地過了一會兒，他又說：「那就可以了。」你看，也就這麼稍微差一點點，也就可以，也就不可以，這究竟是怎麼回事？

方才所說的這兩個公案，是我修行的經驗，所以說「一切唯心造」，的確是真的。「法界」有十法界，就是：

- (一) 佛法界
- (二) 菩薩法界
- (三) 緣覺法界
- (四) 聲聞法界
- (五) 天法界
- (六) 阿修羅法界
- (七) 人法界
- (八) 畜生法界
- (九) 餓鬼法界
- (十) 地獄法界

When he heard what I said, he became upset. "What right do you have to sell me?" he bickered.

"I really have the right to sell you," I responded. He tried to snatch the paper away from me.

I said, "Since I am a monk, I have the right to sell you regardless".

"No way!" he retorted. I countered, "I'll tell you. By then, you will have acknowledged that I do have the right to sell you."

"That's preposterous! To whom would you have sold me?" he asked. "To the Buddha!" I replied.

When he heard my answer, he remained silent for a brief period. Then he said, "Okay." So you see, a slight change in a response clearly made the difference. What is the bottom line here?

The two public records I just described earlier were my experiences in the course of my cultivation. And there's no question about the validity of the following statement, "everything is made from the mind alone." As of the word, "Dharma-realm," cited above, there are ten Dharma-realms:

1. the Dharma-realm of Buddhas
2. the Dharma-realm of Bodhisattvas
3. the Dharma-realm of Those Enlightened to Conditions
4. the Dharma-realm of Sound-Hearers
5. the Dharma-realm of gods
6. the Dharma-realm of asuras
7. the Dharma-realm of people
8. the Dharma-realm of animals
9. the Dharma-realm of hungry ghosts
10. the Dharma-realm of hell-beings

2012年 3月法會時間表 Schedule of Events – March 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◎	2◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	3◎
4 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	5◎	6◎	7◎ 二月十五 釋迦牟尼佛涅槃日 Shakyamuni Buddha's Nirvana Day	8◎	9◎	10◎
11 十九 夏令時間開始(撥快一小時) Daylight Saving Time begins 2:00 am 觀音菩薩聖誕 Gwan Yin Bodhisattva's Birthday 大悲法會 Great Compassion Dharma Assembly 誦普門品, 普佛 Recitation of Universal Door Chapter ; Universal Bowing 8:00 am—10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	12◎	13◎ 廿一 普賢菩薩聖誕 Universal Worthy Bodhisattva's Birthday	14◎	15◎	16◎	17◎
18 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	19◎	20◎	21◎	22◎三月初一	23◎	24◎
25 六字大明咒法會 Recitation of Six-Syllable Great Bright Mantra 8:00 am —3:00 pm	26◎	27◎	28◎	29◎	30◎	31◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua



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

金輪聖寺

2012年4月法會時間表 Schedule of Events – April of 2012

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◎	4◎	5◎ 三月十五 常智大師 出家日 Great Master Chang Jr's Leaving Home Day	6◎ 十六 準提菩薩聖誕 Cundi Bodhi-sattva's Birthday 宣公上人誕辰 Venerable Master Hua's Birthday	7◎ 十七 常仁大師誕辰 Great Master Chang Ren's Birthday
8 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	9◎	10◎	11◎	12◎	13◎	14◎
15 念佛法會 Amitabha Buddha Recitation 8:00 am —3:00 pm	16◎	17◎	18◎	19◎	20◎	21◎ 四月初一
22 慶祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday 浴佛法會 Dharma Assembly of Bathing the Buddha 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 —3:00 pm	23◎	24◎ 初四 文殊菩薩聖誕 Manjushri Bodhisattva's Birthday	25◎	26◎	27◎	28◎ 初八 釋迦牟尼佛聖誕 Shakyamuni Buddha's Birthday (actual day)
29 六字大明咒法會 Recitation of Six-Syllable Great Bright Mantra 8:00 am —3:00 pm	30◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm				