



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--般若波羅蜜多心經非臺頌

舍利子

舍利子是堅固徵 譯作鷺鷥母儀型 戒定圓明珠光現 行解相應體玲瓏
大智云何因愚表 善辯已在母腹生 人皆具此真實智 取諸曹溪寶林峰

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

Composed by Venerable Master Hsuan Hua

Shariputra

*Shariputra stands for steadfastness,
refers to the name of the egret, and bears in his mother's likeness.*

*Abided by precepts and filled with samadhi and wisdom,
he shines like a bright lustrous pearl.*

*Interspersing between cultivating and learning
causes the substance to become crystal-clear.*

*Why is his great wisdom manifested among the fools?
His keen articulation has long developed in his mother's womb.*

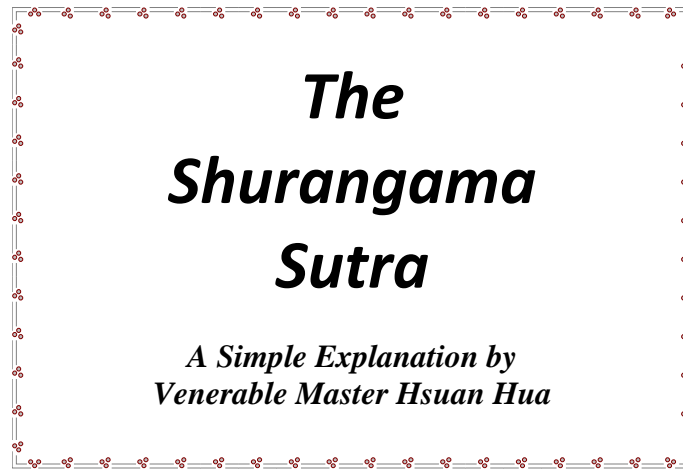
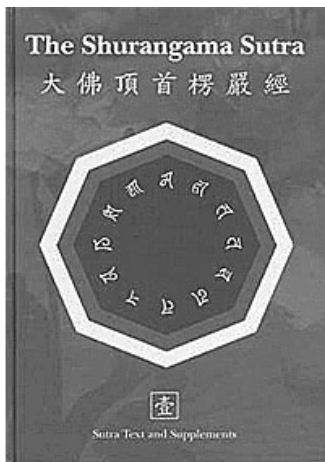
Inherent in every person is this true great wisdom.

Realize it at Cao Xi's Treasure Grove Summit.

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(Continued from issue #222)

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貳·教起因緣

第一、總因緣

上來文當「十門分別」，這是第二門「教起因緣」，教興起的因緣。什麼叫「教」？「聖人被下之言叫教」，聖人被下之言，就是佛菩薩所說教化眾生的言語，這就叫做「教」。怎麼樣有了教呢？要有一種因緣。這種因緣是從什麼地方來的呢？是從眾生這兒來的。如果沒有眾生，就沒有佛；沒有佛，也沒有教。所以這個教，是為眾生而設的教；這個因緣，就是因為要令眾生了生脫死，所以就應該有「教」。

怎麼樣令眾生了生脫死呢？釋迦牟尼佛就為了令我們眾生了生脫死而出現於世的，所以在《法華經》上說：「諸佛世尊唯以一大事因緣故，出現於世。」什麼叫「大事」？這個「大事」，就是我們每一個人生死的問題。生，怎麼生的？死，又怎

Second: Causes and Conditions for the Arising of the Teaching

I. General Causes and Conditions

Previously we talked about the 'Ten Doors of Differentiation'. Now, this is the second door -- Causes and Conditions for the Arising of the Teaching. Teachings are the transmissions of sages – Buddhas or Bodhisattvas – to teach and transform living beings. Teachings arise from causes and conditions, and these come from living beings. If there were no living beings, there would be no Buddha. If there were no Buddha, there would be no teaching. Therefore, teaching is established for the sake of living beings. The causes and conditions are the reasons for the teaching. They cause living beings to end birth and death.

How to cause living beings to end birth and death? It is for this reason that Shakyamuni Buddha appeared in the world. The *Dharma Flower Sutra* states, "The Buddha appeared in the world because of the causes and conditions of one great matter." What is this 'one great matter'? It is the matter of everyone's birth and death. How are we born? How are we going to die? Because people don't understand their coming and going, they continue to

麼死法？你不明白，才有生死；你若明白了，就沒有生死了。釋迦牟尼佛到這個世界來，就是想令眾生明白，怎麼樣生的和怎麼樣死法？生從何而來、死從何去？生從什麼地方來的，死又到什麼地方去？

我們到這個世界來，在有生命的時候，就為這個生命奔奔波波。怎麼叫「奔奔波波」呢？就是很辛苦、很忙的。為什麼？說我想法子要找一個地方住，這為著住的地方要忙；又想法子買件衣服，為這個身體來遮寒，這也要忙；又要想法子醫治這個肚皮，叫它不要餓了，這也要忙。普通人不都這麼講？說：「為兩餐，就要做工。」問：「你為什麼要做工呢？」「啊，想溫飽兩餐！」這是中國人的思想。我們無論中國人、外國人，都是為這個「衣、食、住」的問題要忙忙碌碌。為什麼為這個忙呢？如果不為這個忙，就不能解決這個問題了，所以要為「衣、食、住」而忙。

那麼沒有人為生死而忙，人就不想一想：「為什麼我到這個世界來了？我怎麼樣來的？我從什麼地方來的？」你見到人了，都會問一問：「你從哪裏來的呀？到這兒來有多久啦？」你看，我們每一個人不問問自己是從哪裏來的！把自己來的地方都忘了。那麼來的地方忘了，去的地方記沒記得？也忘了。等到

undergo birth and death. Shakyamuni Buddha came to the world to make living beings understand birth and death. From where did you come when you were born? To where will you go after you die?

Coming into this world, we spend our entire life exhaustingly busy for a living. We exhaust ourselves making provisions for shelter, clothing and food. First, we tire ourselves finding a place to live; then, buying clothes to keep warm; then, buying food to stave off hunger. This is how ordinary people carry on. They say, "We must work hard and keep busy to get our meals, clothes, and a place to live." This is the mentality of the Chinese people. In fact, people of all nationalities all work hard for food, clothing and shelter. Otherwise, they will be beset with not having food, clothing and shelter. Hence, they toil laboriously toward these ends.

However, nobody bothers to discover on how to end birth and death. Nobody ever gives a thought on the questions "Why did I come into this world? How did I get here? Where did I come from?" When you meet someone, you usually ask, "Where are you from? How long have you been here?" So you see, people never ask these questions of themselves. They have forgotten where they came from and where they are going to. At the end of their life, they



臨死的時候：「我將來死了，會到什麼地方去呢？」也不記得研究這個問題。釋迦牟尼佛就因為人把這個「生、死」的問題都忘了，所以佛到這個世界上來，就提醒我們要研究這「生、死」的問題。

《法華經》上所說的，為這一大事因緣，佛才出現於世。那麼佛出現於世了，就要令一切眾生開佛知見、示佛知見、悟佛知見、入佛知見，這叫「開、示、悟、入」佛之知見。

(一) 開佛知見

怎麼叫「開佛知見」呢？一切眾生本來有佛的知見，本來他的智慧和佛是一樣的，不過就像前面我講那個金礦似的，在那個礦裏邊，沒有開採那個金，所以你自己本有的佛性就沒有顯現出來。你現在知道自己本有的佛性，你能依法去修行——能把這礦採出來，變了精金。金裏邊沒有渣滓的，才是精金呢！你有一點渣滓、有一點塵土在裏邊摻雜著，那不是精金的。

所以，我們自己本有的佛性在什麼地方呢？我們本有的智慧都在什麼地方呢？你想知道？我現在告訴你，本有的佛性就在我們每一個人這個煩惱裏邊。每一個人都有煩惱，就是每一個人都有佛性的，不

wonder, “Where am I going after I die?” People have forgotten all about investigating into the great matter of birth-and-death. It is for this reason that Shakyamuni Buddha came to this world. He came to remind us to investigate on the matter of birth-and-death.

The *Dharma Flower Sutra* states that the Buddha appeared in the world for this one great matter. Having come to this world, the Buddha wants all living beings to open to the Buddha’s knowledge and vision, to exhibit the Buddha’s knowledge and vision, to enlighten to the Buddha’s knowledge and vision, and to enter the Buddha’s knowledge and vision.

1. Opening to the Knowledge and Vision of the Buddha

What is meant by ‘opening to the knowledge and vision of the Buddha’? Originally all living beings inherently possess the Buddha’s knowledge and vision. Their wisdom is identical to the Buddha’s. But in living beings, their wisdom is like the gold in the mine that is not excavated. Hence, their inherent Buddha nature is not manifested. Now that you are aware of the presence of your inherent Buddha nature, you should cultivate in accord with the Dharma and excavate the mine within you. Extract the pure gold that contains no slag or impurities.

“Where is our inherent Buddha-nature? Where is our inherent wisdom?” Do you want to know? Let me tell you. Our inherent Buddha-nature can be found within our afflictions. Everyone has afflictions; everyone has a Buddha-nature. Unless you expose your Buddha



過這個佛性你沒有把它顯現出來，就變成了煩惱。

這又有一個比喻，什麼比喻呢？我們的煩惱，就比方冰，就是 ice；我們的佛性，就比方水。水都有溼性，冰裏邊也有溼性；水就是智慧，冰就是煩惱。智慧和煩惱裏邊，就包藏著佛性；佛性是什麼呢？就譬如水的一種溼性。你不能說這個冰沒有溼性，你也不能說水沒有溼性；這水和冰是同樣具足溼性的。可是在冰來講，它就會害人；在水來講，就不會害人。

說：「法師！你講這個也有道理，可是我認為也沒有道理。怎麼呢？這個冰害人，我知道了！就如你常常講，用這一塊冰如果打人，就可以把人打死，這是對人有害了。但是你要打，他這個人才能死！」怎麼叫「打人」呢？就是你生煩惱了；生煩惱，那就等於打人一樣。那麼這一碗水沒有變成冰的時候，你就潑到人身上，一點都不痛的；若變成冰了，你打到人頭上，就可以把人的頭給打壞了，甚至於打死。這個道理是很淺顯的！

那麼有智慧的人，你就是鬧人——鬧人，就是罵人、呵斥人；對這個人說：「啊，你不要這麼做！」有智慧的人，他一說出話來，那個聲音就令人聽得很歡喜；這就好像用水潑到人身上，他不覺得痛。你還是有煩惱，你用煩惱來鬧人：「哦，你這個

nature, what you apparently have is affliction.

Here is another analogy. Our afflictions are like ice; our Buddha nature, water. Water contains moisture, so does ice. Water is wisdom; ice is affliction. Within our wisdom and afflictions lies our Buddha-nature. The Buddha nature can be likened to a form of moisture. You cannot deny the fact that moisture is intrinsic in both ice and water. So, too, the Buddha-nature is found within both wisdom and affliction. While moisture is common to ice and water, their physical properties differ. Ice is hard and it can hurt people. Water is soft and it will not hurt people.

Someone may say, “Dharma Master! I see your point here. However, I also think the argument seems to be illogical. Why? I understand that ice can hurt just as you mentioned that if you hit a person with ice, it can possibly kill him. But you have to hit him to cause his death!” What is meant by hitting a person? It means you have given rise to afflictions. Once you give rise to afflictions, it is tantamount to giving people blows. If you pour a bowl of water over somebody, he will not feel pain. If the water has frozen and you hit somebody’s head with it, you may cause him head injury or even death. This principle is very simple and clear!

When a person with wisdom admonishes somebody by saying, “Oh, you shouldn’t do this!” people tend to approve his tone of voice and gladly accept his rebuke. It is like splashing water onto a person’s body, and that person won’t feel pain. However, when a person with afflictions berates others, saying, “Ah,

無明大得不得了！」你一講人，把那個人的煩惱也引出來了，甚至於兩個人就打起來了；這一打起來，一定就有損傷了。這是「冰」和「水」的問題，就是「煩惱」和「智慧」的問題。

在這個冰和水裏邊，都有一種溼性；這溼性，就譬如佛性。我們每一個人，能把我們的煩惱變成智慧，這就是返本還原了。水本來不是冰來著，但你也不能說冰不是水，冰是由水變成的；你也不能說水不是冰，水也可以結成冰。所以我們人，你不能說眾生就不是佛，你也不能說佛不是眾生；佛是眾生裏的佛，眾生是佛裏的眾生。我們能明白這個道理了，也就好像冰就是水、水就是冰，就是一個轉變。你若不轉變，就有害處；你一轉變，對人就有益處了！

說：「你說水對人沒有害處，水大了，一樣把人淹死。」你說得很對的。但是，我現在拿少的水來比喻，並不是說「水大」，而是用「水少」來比方。你要是用這種不合道理的問答來講，那多得很呢，沒有完的！所以現在你要取這個意思，而不要發生一種障礙：「啊，你說水不會害人？水大就把人淹死了。這個道理我不相信的！」你若實在不相信，我講什麼，你都不會相信的；你若相信，我講雞蛋是樹上結的，你都會相信的，那你就會有智慧了！你若沒有這樣

your ignorance is incredibly huge!” he therefore brings out the afflictions of others. The situation may escalate to a point where a scuffle would ensue between one another, resulting in injuries. This is the question between ‘ice’ and ‘water’. This is the question between ‘affliction’ and ‘wisdom’.

Moisture is inherent in both ice and water. It is analogous to the Buddha nature. If everyone can turn afflictions into wisdom, then it is returning to the original source. The change is analogous to the melting of ice. You can't say that ice is not water, for ice melts into water. You also can't say that water is not ice, for water can freeze into ice. In the same way, you cannot argue that living beings are not the Buddha or that the Buddha is not a living being. The Buddha is the Buddha within living beings, and living beings are living beings within the Buddha. If we can understand this principle, then ice is just water, and water is just ice. It is just a transformation. If you don't transform, then there's harm; if you do transform, then you can benefit people!

I said that water can't harm people, but someone may argue that too much water may cause people to drown. You are correct. However, in my analogy, I referred to a small volume of water. If you want to come up with unreasonable objections, the possibilities are endless. You should grasp the meaning and not be obstructed by the particulars. If you stay grounded in not believing, you will not believe any word I say. On the other hand, if you believe in me, you will believe every word I say, even if I tell you that eggs grow in trees. Without faith your genuine wisdom won't ever manifest. Genuine wis-

的信心，你始終不會生出真正的智慧；真正智慧，也就是從真正愚癡那兒來的。所以冰變成水，有智慧了；水變成冰，就是愚癡了。煩惱也就是愚癡，為什麼生煩惱？因為你不明白；你若明白了，哪有煩惱呢？你是透明體的，根本就沒有煩惱了。

(下期待續)

dom arises out of genuine stupidity. Ice turning into water is wisdom; water turning into ice is stupidity. Afflictions are nothing but stupidity. Why do afflictions arise? It is due to lack of understanding. If you do understand, then how can there be afflictions? With understanding, you are thoroughly clear, hence basically without afflictions.

(To be continued ...)

(上承自第 11 頁)

你要自己去用功，大家現各回家自己用功去、修行去、自淨其心去。我現回曹溪南華寺。你們大家若有什麼疑問，可以快來詢問。」

這時韋刺史官僚、善男信女，個個都開悟，信受奉行。你不要管他們如何開悟，你也要想辦法開悟才算。

(下期待續)

(Continued from Page 11)

Ending birth-and-death is likewise an individual task. All of you may now go back home and apply diligence in your cultivation. I am returning to Nan Hwa Temple in Cao Xi. If you have any questions, come see me quickly and ask.”

At that time, Magistrate Wei, the officials, and all the faithful ones in the assembly enlightened to understanding. They followed the Master's teaching faithfully. You need not concern yourself with how the assembly got enlightened. What you need is to work toward your own enlightenment.

(To be continued ...)

巴士到萬佛聖城

2012年6月23日(星期六): 慶祝宣公上人來美五十周年

2012年6月24日(星期日): 宣公上人涅槃十七週年紀念法會

上車地點&時間: 6/22/2012 (星期五) 1.順發超級市場 6:00 p.m. 2.金輪聖寺 7:00 p.m.

截止日期: 5/31/2012 請提早報名，詳情請洽詢金輪寺(323)258-6668。

BUS TO CITY OF TEN THOUSAND BUDDHAS

June 23, 2012(Saturday)

50th Anniversary of Venerable Master Hua's Arrival in America

June 24, 2012(Sunday)

17th Anniversary of Venerable Master Hua's Entering Nirvana

Bus Location & Schedule: 6/22/2012 (Friday)

1.San Gabriel Superstore (Supermarket) 6:00 p.m. 2. Gold Wheel Monastery 7:00 p.m.

Deadline: 5/31/2012 Please sign up early. For more information, please call Gold Wheel Monastery. (323)258-6668.

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 #222)

(接上期)

韋公又問。在家如何修行。願為教授。師言。吾與大眾說無相頌。但依此修。常與吾同處無別。若不依此修。剃髮出家於道何益。

韋刺史又問：「在家人怎樣修行呢？我願和尚您教授我。」

大師說：「我現與你們大家說一無相頌，你們就照這方法去修行，那就和我常常住在一起沒有分別。假如你不照這偈頌去修行，即使出家剃去鬚髮，那於道又有什麼益處呢？故說：道是行的，不行何用道？德是做的，不做那有德？必須要依照方法去修行，才會得到益處。」

頌曰。

心平何勞持戒
行直何用修禪
恩則孝養父母
義則上下相憐
讓則尊卑和睦
忍則眾惡無喧

The Honorable Wei asked further, "How should lay people practice their cultivation of the Way? Please instruct us."

The Master said, "I have composed a *Verse with No Mark* for the great assembly. If you follow this verse in cultivating the Way, you will be as if always by my side. If you do not follow accordingly, you will not find it beneficial to your cultivation even if you have shaved your head and entered the monastic life. Hence, it is said, "

*The Way must be walked.
If not, how can there be the Way?
Virtue must be cultivated.
If not, how can there be virtue?*

You must follow this method to benefit your cultivation.

Verse with No Mark:

*When your mind is calm, why exhaust yourself
upholding the precepts?
When your practice is in line,
what need is there for Ch'an?
The grateful ones are filial to their parents.
The righteous ones are in harmony
with all above and below them.
The gracious ones are in accord
with both the lowly and the dignified.
The patient ones do not spread
the flaws of others.*

若能鑽木出火
淤泥定生紅蓮
苦口的是良藥
逆耳必是忠言
改過必生智慧
護短心內非賢
日用常行饒益
成道非由施錢
菩提只向心覓
何勞向外求玄
聽說依此修行
天堂只在目前

「心平何勞持戒」：平就是沒有貪瞋癡。為何你要持戒，就因有貪瞋癡三毒。若能守持戒律，就不被三毒所害。若心平了，就是心裡沒有波浪，沒有波浪就是沒有無明。沒有無明，那又何必辛辛苦苦持戒律呢？

「行直何用修禪」：行為能公平正直，這就是禪，禪也就是叫你除去一切毛病習氣。所以有的人說心平何勞持戒，我就不持戒了，但你心到底有沒有平呢？他不管心有沒有平，就先要不持戒，你要心平了才可不持戒，若心沒平怎可不持戒呢？如果騙人說我心平了，但做起事來最不公道，又自私又自利又小氣又嫉妒障礙，這種人心怎會平呢？

「恩則孝養父母」：談到報恩就要孝養父母，因父母生育之恩如山高海深，所以要盡孝道來供養父母。

*If drilling wood produces fire,
Out from the mud a red lotus will surely emerge.
Good medicine is bitter to the taste.
Trustworthy words are stinging to the ears.
Correcting failings gives birth to wisdom.
Concealing shortcomings exposes a petty mind.
Your daily actions should constitute
benevolent deeds.
The Way is not attained by giving money.
You can search for Bodhi only within your mind.
Why tire yourself out looking externally
for the profound?
I heard that by following these words in practice,
Heaven will manifest right before your eyes.*

When your mind is calm, why exhaust yourself upholding the precepts? A mind that is calm is without the Three Poisons -- greed, hatred and foolishness. Precepts are designed to protect you from these Three Poisons. If you can uphold the precepts, then you will not be harmed by the Three Poisons. When your mind is calm, it does not have ripples and waves, it does not harbor ignorance. Without ignorance, you do not need to tire yourself out upholding the precepts.

When your practice is in line, what need is there for Ch'an? If you are fair and forthright in your actions, then, that by itself is Ch'an. Practicing Ch'an means getting rid of your faulty habits. Someone says, "It is stated in the Sutra 'Why exhaust yourself upholding the precepts?' so I won't hold the precepts." Well, first of all, does this person have a calm mind? People just choose the second part of the line that says 'why exhaust yourself upholding the precepts' and purposely ignored the first part of the line that says 'when your mind is calm'. Without a calm mind, it is imperative to uphold the precepts. If he deceivingly claims that he has a calm mind, his actions will belie his false claim. How can a person who is selfish, self-benefitting, petty, envious and obstructive have a calm mind?

The grateful ones are filial to their parents. Speaking of repaying kindness, we should be filial to our parents. Our parents gave birth to us and took care of us. What we owe them is mountain-high and ocean-deep. Hence, we should fulfill our filial duties toward them.

「義則上下相憐」：如父母愛子女，這就是慈悲憐憫，這就屬於義。

「讓則尊卑和睦」：互相謙讓則尊卑和睦，把尊卑都看得很平等，和和睦睦，則沒有爭執糾紛發生。

「忍則眾惡無喧」：忍就是不要在背後說人的壞話或人的私處，不要專門去破壞人，嫉妒障礙人，亂造謠言破壞人的清修和名譽。人應隱惡揚善，不應隱善揚惡，這樣則一切和平安寧。

「若能鑽木出火，淤泥定生紅蓮」：古來中國取火是在木頭裡鑽而取火，鑽木取火和淤泥生蓮，這是說你不一定要出家，若能將慾心斷了，在家也一樣是可以有成就的。若有人來勸導你，指出你的錯處，這是你的善知識。像你有疾病，所吃的藥雖非常苦，但對你的病卻是有所助益的。故說「苦口的是良藥，逆耳必是忠言」像做師父的就常挑徒弟的過錯：「你不要懶惰！不要貪睡！」這在一般人就說：為何時常管著我呢？尤其是美國人，自由慣了，不願聽人的指揮，總是唯我獨尊，說：「不論我好不好，我就不要聽人家的，我只要聽自己，即使我是個木頭不懂事，我也要聽我自己的，我要獨立。」我知道這是美國人的思想，不願意聽逆耳的話。

The righteous ones are in harmony with all above and below them. Parental love is an expression of kindness and compassion. It is also a demonstration of righteousness.

The gracious ones are in accord with both the lowly and the dignified. If people are kind and courteous to both the dignified and the lowly equally the same, then conflict will not arise.

The patient ones do not spread the flaws of others. Being patient means not talking about the shortcomings of others behind their backs, not gossiping about other people's privacy, not slandering others, not being envious of others, not obstructive toward others. Do not create rumors tainting people's pure cultivation and reputation. Do not discuss people's flaws; instead, bring up their good points. By doing so, there will be peace and tranquility.

If drilling wood produces fire, out from the mud a red lotus will surely emerge. In ancient China, wood drills were used to make fire. This line means that it is not absolutely necessary to be a monastic to cultivate the Way. If you cut off your desires, you can also succeed in cultivation as a lay practitioner. One who points out your faults and gives you advices is your Good Knowing Advisor. Just as "bitter medicine" cures your disease, the critic's words may sting your ears, but they are sound advice. "Do not be lazy," says the teacher. "Do not be greedy of sleep!" The student may retaliate, "All you ever do is watch over me!" Americans in particular respond that way, because they are so used to being free. They don't like to be given instructions. They think highly of themselves. "Whether I am good or not," they insist, "I listen only to myself. I don't care what anybody says. Even if I am a senseless block of wood, I am going to listen to myself and stay free." I understand this mentality of Americans. They don't like to hear words that may sting their ears.

「改過必生智慧，護短心內非賢」：你若能改過，就必生智慧，若不改過這就是愚癡。你若一味護短，有了毛病，總怕人說，且為自己作辯護律師，即使別人指出你的毛病了，還不承認，這種徒弟我見得太多了，他以為可以來騙我呢？

「日用常行饒益，成道非由施錢。菩提只向心覓，何勞向外求玄。聽說依此修行，天堂只在目前」：日常所行所做要常饒益眾生，要對人有所助益，不要儘對自己有好處。要知成佛不是說我布施多少萬塊錢，買個佛來做，這要你自己修行才可。而菩提覺性、覺道，是向內心去找，你怎可向外去找玄妙呢？你若聽我的話依教修行，那天堂就在眼前。

師復曰。善知識。總須依偈修行。見取自性直成佛道。法不相待。眾人且散。吾歸曹溪。眾若有疑。卻來相問。時刺史官僚。在會善男信女。各得開悟。信受奉行。

六祖大師又說：「各位善知識，你們切記切記，總要依偈來修行，各人要識自本心，見自本性，能明心見性，才能直成佛道。這個法是誰也不能替代誰，誰也不能等著誰。你要知公修公得，婆修婆得，自己吃飯自己飽，自己生死自己了。」

Correcting failings gives birth to wisdom; concealing shortcomings exposes a petty mind. If you can correct your faults, you will gain wisdom. Otherwise, you remain stupid. There are people who would not admit their faults. They become defensive and come up with excuses to cover up their flaws. I have many such disciples. Do they think that they can fool me?

Your daily actions should constitute benevolent deeds. The Way is not attained by giving money. You can search for Bodhi only within your mind. Why tire yourself out looking externally for the profound? I heard that by following these words in practice, heaven will manifest right before your eyes. In your daily life, do things that benefit others. Do not be focused only in your own advantage. Do not think, "I will donate \$100,000 and thus gain a seat in Buddhahood!" It does not work that way. Buddhahood can only be attained through genuine cultivation. To look for your enlightened nature, you need to search within yourself. You cannot find it externally. If you practice in accord with my words, heaven will manifest right before your eyes.

The Master continued, "Good Knowing Advisors, you should cultivate according to this verse in order to see your inherent nature and to directly realize Buddhahood. This Dharma applies to each one independently. The assembly may now disperse. I am returning to Cao Xi. If you have any questions, you can come and ask."

At that time, Magistrate Wei, the officials, and all the faithful ones in the assembly enlightened to understanding. They faithfully received the teaching and practiced accordingly.

The Master continued, "Good Knowing Advisors, you should always remember this verse and follow it in practice. Each of you should recognize your inherent nature and clearly see your mind in order to attain Buddhahood. Each of you should cultivate this Dharma himself. Nobody can substitute anybody in applying this practice. It is a case of 'each to his own'. Whoever cultivates accordingly obtains the benefit. Whoever eats his fill gets full.

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 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)

我們若修五戒十善，就可以生到天上去。五戒是不殺生、不偷盜、不邪淫、不妄語、不飲酒；十善是身不犯殺、盜、淫的惡業，心不犯貪、瞋、癡這三種意上的惡業；口不妄言、綺語、惡口、兩舌，不造這四惡業。

十惡一轉就是十善。我們若能不犯這十惡，就變成十善，差別就在一念之間。你修五戒十善，就生到天上去；你要是很剛強，性情好鬥爭，就生到天上去做阿修羅；你若諸惡莫作，眾善奉行，則能保住人身；你若儘做畜生所做的事情，將來就做畜生；你儘造罪業，將來就墮地獄；你慳貪不捨，將來就轉餓鬼。所以這一切都是從你的一念心出來的，一切法界都不出這一念心。

「心誠則靈」，你專心致志，做什麼事情都會有所成就。專心致志就是至誠，所謂「精誠所至，金石為開」。我

**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 #222)

If we cultivate the Five Precepts and Ten Good Deeds, we can be reborn in the heavens. The Five Precepts are: do not kill, do not steal, do not engage in sexual misconduct, do not lie, and do not take intoxicants. The Ten Good Deeds consists of the following, namely: 1.) the body not committing the *three* evils of killing, stealing, or sexual misconduct; 2.) the mind not engaging in the *three* evils of greed, hatred, or foolishness; and 3.) the mouth not committing the *four* evils of lying, indecent speech, harsh speech, and divisive speech.

When the ten kinds of evil deeds are turned around, they become the Ten Good Deeds. If we can desist from these ten evils, then we are practicing the Ten Good Deeds. The difference lies in a single thought. If you cultivate the Five Precepts and the Ten Good Deeds, you can be born in the heavens. If you are stubborn and like to fight, you will become an asura in the heavens. If you refrain from evil and practice goodness, you will be able to maintain a human body. If you act like an animal all the time, you will become an animal in the future. If you create all kinds of offenses, you will fall into the hells. If you're stingy and do not practice generosity, you'll eventually turn into a hungry ghost. All of this is created from your own mind. All the Dharma-realms are not beyond a single thought of the mind.

“If the mind is sincere, there will be an efficacious response.” If you are sincere to the utmost, you will be able to accomplish whatever you set out to do. There's a saying, “When sin-

們無論做什麼都要有誠心，都要沒有雜亂心。所謂「專一其心」，你專一其心，所做的就會有成就。所以我們修行佛法，也就要專一其心，念茲在茲，要認為佛教比吃飯更重要，比賺錢更重要，比中馬票更重要，比讀書得獎學金，得博士學位更重要，比穿衣服更重要，比睡覺更重要。若能這樣子，念茲在茲的，口沒妄言，人人都可以成佛，就看你的精進程度怎麼樣。

我們都知道佛所說的「一切眾生皆有佛性，皆堪作佛，但以妄想執著，不能證得。」但我相信很多人不懂「無礙」的道理。我今天說這些話，你們或者懂，或者不懂；不管你們同不同意，我都要說。我可以這麼說：「一切眾生，皆有菩薩性，皆堪作菩薩。」為什麼？也就因妄想執著，所以就作菩薩。

一切眾生，皆有緣覺性，皆堪作緣覺，也就因為妄想執著，所以去作緣覺。一切眾生，皆有聲聞性，皆堪作聲聞，也是因為妄想執著，所以去做聲聞。一切眾生，皆有天性，皆可升天。為什麼升天？也是因為妄想執著。一切眾生，皆有修羅性，也是因為妄想執著，就去做修羅。一切眾生，皆有人性，皆堪做人；為什麼？因為有無知的妄想執著，

cerity reaches the ultimate point, even metals and rocks give way.” We should be earnest in everything we do, and not get distracted. If you can be single-minded, you will succeed in everything. In cultivating the Buddhadharma, we need to be single-minded and constantly be mindful of what we are doing. We should regard Buddhism as more important than eating, making money, or winning at the horse races. We should regard Buddhism as more important than getting a scholarship or earning a doctorate. We should regard Buddhism as more important than donning garments or indulging in sleep. In thought after thought, if we can maintain this mindfulness, and never speak deceitfully, we can all become Buddhas. It all depends on how vigorously we apply ourselves.

We all know that the Buddha said, “All living beings have the Buddha nature and can become Buddhas. It is only because of idle thinking and attachments that they cannot attain realization.” I think many people probably do not understand the principle of non-obstruction. You may or may not understand what I am saying today, but whether you agree with me or not, I will still say it. I could put it this way: “All living beings have the Bodhisattva nature and can become Bodhisattvas. It is because of idle thinking and attachments that they become Bodhisattvas.

All living beings have the nature of Condition-Enlightened Ones and can become Condition-Enlightened Ones. It is because of idle thinking and attachments that they go off and become Condition-Enlightened Ones. All living beings have the nature of Sound-Hearers and can become Sound-Hearers. It is because of idle thinking and attachments that they go off and become Sound-Hearers. All living beings have the nature of gods and can ascend to the heavens. Why are they born in the heavens? It's also because of their idle thinking and attachments. All living beings have the asura nature, and due to their idle thinking and attachments they become asuras. All living beings have the human nature and can become humans. Because of their igno-

便朝做人的方向去了。

其他三惡業也都是一樣的。一切眾生皆有畜生性，皆堪做畜生；爲什麼？也就因爲有畜生的執著。一切眾生，皆有餓鬼性，皆可以做餓鬼；你做得不好，殺、盜、淫，貪、瞋、癡，妄言、綺語、惡口、兩舌做得多了，十惡滿盈，就去做餓鬼。一切眾生，皆有地獄性，皆可墮地獄；你若不小心，在做人時，都可以跑到地獄去。

我們九法界的眾生，就因爲妄想執著，有什麼妄想就成就什麼。我們若能把九法界眾生的妄想都空了，不久將來，你不求成佛，都會成佛。爲什麼這麼講？我舉人間的例子來說明：以前只有皇帝能做皇帝，老百姓誰也不能做皇帝，誰做皇帝，那就造反了，篡位了；以後改爲民主，選總統，誰都可以做總統。也就是說，一切國民都有資格做總統，這就像誰都可以成佛一樣，可是要好好地做；人間國家是這樣，成佛也是大同小異。我说的话不知道是真的，還是假的，就算是說夢話好了。

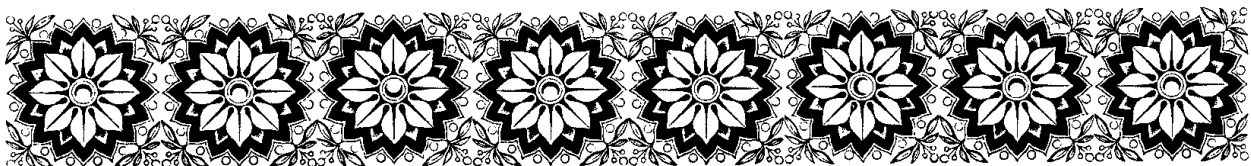
(下期待續)

rant, idle thinking and attachments, they head off in the direction of humans.

The same applies to the Three Evil Paths. All living beings have the animal nature and can become animals. Why? Because they have the attachments of animals. All living beings have the nature of hungry ghosts and can become hungry ghosts. If you fail to practice the Ten Good Deeds – refraining from killing, stealing, lust, greed, hatred, foolishness, lying, indecent speech, harsh speech, and divisive speech -- then you will turn into a hungry ghost. All living beings have the nature of hell-beings and can fall into the hells. If you are not careful, you can end up in the hells even while being a human.”

Because of idle thinking and attachments, living beings of the nine Dharma-realms turn into the constituents of their idle thinking. If we can wholly eliminate the idle thoughts we have as living beings of the nine Dharma-realms, then even if we aren't trying to, we can soon become Buddhas. Why do I say this? Let me explain this to you with an analogy. In the human realm, it used to be that an emperor is someone who was born into the position, and none of the common people could become an emperor. Anyone other than the emperor claiming the throne would be deemed a rebel usurping the throne. In present-day democratic countries, anyone can run for president and get elected. Every citizen has the right to run for president. In the same way, anyone can become a Buddha, provided they put good effort into their cultivation. There is some degree of similarity between these two. I don't know whether what I've said is true or not. We'll just regard having such talk in a dream.

(To be continued ..)



2012年 5月法會時間表 Schedule of Events – May of 2012


日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
		1◎	2◎	3◎	4◎	5◎ 四月十五
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm						
6 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	7◎	8◎	9◎	10◎	11◎	12◎
13 十九 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	14◎	15◎	16◎	17◎	18◎ 廿八 藥王菩薩聖誕 Medicine King Bodhisattva's Birthday	19◎
20 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	21◎ 閏四月初一	22◎	23◎	24◎	25◎	26◎
27 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	28◎	29◎	30◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	31◎		



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金輪聖寺

2012年6月法會時間表 Schedule of Events – June of 2012

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
 6/22 ~ 6/24 金輪寺四眾弟子回聖城參加 上人 涅槃十七週年法會 請向金輪寺報名 All fourfold disciples from Gold Wheel Monastery are going to CTTB for the Seventeenth Anniversary of Venerable Master Hua's Nirvana. Please call GWM to register. ◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm					1◎	2◎
3 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	4◎ 閏四月十五	5◎	6◎	7◎	8◎	9◎
10 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	11◎	12◎	13◎	14◎	15◎	16◎
17 華嚴懺 Avatamsaka Repentance 8:00 am — 10:00 am 傳供 Special Passing of Offerings 誦華嚴經淨行品，賢首品 Recitation of Avatamsaka Sutra (Chapters: Pure Conduct, Worthy Leader) 1:00 — 3:00 pm	18◎	19◎ 五月初一	20◎	21◎	22/23 巴士上萬佛城 Bus to CTTB	
24 本日金輪寺無法會 Gold Wheel Temple will be closed today.	25◎	26◎	27◎	28◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	29◎	30◎

~常將有日無日，莫待無時想有時~