



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

色不異空。空不異色。色即是空。空即是色。

色不異空有若無 空不異色體用殊 色即是空真源徹 空即是色妄流枯
山河大地唯識現 夢幻泡影如是乎 慎勿外求持中道 放下染緣即來如

The Heart of Prajna Paramita Sutra with "Verses Without a Stand"
Composed by Venerable Master Hsuan Hua

*Form does not differ from emptiness; emptiness does not differ from form.
Form itself is emptiness; emptiness itself is form.*

Form does not differ from emptiness: 'is' is like 'is not'.

Emptiness does not differ from form: the distinction is of substance and function

Form itself is emptiness: its true source is fathomed.

Emptiness itself is form: the false flow has dried up.

Mountains, rivers and the great earth are only manifestations of consciousness.

Dream, illusion, bubble, shadow: so it is!

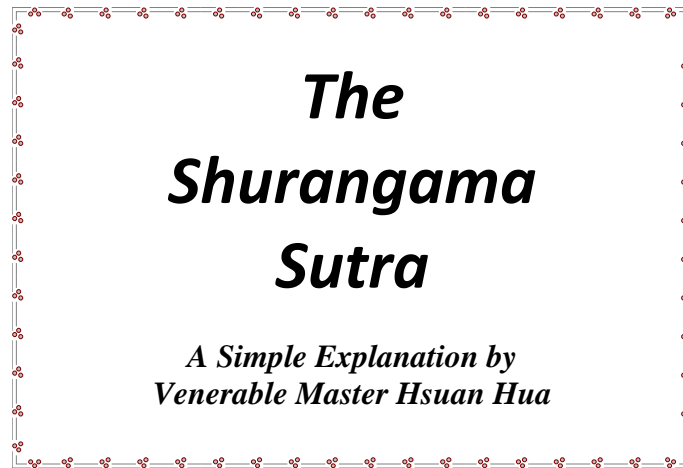
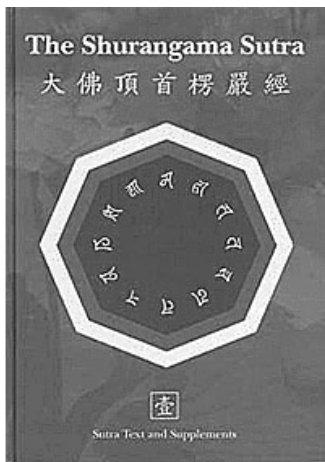
Be careful not to seek outside; maintain the Middle Way.

Abandoning defiled conditions, you will be closer to the Thus.

本期內容

Table of Contents

- | | | | |
|----|-----------|----|---|
| 2 | 大佛頂首楞嚴經淺釋 | 2 | The Shurangama Sutra |
| 8 | 六祖法寶壇經淺釋 | 8 | The Sixth Patriarch's Dharma Jewel Platform Sutra |
| 13 | 十法界不離一念心 | 13 | The Ten Dharma Realms Are Not Beyond A Single Thought |



(Continued from issue #223)

(接上期)

所以我講經，是講的這個「理」，你不要弄到「事」上去；講這個道理，你不要把它用事來評論這個理，事和理是不同的。所以你要慢慢聽，聽多了，你就知道我講的是對的；你聽得少，格格不相入：「講的什麼？我也不明白！」你根本沒聽過，怎麼會明白呢？你若沒有聽過就明白，那你的智慧可是不得了了！就因為你在過去生中或者聽過，今生這是頭一次；頭一次，就覺得它總有一點「發生」（陌生）。好像你見這個人，頭一次見面：「啊，這個人我認識、不認識？我見沒見過？」這你不知道。等你見多幾次了：「喔，我認識這個人了！」所以這也是這個樣子。

你明白你自性裏邊就是佛性，能把煩惱變成菩提；菩提，就是一個「覺悟」的道理。你覺悟了什麼？覺悟一切都不要執著了；你有所執著，就不會覺悟。你沒有執著了，什麼事情也

Through my lecture on the sutra, I explained about the principles. Don't use specifics to criticize the principles. Specifics and principles are different. You should take your time to listen. If you had listened to my explanation a couple more times, you would have known that what I said was true. If you had heard it only a little, however, you would not have grasped it. "What is he talking about?," you wondered, "I don't understand." Since you've never heard it before, how could you have understood it? If you understand the teaching without ever hearing it, then your wisdom is indeed exceptional. Perhaps you may have heard it before in your past life, otherwise this would be your first time hearing it in this life. The more you listen to it, the more you become familiar with it. By analogy, it is like you're meeting someone for the first time; you wonder, "Ah! This person looks familiar, or maybe not. I am not sure if I have seen this person before." But after seeing him a few more times, you can easily recognize him.

Once you understand that your own nature is the Buddha nature, you can turn your afflictions into Bodhi. To realize Bodhi means to become enlightened; and you must not be attached to anything. If you have attachments, you cannot become enlightened. Just like me, I can be without enlightenment, but I have no at-

沒有執著了；好像我，我可沒有覺悟，但是我沒有執著了。說：「你沒有執著，你也沒有覺悟，那我們也是一樣啊！」你和我不一樣的！你要是沒有執著了，就會覺悟的。爲什麼？因爲我捨不得眾生，我看哪一個人都好，所以我不願意覺悟，我願意和眾生在一起，你不像我這樣的心。

我告訴你這個方法，你去覺悟去！這我告訴你，正是我菩薩發心；菩薩發心，是願意人家好，自己沒有問題。所以我對人常常講：「你們如果統統都成佛了，我就下地獄去受無量諸苦，我也願意的！」現在我告訴你們這個方法，好像有好東西吃，我要給人家吃，我自己吃少少的，試一試滋味就可以了！那麼我現在對「覺悟」這個滋味，已經嚐到少少的，所以我願意給你們大家來吃這個「覺悟」的滋味。覺悟的滋味，就要你們把煩惱斷了，沒有無明了；沒有無明，就生出智慧，就得到解脫了！這叫「開佛知見」。

（二）示佛知見

你把佛的知見開開了，又要示佛知見；示，就是「指示」。你光開開了，還得要用一番的功。怎麼樣用功呢？就好像你要開礦，要有工人去工作。怎麼樣工作呢？你先把土刨開它，然後一點一點在沙裏澄金；在沙裏邊，一點一點把金淘出來。所以，指示眾生怎麼樣能得到真正的精金，這就是「示佛知見」，指示你佛的知見。

attachments. You may say, "If you have no attachments and not enlightened, then you and I are just the same." No, we are not the same. Once you are free of attachments, you will be enlightened. Why are we different? I choose not to forsake living beings. I see the goodness in everyone. For this reason, I choose to defer enlightenment. I want to stay with all living beings. Therefore, this heart of mine is different from yours.

I am providing you this method so that you can become enlightened! What I have done thus is exactly the awakening of a Bodhisattva mind. With the heart of a Bodhisattva, one wishes for the welfare of others and is unconcerned for himself. That is why I have always been telling people, "If all of you become Buddhas, I don't mind subjecting myself to immeasurable suffering in hells." My telling you this method can be compared to sharing good food with all of you whenever I have any. If I do, I will eat only a bit to relish the flavor, then offer the rest to you. I want you to taste as well the flavor of enlightenment I have slightly tasted. To taste the flavor of enlightenment, you must sever your afflictions. When you are without afflictions and without ignorance, wisdom will come forth; and you will be liberated. This is called giving rise to the Buddha's knowledge and vision.

2. Elucidate the Buddha's knowledge and vision

Once you have given rise to the Buddha's knowledge and vision, your effort to elucidate the Buddha's knowledge and vision must follow. Such is like excavating a gold mine in which it requires manpower. In the initial process of gold mining, the earth is dredged up. Next, the loosened soil is filtered out through a pan. Then, little by little, the gold is finally extracted. So, instructing people on how to mine the gold is the same as elucidating the Buddha's knowledge and vision.

(三) 悟佛知見

然後又要「悟佛知見」，指示了你自己要修行、要用功；所以我們現在天天要打坐、要坐禪。這一坐禪，有一天或者有一個時候，你豁然貫通，就開悟了。開什麼悟呢？你說：「哦，原來是這麼一回事，原來就是這樣子！」真正了解人的問題了。人生的問題你明白了，這就是「悟佛知見」。

悟佛的知見，就不是我們眾生的知見了。我們現在眾生的這個知見，一天到晚盡打妄想、盡生一種執著心；誰對我有一點不好，就生煩惱了：「哦，他對我不好啊！」他怎麼樣對你不好了？你若對人家好，怎麼會有人對你不好呢？你明白這個道理，就沒有人會對你不好了。不是人家對我不好，而是我對人家沒有好啊！我若對人家好，人家怎麼會對我不好呢？一個巴掌拍不響。你一個巴掌有沒有聲？沒有聲。你兩個巴掌，「啪」！這就有聲了。所以你若真對人好，人就沒有對你不好的。

好像人人對佛都要拜佛，向佛叩頭，恭恭敬敬的。對佛這麼恭敬，為什麼？就因為佛真好了，所以就沒有人對佛不好的。說：「這我也不相信！有的人也譏謗佛，說佛不好！」有的人譏謗佛，這根本就不能拿他當人了！譏謗佛的這個人是什麼呢？他不懂人的道理，所以才謗佛、謗法、謗僧。他說佛怎麼不對，根本他人生的問題沒有明白，所以他就謗佛、謗法、謗僧；

3. Enlighten to the Buddha's knowledge and vision

Next to giving rise to and elucidating the Buddha's knowledge and vision is your enlightening to the Buddha's knowledge and vision. The instructions are already given to you; you must work diligently in your cultivation. That is why everyday we sit in meditation and investigate Chan. Perhaps one day, at some point in time, you would have come to a realization, become enlightened, and said, "Oh, originally it is thus. Originally, it has always been this way." You would have completely understood the issues of humans and the questions of life. This is to enlighten to the Buddha's knowledge and vision.

Once enlightened to the Buddha's knowledge and vision, you should abandon the knowledge and vision of living being because they give rise to false thoughts and attachments. For instance, a slight provocation could easily anger you. "That person is not nice to me!" What has that person done to you? If you are nice to other people, how can they not be nice to you? If you understand this principle, you will not be annoyed by people who are not being nice to you. And you should rather ponder whether you have been truly nice to them. There is no sound with one hand clapping. Only when two palms hit each other would a clapping sound be produced. Therefore, if you are truly nice to others, nobody would be mean to you.

It is like people bowing to the Buddha with utmost respect. Why? Because the Buddha is truly good, no one is not good to the Buddha. "I don't believe it," someone may say. "Some people slander the Buddha." Those who slander the Buddha cannot be regarded as people! They lack the understanding on the principle of being a person. As a result they slander the Buddha, the Dharma, and the Sangha. They simply don't understand the basic question of their own lives. If they had learned how

要是明白這個道理，他就不會生一種譏謗心了！

(四) 入佛知見

悟佛的知見，又要「入佛的知見」。怎麼樣入佛的知見呢？這你就要用功。明白了，然後用功，迴光返照；你那個光，照到你的心裏去了。你心裏開了真正智慧，這就叫「入」。入佛的知見，就和佛的知見一樣，無二無別了！這叫「開、示、悟、入」佛的知見。

第二、別因緣

現在文當第二，「教起因緣」。前邊是個總的因緣，是按著佛說法四十九年，談經三百餘會，為眾生而說法，來教化眾生，約著佛所說法之一代時教大概而說的。若按著本經，就是這一部《大佛頂如來密因修證了義諸菩薩萬行首楞嚴經》各別的因緣來講，又分出來六個科目。這六種的因緣：(一)恃多聞，忽定力。(二)警狂慧，護邪思。(三)指真心，顯根性。(四)示性定，勸實證。(五)銷倒想，除細惑。(六)明二門，利今後。

(一) 恃多聞，忽定力

恃，就是「有所仗恃」；仗恃什麼呢？仗恃多聞。多聞，就是讀書讀得也多，知道事情也多。好像阿難尊者就是有多聞的這種能力，他跟著佛幾十年，佛每一個法會所說的法，他都能記住，一聽見之後，就永遠不忘的；他那個記憶力是非常之好的，這就叫「多聞」。又所謂「博聞強記」，博就是「廣博」，

to be human beings, they would not have slandered the Triple Jewel.

4. Enter into the Buddha's knowledge and vision

Once enlightened to the Buddha's knowledge and vision, your next step is to enter the Buddha's knowledge and vision. How? By pursuing toward thus with diligence. Following your understanding is your diligent practice on returning the light and illumining inward. Let that light illumine your mind. When your mind unlocks a genuine wisdom, you enter the Buddha's knowledge and vision with no duality or difference. This is called 'Giving rise to, elucidating, enlightening to and entering' the Buddha's knowledge and vision.

II. The Specific Causes and Conditions

The general causes and conditions mentioned above are the underlying reasons for Shakyamuni Buddha addressing the world the sutras and the Dharma in over three hundred Dharma assemblies held for more than forty-nine years. In a particular reference to the *Shurangama Sutra*, these specific causes and conditions that were being addressed are classified under the following six disciplines, namely: 1. Relying on Erudition and Negligence of Samadhi-Power, 2. Warning on Having Insane Wisdom and Cherishing Deviant Thoughts, 3. Pointing to the True Mind and Manifesting the Basic Nature, 4. Instructing on Samadhi of the Nature and Exhorting on Actual Certification, 5. Eradicating Inverted Thoughts and Dispelling Subtle Delusions, 6. Clarifying the Two Doors for the Benefit of Living Beings of the Present and Future.

1. Reliance on Erudition and Negligence of Samadhi-Power.

The Buddha's disciple and cousin, Ananda, was very learned; he read widely and he was very knowledgeable. He followed the Buddha for several decades. So eidetic was his memory that he could remember the Dharma talks at every Dharma assembly. His natural ability enabled him to recall every Dharma lecture he had heard. For him, memorization required little or no effort at all. One's wide and

強記就是「不用勉強就記住了」。阿難尊者所記得的，不需要勉強，他自自然然就記住了。你如果博聞，就是看的書很多很多的；強記，你用一點心力，把書上所說的道理都記住，這叫「博聞強記」。

那麼記的道理多了，就有所仗恃了。什麼叫「有所恃」呢？就是：「你看我，哼，比你們知道的東西都多！」「我啊，學的東西也多，科學、哲學、文學，所有的這些個博士學位，我都得到了！你看我，有一百多個博士學位在我一個人身上！」你看，他就有了仗恃了！這就叫「恃多聞」。

忽，就是「忽略了、不注意了」，就是認為這個事情不重要。什麼事情不重要呢？定力。他認為這個定力：「那不要緊的！我知道的東西多了，我有智慧就得了！定力？那沒有關係，由定發慧，我已經有慧了！」所以他把定力就忘了，好像阿難尊者似的。這部經，就是為阿難尊者說的。怎麼是為阿難尊者說的呢？就是說阿難尊者沒有定力。為什麼他沒有定力呢？他就在平時不用功，專門去寫字、看書、讀書，不打坐，不參禪；人家去坐禪，或者他就去看書--就這樣子，他忽略這個定力了。

我們現在這個暑假班，這才是妙不可言呢！又打坐、又聽經。打坐就是實行，聽經這就是解，就是要明白，這是「解行並進，行解相應」。明白了，然後就去做、去修

deep reading regards as being erudite; as one who has memorized the principles with minimal effort reveals as having a keen memory. This is called 'widely knowledgeable and having a keen memory.'

Learned people lay claim to their knowledge of many principles. "Look at me," he boasts "I know more than all of you. I have Ph.D.'s in science, philosophy, literature and so forth. Well, I have earned myself more than a hundred Ph.D.'s" So you see, such an individual owes his erudition to his doctorate degrees in many fields of learning. This is called Reliance on Erudition.

Negligence means disregard or inattention. When a person is negligent of something, he considers it as unimportant. What is *it* that he considers unimportant? It is Samadhi. This kind of person can be compared to Venerable Ananda, who thought, "Samadhi is not important! I have already known a lot of things. I have wisdom. That's sufficient enough!" He added, "It is said that through samadhi one develops wisdom. Well, I already have wisdom! Samadhi is irrelevant." Clearly, he disregarded samadhi. The *Shurangama Sutra* was aimed for Ananda's sake, precisely because he didn't have samadhi-power. Why? He took no serious consideration on sitting in meditation and on investigating Dhyana. While others practiced Dhyana meditation, Ananda would instead read books or write. He overlooked the importance of samadhi.

This summer session we are having is wonderful and beyond words! We sit in meditation and listen to the sutra lecture. To sit in meditation is to actually practice, to listen to the sutra is to understand. This is 'Understanding and practice simultaneously in progress; practice and understanding mutually respondent.' With that being said, you now have to put it in practice and diligently cultivate the Way. If

行用功；用功，就會開悟的。我希望在這一暑假班的期間，最低限度，也要有十個人以上開悟，那才滿我的願了。如果只有一、兩個人，我覺得我這個時間的代價還不夠！

所以我希望你們每一個人，都要鄭重其事地把這個功夫抓住了，也不要恃多聞，也不要忽定力。我們既重定力，又重多聞；多聞我們也學，定力我們也學。這是「雙管齊下」，我們雙料地用功，這是不可思議的一種殊勝的境界，所以這一個法會是難遭難遇的。你們每一個人如果開悟了，你們也沒有白辛苦，我也沒有白辛苦，我們都皆大歡喜。所以我叫你們每一個人，天天要寫出你們的 summary (摘要) 給我，你坐禪有什麼感覺、有什麼境界，寫出來告訴我；你聽經覺得有什麼感想，也寫出來告訴我；並且所聽的道理，都要把它記錄下來，要這樣子。

這個法會是非常稀有的，我們能在這個末法時代，這麼樣勇猛精進，一早就這麼早起身，晚間這麼晚睡覺，這就是精進來學習佛法，這就是既不恃多聞，又不忽定力。這也學多聞，也修定力，是難得的一個機會。

(下期待續)

one works hard, one will gain enlightenment. It is my expectation that this summer session will have possibly brought more than ten people towards their enlightenment. Only then will my wish be fulfilled. However, if there are just one or two people who become enlightened, I'd say that the time I invested thence has not completely paid off.

So I hope that every one of you will take this matter seriously and really apply your skill. You should not rely solely on erudition without regard for Samadhi. Here we emphasize the study of both Samadhi and erudition. This is called "working both at the same pace". This is truly an inconceivable supreme state. As this dharma assembly is difficult to encounter, our efforts towards attaining enlightenment should not be passed in vain. When we are enlightened, we will all greatly rejoice. That is why I ask every one of you to hand in your written daily summary on what you have learned. How do you feel when you sit in meditation? What kind of state have you encountered? What reflections do you have after listening to the lecture on sutra? You should write it down and let me know. In addition, you should also make note of the principles that you've heard.

This dharma assembly is extremely rare. In this Dharma Ending age, the fact that we must be very vigorous and diligent --getting up very early in the morning and sleeping late at night-- is what we called studying the Buddhadharma with vigor. Again, what we are doing here is to have your erudition and your Samadhi worked in tandem. This is a rare opportunity to gain both erudition and Samadhi.

(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 #223)

(接上期)
定慧品第四

CONCENTRATION AND WISDOM

師示眾云。善知識。我此法門。以定慧為本。大眾。勿迷言定慧別。定慧一體不是二。定是慧體。慧是定用。即慧之時。定在慧。即定之時。慧在定。若識此義。即是定慧等學。

諸學道人。莫言先定發慧。先慧發定。各別。作此見者。法有二相。口說善語。心中不善。空有定慧。定慧不等。若心口俱善。內外一如。定慧即等。

自悟修行。不在於諍。若諍先後。即同迷人。不斷勝負。卻增我法。不離四相。

善知識。定慧猶如何等。猶如燈光。有燈即光。無燈即闇。燈是光之體。光是燈之用。名雖有二。體本同一。此定慧法。亦復如是。

The Master instructed the assembly: “Good Knowing Advisors, this Dharma-door of mine has concentration and wisdom as its foundation. Great assembly, do not be confused and say that concentration and wisdom are different. Concentration and wisdom are one substance, not two. Concentration is the substance of wisdom, and wisdom is the function of concentration. Where there is wisdom, concentration is in the wisdom. Where there is concentration, wisdom is in the concentration. If you understand this principle, you understand the balanced study of concentration and wisdom.

“Students of the Way do not say that first there is concentration, which produces wisdom, or that first there is wisdom, which produces concentration: do not say that the two are different. To hold this view implies a duality of dharma. If you utter good words but your mind does not harbor good thoughts, then concentration and wisdom are nothing because they are not congruent. If your mind and your words are both good, then the internal and the external are alike, and concentration and wisdom are equivalent.

“Self-enlightenment and cultivation of the Way are not matters for debate. If you argue which comes first, then you are like a confused person who does not cut off notions of victory and defeat, but instead magnifies the notion of self and dharmas, and does not detach himself from the four marks.”

“Good Knowing Advisors, what are concentration and wisdom analogous to? They are analogous to a lamp and its light. With the lamp, there is light. Without the lamp, there is darkness. The lamp is the substance of the light; the light is the function of the lamp. Although there are two names, the fundamental substance is one. The dharma of concentration and wisdom is also thus.”

定是由戒而生，由定才能發慧，所以戒定慧是三無漏學。能持戒也可得到無漏，能修定也可得到無漏，能發慧也可得到無漏。故想要得定，先要持戒。如何做呢？即「諸惡莫作，眾善奉行。」

六祖大師開示一切眾生說：各位善知識，我這個頓教法門，是以定慧為根本為基礎的。你們各位既然是善知識，就不要執迷不信，不要執著說定慧是分別二個的。要知定慧是一體，定就是慧，慧就是定，雖有兩個名相，但它本體是一個而不是兩個。怎樣講呢？定是慧的本體，而慧是定的運用。由定能發出智慧來。在智慧現前之時，定就在智慧裡包著。在禪定之時慧就在定裡。所以若能認識這個道理——定慧一體，但用途各殊，這就是定慧平等，定慧同體。

各位修道的人，不要說先要有定才發出智慧，或是先要有智慧才發出定力，而說定慧有所分別。心若存此種見解，就會以為定慧是兩個的。若嘴裡儘說好話，但內卻心存不善，儘是嫉妒人、障礙人，貢高我慢、邪知邪見、貪瞋癡——像這樣定慧，只是空談。

若內心和口裡所說的都是善，內外一樣，表裡一致，心口如一，這就是定慧均等。要自己明白而自己去修行，這不是在口頭上講爭論的話，叫旁人知道我有修行，或者自賣廣告，叫旁人知我名譽最好。

Concentration begins with holding precepts. And with concentration, one can bring forth wisdom. Hence, precepts, concentration, and wisdom are the Three Studies with no outflows. By upholding precepts, you can be freed from outflows. By giving rise to wisdom, you can also be freed from outflows. If you wish to obtain concentration, you must begin by holding precepts. How? That is:

*Do not do any evil.
Follow in accord all that is good.*

The Sixth Patriarch instructed all living beings, saying, “This dharma door of Sudden Teaching has concentration and wisdom as the basic foundation. Since you all are Good Knowing Advisors, you should neither affix yourself to confusion nor doubt my words. Do not be attached to the misconception that concentration and wisdom are two different entities. You should know that concentration and wisdom is one in substance. Concentration is wisdom, and wisdom is concentration. Although there are two names, their basic substance is one, not two. How so? Concentration is the basic substance of wisdom; wisdom is the function of concentration. From concentration, wisdom arises. At the time wisdom is manifested, concentration has been an integral part of it. At the time of Dhyana concentration, wisdom is present within. Therefore, if you can recognize this principle – concentration and wisdom as one substance, yet each has its own unique function, then you have understood the equivalence of concentration and wisdom, that concentration and wisdom are one in substance.

All cultivators of the Way, do not say that you need to first have concentration before you have wisdom, or that you need to first have wisdom in order to have concentration. Doing so is claiming differentiation between concentration and wisdom. If you hold this view, you will think that concentration and wisdom are two separate entities. Your mouth may say all the good things, but if your mind harbors unwholesome thoughts, i.e. jealousy and hindrances of others, arrogance, conceit, deviant views, deviant knowledge, greed, hatred, and foolishness, then it is just an empty talk of “concentration and wisdom”.

If the words you say and the thoughts you harbor are similarly wholesome, then the internal and the external are congruent, the mind and the mouth are one. This shows that concentration and wisdom are balanced. This is something that you should understand and practice. This is not a matter of engaging in debates to boast yourself as a cultivator of the Way, nor a platform for promoting yourself for fame.

若爭先後，說一定要先定後慧，或先慧後定，凡是爭論這種道理，就是愚癡的凡夫，所謂：「爭是勝負心，與道相違背，便生四相心，由何得三昧。」不能得三昧，就無定，那也就無慧了。

若勝負之心沒有斷，就會時存著我執和法執。若我執、法執不斷，就不能離開四相。因有個我執，就有個人執，有個人執，就有眾生執，有個眾生執就會生出壽者執來。不能離開這四種執著，就生出四相來了。善知識，定慧好像什麼樣子呢？現舉一比喻：定慧就好像燈和光。有燈就有光，有光就有燈，沒有燈就沒有光，沒有光也就沒有燈，燈和光雖說是兩種，其實是一體的。燈是光的本體，而光是燈的用，燈有什麼用呢？即是有光。名字雖然有二個，但它的本體則是一個，定慧這種佛法也和燈光是一樣的道理。

師示眾云。善知識。一行三昧者。於一切處行住坐臥。常行一直心是也。淨名經云。直心是道場。直心是淨土。莫心行諂曲。口但說直。口說一行三昧不行直心。但行直心於一切法勿有執著。迷人著法相。執一行三昧。直言常坐不動妄不起心。即是一行三昧。作此解者即同無情。卻是障道因緣。

六祖大師對大眾說：一行三昧就是在所有地方，行是直心，住也是直心，坐也是直心，

If you keep arguing about which one should come first, concentration or wisdom, then you are simply a foolish commoner. It is said:

Contention is an notion of victory and defeat.

It is contradictory to the Way, and

Give rise to the mind of four marks.

How can one attain Samadhi this way?

If you cannot attain Samadhi, then you do not have concentration nor wisdom.

If you do not sever thoughts of victory and defeat, you will always be fixated on self-attachment and dharma-attachment. With these two attachments, you will not be able to free yourself from the four marks. With attachment to self comes attachment to others; with attachment to others comes attachment to living beings; with attachment to living beings comes attachment to life span. If you do not extricate yourself from these four attachments, you will give rise to the four marks. Good Knowing Advisors, what are concentration and wisdom similar to? By analogy, concentration and wisdom are similar to a lamp and its light. With the lamp, there is light. Without the lamp, there is no light. Even though a lamp and a light are two objects, they are one in substance. The lamp is the basic substance of the light; the light is the function of the lamp. What is the function of the lamp? Light. In terms of name, there are two. In terms of basic substance, they are one. In Buddhism, the principle of concentration and wisdom is analogous to the lamp and the light.

The Master instructed the assembly, “Good Knowing Advisors, Single Conduct Samadhi is the constant practice of maintaining a straightforward mind in all places, whether one is walking, standing, sitting, or lying down. As stated in the *Vimalakirti Sutras*, ‘The straightforward mind is the Bodhimanda; the straightforward mind is the Pure Land.’ Do not verbally claim to be straightforward when your mind and conduct are twisted, nor speak of Single Conduct Samadhi without maintaining a straightforward mind. However, when you practice keeping a straightforward mind, you should have no attachment to any dharma. A confused person is attached to the mark of dharma, the dharma of Single Conduct Samadhi. He claims, ‘I sit unmoving and don’t give rise to false thoughts. This is Single Conduct Samadhi.’ Such an explanation serves to equate him with the non-sentient. This is a cause-and-condition that obstructs one from attaining the Way.

The Sixth Patriarch told the assembly, “Cultivating Single Conduct Samadhi means maintaining a straightforward

臥也是直心。所有言行動作，在一切時一切處，時時行直心，不用彎曲心。就像維摩經上說：「直心就是道場，直心就是極樂世界的淨土。」切記不要口裡說直，但在行為上卻諂媚人，怎樣叫諂媚人呢？就是看到人有錢，講話就揚起頭來，阿諛的笑著說：「你來了，我真歡迎你。」其實他心裡只是歡迎這個錢，而非歡迎這個人。曲就是心不直，彎彎曲曲。口裡說要直心，要一行三昧，但行為卻不正直。

要行直心是道場，你要用直心來處理一切事，對一切法不要生出執著來。迷人、愚癡的人著住到法相，生出法執，執著一行三昧，他說：「我常坐著不動，也不打妄想，這就是一行三昧，這就是定了。」若是這樣來解釋的話，就是沒有知覺性，和草木是一樣。這種解法完全錯了，而且是障道的因緣。

善知識道須通流。何以卻滯。心不住法道即通流。心若住法名為自縛。若言常坐不動是。只如舍利弗宴坐林中卻被維摩詰訶。

什麼叫道呢？道應該通達無礙，州流不息的，為什麼把它滯塞停止了？你將心停止而變成槁木死灰，那是沒有什麼用的。所以當心無所著住時，即「應無所住，而生其心」，不著於空，不著於有，不著於法。當著到法上就著到有，著到空上就落於空

mind at all times and places, whether one is walking, standing, sitting or lying down. All your words and actions should conform to straightforwardness. Do not use a twisted mind. As stated in the *Vimalakirti Sutras*: The straightforward mind is the Bodhimanda; the straightforward mind is the Pure Land, the Land of Ultimate Bliss. Always remember this: Do not speak of straightforwardness on one hand, and being underhanded on the other. What is being underhanded? An example of which is your pretense of greeting wealthy people with your big smiles and good compliments such as saying, "Welcome! I truly welcome you," when in fact you don't really welcome them, but only their money. If you speak about Single Conduct Samadhi, but act in a crooked manner, such hypocrisy reveals a twisted mind.

To practice 'The straightforward mind is the Bodhimanda,' you have to apply straightforwardness in everything you do, and do not be attached to any dharma. Confused and stupid people are fixated to the mark of the dharma and give rise to dharma-attachment. Being attached to Single Conduct Samadhi, he claims, "I sit here unmoving and I have no false thinking. This is Single Conduct Samadhi. This is concentration." Such bold assertion shows that he is deficient in understanding and enlightenment. He is just like a vegetation. This is totally wrong. Having such erroneous understanding impedes oneself to the process in cultivating the Way.

Good Knowing Advisors, the Way must be able to flow freely and pervade everywhere. How can it be impeded? When the mind does not dwell in dharmas, the Way will flow freely and pervade everywhere. When the mind is fixated in the dharmas, it is in a state of self-bondage. If you say that sitting unmoving is the correct practice, you are like Shariputra who sat unmoving in the forest but was scolded by Vimalakirti."

What is called the 'Way'? The Way flows freely without obstruction. Why did you stop the flow? When you stop your thought, turning yourself into a rotten wood or dead ashes, you become useless. When you "produce that thought which is nowhere supported," then you are not attached to emptiness, existence or dharmas. When fixated to dharmas, you become attached to existence. When

妄了。所以要沒有法執空執和我執，這才是應無所住而生其心。

當無所住時，道才是流通。心若執著到法上，說我常坐不動，這就如作繭自縛，自己將自己綁上，把自己弄得不自由了。若說常坐不動是一行三昧，這就像舍利弗在林中打坐不動，卻被維摩居士訶斥他一頓說：「你這樣坐著有什麼用啊？像死人似的，不是真正入定。」

(下期待續)

(上承自第 14 頁)

我有幾句話：

一切是考驗	看爾怎麼辦
觀面若不識	須再從頭煉
真認自己錯	莫論他人非
他非即我非	同體名大悲

還有

是非何須辯	真偽久自明
智者見真實	愚者行虛偽
善者學菩薩	惡者敢罵佛
平等大慈悲	普攝諸含識

我所說的，都是你們已經知道的，我只是把它重新溫習一下。因為我是中國人，你們都是英國人、美國人，你們聽一聽你們已經知道的道理，把它熟悉熟悉。

(全文完)

fixated to emptiness, you end up with false thoughts of emptiness. Only when you are not attached to dharmas, to emptiness and to self, can you truly 'produce that thought which is nowhere supported.'

When 'nowhere is supported', the Way moves freely. A mind that is attached to dharmas is enslavement, resulting in one's loss of freedom. If you deem that sitting in stillness is Single Conduct Samadhi, then you are like Shariputra whose motionless sitting posture in the forest was reprimanded by Layman Vimalakirti who then said, "What is the use of your sitting here like a corpse? This is not being in genuine Samadhi."

(To be continued ...)

(Continued from Page 14)

I have a verse which goes:

*Everything is a test
to see what you will do.
Mistaking what's before your face,
You'll have to start anew.
Truly recognize your own faults.
Don't talk about the faults of others.
Others' faults are just my own.
Being of the same substance is
called great compassion.*

*What need is there to defend oneself?
What's true and what's false
Becomes clear by itself in time.
The wise ones see what's true;
The ignorant ones do what's false.
The good ones learn from Bodhisattvas;
The bad ones dare to slander the Buddha.
Level and equal great kindness and compassion
Universally gather in all sentient beings.*

What I said are things you already knew before. I am just reviewing them with you. Since I am Chinese and you are British and Americans, you can listen to the principles you already know and become more familiar with them.

(The End of the Article)

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)

現在可以問問題，要問淺的問題，如果問題太深了，可以等一會兒請蘇美度法師回答。

當地比丘問：〈宇宙白〉詞中的「雙拳打破虛空蓋」是什麼意思？

上人：沒有意思。要是有意思，就打不破虛空蓋了。

居士問：你們的打坐方法與蘇美度法師所教的打坐方法，有沒有什麼不同？如果有，是怎麼不同？

上人：「歸元無二路，方便有多門」。這也就好像你有你的面孔，我有我的面孔，他有他的面孔；面孔雖是彼此不同的，但是都是人，心都是一樣的。你不能叫每個人樣樣都一樣，這是一樣的道理。

居士問：觀世音菩薩，是否在您的考慮範圍之內？

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 #223)

Now you can ask questions, but only ask simple questions. If your questions are too profound, we can request Venerable Ajahn Sumedho to answer them later on.

A local Bhikshu: In “The White Universe” [a verse by the Ven. Master], what does this line mean: “With two clenched fists, smash through the covering of empty space”?

Venerable Master: It doesn’t mean anything. If it had any meaning, you wouldn’t be able to smash through empty space.

A layman: Are there any differences between your meditation practice and that taught by Ajahn Sumedho? If so, what are they?

Venerable Master: “For returning to the source, there are no two paths. But among expedient methods, there are many doors.” This is just like the way you have your face, I have mine, and he has his. Although our faces are different, we are the same in that we are all humans and have human minds. You can’t expect everyone to be the same in all respects. It’s the same principle here.

A layman: Is Guanshiyin Bodhisattva within the scope of your consideration?

上人：誰說不在？

當地尼師問：聽說上人常坐不臥，不知上人如何練習，目的為何？

上人：沒有人說我「短坐長臥」嗎？這沒有一定的。你願意坐著就坐著，願意臥著就臥著。旁人說你坐著，也沒有關係；說你臥著，也沒有關係，何必執著這個？你若執著什麼，什麼就是個負擔。我們修行人最要緊的事，就是在任何時候都不生煩惱，坐也不生煩惱，臥也不生煩惱，最重要的就要斷煩惱。煩惱無盡誓願變，要變煩惱為菩提。「煩惱」就是不覺；「菩提」就是覺。

見事省事出世間
見事迷事墮沉淪

看世間的萬事萬物，都是在說法。每一個人說每一個人的法；每一件事情說每一件事情的法。每一個東西、物質都在說法，一切都是在說法。我們明白一切都是在說法，就應該知道怎麼做，所謂：

性定魔伏朝朝樂
妄念不起處處安

Venerable Master: Who said he wasn't?

A local nun: I have heard that the Venerable Master "always sits and never lies down." How does the Master practice this, and for what reason?

Venerable Master: Has anyone said that I "sit little and lie down a lot"? This is not fixed. If you want to sit, then sit; if you want to lie down, then lie down. It doesn't matter whether other people say you sit or lie down. Why become attached to this? Whatever you are attached to becomes a burden. The most important thing for cultivators is never to have afflictions. Don't have afflictions while sitting, and don't have afflictions while lying down. The crucial thing is to cut off afflictions. Afflictions are endless; I vow to change them. Change afflictions into Bodhi. Afflictions are non-enlightenment; Bodhi is enlightenment.

*If you can see through
the things you encounter,
you transcend the world.
If you are confused by
the things you encounter,
you sink into confusion.*

All the myriad phenomena in this world are speaking Dharma. Each person is speaking Dharma, every incident is speaking Dharma, and every object is speaking Dharma. All things speak Dharma. When we understand that all things speak Dharma, we should know what to do. As it's said,

*When the nature is composed,
demons are subdued,
every day is a happy day.
When idle thoughts do not arise,
every place is peaceful.*

2012年 7月法會時間表 Schedule of Events – July of 2012

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1◎ 十三 伽藍菩薩聖誕 Chye Lan Bodhisattva's Birthday 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	2◎	3◎ 五月十五	4◎ 美國國慶日 U.S. Independence Day	5◎	6◎	7◎
8 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	9◎	10◎	11◎	12◎	13◎	14◎
15 大悲法會 Great Compassion Dharma Assembly 8:00 am - 3:00 pm	16◎	17◎	18◎	19◎ 六月初一	20◎	21◎ 初三 韋馱菩薩聖誕 Wei Tou Bodhisattva's Birthday
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◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua
29 六字大明咒法會 Recitation of Six-Syllable Great Bright Mantra 8:00 am — 3:00 pm	30◎	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm			



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8月法會時間表 Schedule of Events – August 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◎ 六月十五 常仁大師 悟道日 Great Master Chang Ren's Enlightenment Day	3◎ 十六 宣公上人日 Venerable Master Hua's Day	4◎ 十七 常智大師誕辰 Great Master Chang Jr's Birthday
5 觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 8:00 am - 3:00 pm	6◎ 十九 觀音菩薩成道日 Gwan Yin Bodhisattva's Enlightenment (Actual Day)	7◎	8◎	9◎	10◎	11◎
12 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	13◎	14◎	15◎	16◎	17◎ 七月初一	18◎
19 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	20◎	21◎	22◎	23◎	24◎	25◎
26 初十 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua 盂蘭盆法會 Celebration of Ullambana 8:00 am — 10:00 am 楞嚴咒法會 Recitation of Shurangama Mantra 1:00 — 3:00 pm	27◎	28◎	29◎ 十三 大勢至菩薩聖誕 Great Strength Bodhisattva's Birthday	30◎	31◎ 七月十五	

~常將有日思無日，莫待無時想有時~