



金輪通訊

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Newsletter

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宣公上人--般若波羅蜜多心經非臺頌

受想行識。亦復如是。舍利子。是諸法空相。
不生不滅。不垢不淨。不增不減。

受想行識如空色 再呼舍利汝諦聽 是諸法空相無性 不生不滅寂然通
不垢不淨離污染 不增不減悟玄中 湛然靜極超造化 頓覺我法本圓融

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

Composed by Venerable Master Hsuan Hua

So too are feeling, cognition, formation, and consciousness.

Shariputra, all dharmas are empty of characteristics.

They are not produced, not destroyed, not defiled, not pure,

And they neither increase nor diminish.

Feeling, cognition, formation, and consciousness

are like emptiness and form.

Shariputra is asked to listen attentively:

All dharmas are empty of characteristics and devoid of nature.

Neither produced nor destroyed, they silently pervade.

Neither defiled nor pure, they are apart from defilement.

Neither increasing nor decreasing, they awaken to the esoteric Middle Path.

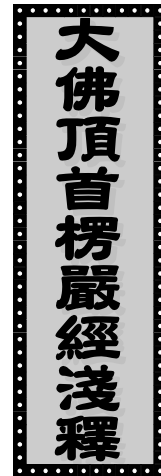
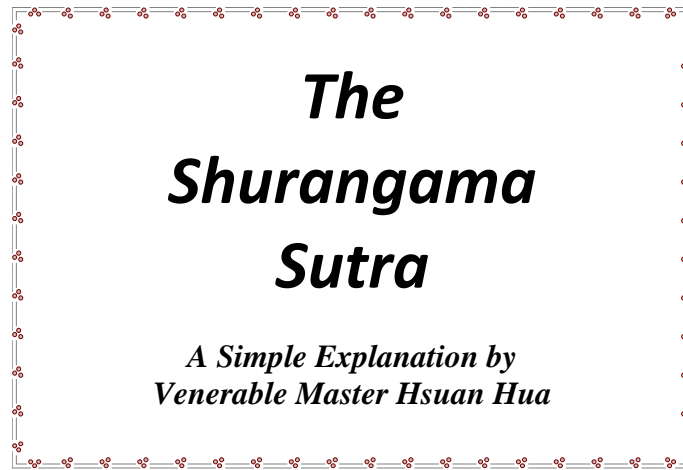
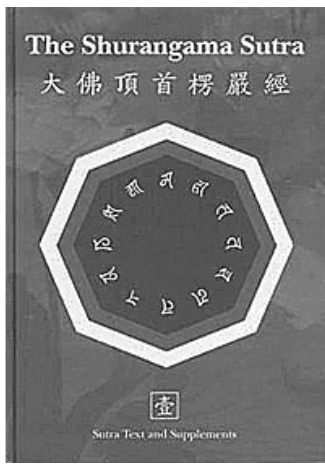
Clean and pure, transcend all creation in ultimate quietude.

Instantly enlighten to the original perfect fusion of self and dharmas.

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(接上期)

(Continued from issue #224)

這一部經，就是為阿難尊者而說〈楞嚴咒〉，去救阿難尊者的。為什麼救阿難尊者呢？就因為阿難尊者一向就專門注重學習文字般若，而不修習實相的般若。他注重文字般若，以為就可以成佛、可以開悟了。他又有一種仗恃，仗恃什麼呢？他想他是佛的一個堂兄弟，佛既然成佛了，那麼一定會幫他忙，令他就成佛了，所以他修不修，都沒有什麼問題。他有這種的思想，所以對定力就忽略了，就不打坐、不參禪、不用功，專門習學文字的般若；這樣子一來，他把光陰就錯過了許多。

有一天，他自己一個人出去乞食；乞食，就是拿著一個鉢到每一家去化緣，去化鉢飯回來吃。那麼他一個人出去，就碰到一位摩登伽女。這位摩登伽女的母親是一個黃髮外道，她修持外道法。這種外道，也有他的咒術，他這種法力也很靈的。

This sutra was conveyed to save Venerable Ananda. Why should he be saved? For once, Venerable Ananda did not truly grasp what is called the real mark prajna. Rather, he concentrated on the literary prajna as the only way, he thought, to reach enlightenment. In addition, he believed that being the cousin of Buddha would give him the advantage of reaching Buddhahood with Buddha's help. That attitude made Ananda less than determined in his cultivation which could have otherwise helped further his Samadhi. He never bothered to sit in meditation, investigate Dhyana, or apply effort at all to do what was required of him. As a result, not much was attained from his study of the literary prajna.

One day, as the *Shurangama Sutra* relates, Ananda had gone out with his bowl to receive alms from each house he visited. While traveling alone on the road, he walked past the daughter of Matangi. Belonging to a heretical religion of the Kapilas as "the tawny-haired," Matangi's impious mantra was undeniably effective.

這位摩登伽女一看見阿難尊者，因為阿難尊者相貌生得特別圓滿、特別好看、特別俊美，她就歡喜阿難尊者了。但是歡喜阿難尊者，她沒有辦法得到阿難尊者，於是就和她母親講：「妳啊，一定要把阿難給我拿來和我結婚！不然的話，我就不活了！」她母親最愛惜這個女兒，所以就用先梵天咒——外道的一種咒術；一念，這個咒的力量就把阿難尊者給迷住了！怎麼叫「迷住」？阿難尊者就不由自主了，沒有定力的關係，所以就跟著這個咒跑到她家裏去，就要破戒了。這是破什麼戒呢？「殺、盜、淫、妄、酒」這五戒，他將要破這淫戒了！

這時候，佛知道了。我相信佛也就因為和阿難尊者是堂兄弟的關係，一看自己的兄弟有難了，所以就趕快說〈楞嚴咒〉。說〈楞嚴咒〉，就破了黃髮外道的先梵天咒；以這個咒力，來把阿難尊者這種迷惘給醒過來。阿難尊者也好像喝醉酒了，又好像吃麻藥，什麼也都不知道了；這回一念這個咒，阿難尊者就明白過來了。明白，一看，自己怎麼跑到這個地方來了？於是阿難尊者就回來了。回來，向佛就痛哭流涕，說：「我啊，一向多聞，未全道力啊！」我從來就是歡喜多聞，所以未全道力；道力，就是「定力」。我沒有定力，請佛告訴我，十方諸佛怎麼樣修行，才能得到這個定力？所以這部

So exceptionally handsome was Ananda that when Matangi's daughter saw him, she immediately became attracted to him. Unable to win him over, she ran to her mother and said, "You must get Ananda to marry me. If you don't, I'll die." As the mother's love to her daughter was unconditional, Matangi agreed to help and managed to exploit Ananda by reciting a mantra used by her sect – the Kapila mantra claiming to have its origin from the Brahma heaven. Because Ananda lacked Samadhi power, he was unable to resist Matangi's spell. Soon after being overpowered by it, he was led to her daughter's house where he came close to breaking the precept. Of the first five precepts: no killing, no stealing, no sexual misconduct, no lying, and no taking of intoxicants, it was the precept prohibiting sexual misconduct that Ananda almost violated.

The Buddha already knew what was taking place. Upon learning of his cousin's plight, the Buddha began to recite the *Shurangama Mantra* to do away with the Kapila mantra of the former Brahma Heaven that had caused Ananda to exhibit marked confusion as though being under the influence of alcohol or controlled substance. Ananda was unaware of his surrounding until the *Shurangama Mantra* was being recited.

Attempting to fathom what had come over him, Ananda then knelt before the Buddha and, in anguish, cried, "Having relied solely on erudition, I lack the strength of the Way or samadhi-power. Please, Buddha, tell me how the Buddhas of the ten directions are able to obtain samadhi-power?" The Buddha's answer was the *Shurangama Sutra*. Ananda's



經的因緣，就是阿難尊者先恃多聞而忽定力，佛就破他這種的迷，把阿難尊者救回來，然後說《楞嚴經》。阿難尊者由這一次，才發心修定，所以這是第一種因緣。

(二) 警狂慧，護邪思

警，就是「警戒、警告」。警告什麼呢？警告有狂慧的人。怎麼叫「狂慧」呢？這人生來很聰明的，有天聰，但是他不務正途，專門去想那些個不正當的事情。他以他這種的智慧，去做害人的事情，這叫「邪思」。他有邪思，還掩護他這個邪思，還要護短，認為他這種邪的思想是正確的。所以這部經，是警告有狂慧的這種人，他護持自己這個不正當思想。護邪思，就是這個有狂慧的人護短，他這個邪思，自己認為不是邪思，說：「我是正當的。」這世界有很多人，聰明是很聰明，但是聰明反被聰明誤，就盡做一些糊塗事。講到這兒，想起來幾句格言：

聰明乃是陰鷲助
陰鷲引入聰明路
不行陰鷲使聰明
聰明反被聰明誤

「聰明乃是陰鷲助」，為什麼有聰明呢？因為你在前生有德行，所以今生就聰明；或者在前生你讀的書多，或者念的佛經多，今生就聰明了。「陰鷲引入聰明路」，你為什麼有聰明呢？就因為你做過很多好事、很多善事。陰鷲，就是人所看不見的好事，你做出來的

mishap prompted the sutra to be conveyed for the first time. The Buddha cleared Ananda's confusion. From then on, Ananda resolved on cultivating smadhi.

II. To Warn About Those With Insane Wisdom Who Cherish Deviant Thoughts.

To warn means to alert and caution. To alert whom? It is to alert those people with insane wisdom. What does 'insane wisdom' refer to? It refers to their use of innate intelligence to harm people, rather than pursuing the right path. Improper schemes being reinforced by their intelligence are called deviant thoughts. They harbor these deviant thoughts, believing that they conform to their shortcomings. This sutra is to warn against those with insane wisdom commending their improper thoughts and shortcomings. These people fail to recognize their deviant thoughts, while defending themselves, each saying, "I am correct." Many intelligent people in this world outsmart themselves and act in a very confused way. There is a proverb that says:

*Intelligence is helped by hidden virtue.
Hidden virtue leads you to enter the path of
intelligence.*

*Those who do not practice
hidden virtue,
but make use of intelligence alone,
Will be defeated by their
own intelligence.*

Intelligence is helped by hidden virtue: Why is one intelligent? It is because he sowed virtuous conduct in the past life. So in this life he is intelligent. Other contributing factor could be that he studied hard, or read many Buddhist sutras in past life. Hence, his endowed intelligence. **Hidden virtue leads you to enter the path of intelligence:** Why do you have intelligence? It is because you had done many wholesome deeds. Hidden virtue means your good deeds are invisible to others. Doing good deed does not endorse your

好事，還不叫人知道。不是說，做一件什麼好事，就要鳴鑼擊鼓，又登報紙，或者在廣播電臺去廣播，在 radio (收音機) 也發表，甚至於在傳真上也去表演一下，說：「啊，某某人現在做了好事了！」這個不叫「陰騭」，只可以說做了好事。陰騭是人所不知道的，你做了好事，還沒有人知道，這才是真正的善事。所謂「善欲人見，不是真善；惡恐人知，便是大惡」。

「善欲人見，不是真善」，你做善事、做好事，你歡喜人知道，說：「喔，我現在對大家發表，我某某做了好事了。」這不是真善。爲什麼？這是個名，你貪這個善的名，不是真正想做這個善，所以說這不是真善。「惡恐人知，便是大惡」，你做的惡事怕人知道，這是一個最大的惡。

那麼說「陰騭引入聰明路」，你「不行陰騭使聰明」，現在因爲你聰明，你不做好事、不做善事了，專門就用你這個小聰明、小智小慧。可是這不是真聰明，這是小智小慧，你把這個本忘了，「聰明反被聰明誤」，你這樣子一來，怎麼樣呀？正是聰明反被聰明誤了！

好像中國三國時代有一位曹操，他何嘗不聰明呢？有句話說：「曹公好似鬼，堯帝智如神。」曹操像鬼那麼奸，鬼奸到什麼程度呢？你看那鬼盡在晚間出現，白天他不出來；而中國有帝堯，帝堯那個智慧，就像神仙似的。所以，在

striking the gong, your beating the drum, your placing an ad in the paper or your broadcasting on public radio, "I have done something good, etc!" What is revealed is not a hidden virtue. A genuine good deed is when no one knows about your performing it. There is a saying:

Good done hoping others will notice is not true good.

Evil done fearing others will discover is great evil.

Good done hoping others will notice is not true good: When you want people to know about your worthy undertaking and say, "Oh, now I will announce to everyone that I have done a good deed, etc." This is not genuine good. Why? Because you crave only for reputation, and not for the sake of doing good. Therefore, this is not true good. **Evil done fearing others will discover is great evil:** Being afraid that people would learn of your misdeeds is called the greatest kind of evil.

It is said that "**Hidden virtue leads you to enter the path of intelligence.**" If you "**do not practice hidden virtue but make use of intelligence alone,**" you're far from having what is called genuine intelligence because you don't do good deeds even when you are intelligent, be it little intelligence, little knowledge, or little wisdom. Without wholesome deeds being performed, what you have is just petty intelligence or petty wisdom as you have forgotten the source. "**Will be defeated by your own intelligence**" means your own intelligence will besiege you.

A great general named Cao Cao during China Three Kingdoms Period was extremely intelligent. There is a saying, "The elder Cao was as crafty as a ghost. Emperor Yao's wisdom was like a god". Cao Cao was compared to a crafty ghost who only appears at night, while Emperor Yao was regarded to have a divine wisdom. The allusion to the

你們美國，有的人說哪個人有智慧，就是神仙了。Joe Miller 常常對大家講，說：「這個 Abbot (方丈) 就是 God，就是神仙。」其實我不願意做神仙，當神仙沒有什麼大意思。他以為這樣子是在讚歎我，我認為這樣是謾謗我；因為這個神，你不要把他看得太高了，在佛教裏頭，神是很小的，天上的神都要擁護三寶，都要護持佛、護持法、護持僧的，他只能做佛教一個護法。

「善欲人見，不是真善；惡恐人知，便是大惡」，可是大惡者回頭，就是大善；大善士若墮落，大惡一般。做大惡的人知道覺悟了，說：「我現在要改惡向善了。」這是個大善人。為什麼？他能勇於改過，這是大的善人。大善士若墮落，大惡一般；你平時做善事，做來做去，你覺得也沒有什麼感應：「啊，我做惡去了！」盡害人、欺騙人，做種種對人不利的東西，這是一個大惡。為什麼？你明知故犯！你明知道這個事情是不對的，為什麼你還要去做？所以這變成大惡了。

有狂慧的人，就會做顛倒的事情，做不正當的事情，但是他自認為是對的；甚至於他殺人了，他說：「這個人我若不殺他，或者他會殺人呢！所以我把他殺了，他就不殺人了嘛！」你說這個道理講得對不對？這個人根本就不會殺人的，可是他說我若殺了他，他才不會殺人的，所以我要把他殺了。這種的見解，就叫「狂」，這就叫「邪

divine brings to mind one occasion where a layman Joe Miller once openly said of me, "This Abbot is god. He is an immortal." The fact is that I do not want to be an immortal. I find it meaningless to be an immortal. Joe considered his remarks as words of praise, but I considered them as a slander. In Buddhism, celestial beings are not designated to have any status of sorts. They are expected to be Dharma Protectors, protecting the Triple Jewel - the Buddha, the Dharma, and the Sangha.

Good done hoping others will notice is not true good. Evil done fearing others will discover is great evil. An evil person who acknowledges the error of his way is the sign of great goodness. A good person who falls prey to iniquity, however, will join the ranks of evil. When a bad person recognizes his wrongdoing and says, "Now I will rid myself of wickedness and go towards the good", he is regarded as a great wholesome person for turning wrong to right. But, when a good person knowing right from wrong decides to do evil because his good deed proves to be unrewarding, he becomes an evil person. Even when he already knows what is considered to be wrong, why must he still follow it? That is called a great evil.

A person with "insane wisdom" tends to commit misdeeds and finds no error for doing so. He may even be bent on taking a life of another and say, "Had I not killed him, he would have done it to others. Now that he is killed, the threat is gone!" Would you have agreed his reasoning? In fact, the victim never posed any threat to anyone, only to be hated by the killer. The killer insisted that killing the victim helped eliminate the threat to people. This kind of thinking is insane and is called deviant thoughts. Even though what the killer did was wrong, he was bold enough to tell his lawyer, "Why did I kill him? It's

思」。根本是他不滿意這個人，於是他把這個人殺了。他犯法了，到那兒他用辯護律師說：「爲什麼我殺他啊？我就怕他殺人哪！」好像現在殺羅勃·甘迺迪的這個人說：「我爲什麼打死他？我怕他做總統，把我們美國人都給殺了，所以我要殺了他！」你說這種思想是對？是不對？所以這就叫「狂慧」。本來他不對的，他講出來一個道理，這就叫「邪思」。

「警狂慧，護邪思」這一句文，你不要誤會了。警，是警告有狂慧的這個人。護邪思這個「護」，不是說我幫助他這個邪思，我來擁護他這個邪思，我讚歎他這個邪思，不是的。這是說這個有狂慧的人，他自己掩護他的邪思，自己給自己辯理，就是拿不是當理講；本來他不對的，他編出個理由來，結果你也沒辦法。法官一聽：「他講得有道理！」所以他本來應該償命，結果把官司打贏了；這就叫有一種狂慧，護持他這個邪思。這部經上，就是警告這種人：不要護自己的邪思，要改過自新，不要以爲自己是對的。好像世間有很多聰明人，他所做的事情都不正當，這都叫「狂慧」。所以這部經，也就是糾正有狂慧的這種人，要走正路，要回到正當的思想上去，不要跑到邪的思想上去。

because I'm afraid he will kill others!" Just as the man responsible for assassinating US Senator Robert Kennedy vying for the White House. The gunman said: "Why did I shoot him? Because I am afraid that once he wins the presidency he will ruin the lives of Americans. That is why I have to kill him!" Would you agree with him or not? Hence, this is called 'insane wisdom.' He was wrong and still justified his actions. This is called deviant thoughts.

To warn those with insane wisdom, and those who cherish deviant thoughts: You should not be confused with this particular line of text. 'To warn' is to alert a person with insane wisdom. The word 'cherish' does not imply promoting, embracing, or praising this person's deviant thoughts, but the person himself who takes the part of doing so, alongside his reasons to justify his offense. However clearly he is in the wrong, he would devise a compelling defense for his alleged crime to dissuade the tribunals' judgment against him. Such is the example of one's insane wisdom cherishing his deviant thoughts.

Thus, the *Shurangama Sutra* warns against the use of such scheme guided by deviant thoughts, and also not to be convinced that they are right, but to change their ways. There are many smart people in this world who do shady deeds. This is a demonstration of their 'insane wisdom'. The Sutra aims to correcting their ways in order for them to walk the proper path and return to proper thinking.

(To be continued ...)

(下期待續)



The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #224)

善知識。又有人教坐。看心觀靜不動不起。從此置功。迷人不會。便執成顛如此者眾。如是相教。故知大錯。

有人教人打坐，看自己的心，觀靜是個什麼樣子，不動不起，從此處便有功夫了。迷人不懂這個道理，說坐在此處不動，就會有功夫，有禪了，隨著生出執著而成了一種顛狂。像以前有很多人到這地方來，自稱說開悟了。唉！也不知道他怎麼開悟，而他自己卻相信已開悟，這就是便執成顛。像這一類的人多得很呢！且輾轉傳授，你給我印證說這樣就是開悟，他也給你印證說這樣就是開悟，其實這是大錯而特錯了。你看，在中國唐代時佛教裡就有這些口頭禪、假祖師，難怪美國現有很多這一類的人。話說回來，有這一班冒充開悟的，將來就有真開悟者，因為冒充開悟的是給真開悟的作先鋒。因本來人人都不知什麼叫開悟，現有人冒充自稱說開悟了，就去觀察他的一舉一動是怎樣子。忽然間來個真正開悟

“Good Knowing Advisors, there are those who teach people sitting meditation, watching the mind and contemplating stillness, without moving or arising; hereby, gaining merit. Confused people cannot grasp the teaching. Attached to their misconception, they become muddled. There are many such people, and they pass on their confused thinking to others. You should know this is a big blunder.”

Those confused do not understand the principle. They thought, “Sitting here without moving is the way to attaining Ch’an.” They become muddled when attached to such erroneous thinking. One occasion brings to mind when many people had come here claiming to have been enlightened. They could not prove how they got enlightened, yet they insisted that they were. Such is the example of people muddled by their being attached to misconceptions.

Many people fit that type of character. They even mutually certify each other as having enlightened. This is indeed a big mistake! There had been bogus Buddhist Patriarchs during the Tang Dynasty in China. So, it is not surprising to find such characters in America nowadays. On the other hand, these charlatans paved the way for the truly enlightened ones. In the beginning, people did not know what enlightenment is. When they encountered these individuals proclaiming themselves as the enlightened ones, they observed how these self-proclaimed ones behave. Suddenly, a truly

的，人家卻不相信了，以為真開悟和冒充開悟是一樣。你們現在修行想要開悟，將來也會受到這些冒牌的影響。若是讓我說，即使開悟了也不要說開悟，這是最好的方法。

在這個世界就是這樣子，真真假假，假假真真。你真的旁人說你是假的，你假的旁人卻說你是真的，所以啊！你也不要說真也不要說假，讓他自己去認識。

未開悟的人自稱說已開悟，而你已經開悟了卻說自己沒開悟，那就和沒有開悟是一樣的。為什麼呢？因開悟的人不用自我介紹，說我開悟了，我和某人已開悟的是一樣的，表示我也是開悟。不必這樣，因開悟和不開悟是一樣沒有分別，不要掛著假名。開悟你是個人，不開悟你也是個人，開悟和未開悟均可成佛，只是早晚時間的問題，所以不要掛這個招牌，讓大家認識你。沒有人認識是最好，這是直心是道場。

師示眾云。善知識。本來正教無有頓漸。人性自有利鈍。迷人漸修悟人頓契。自識本心自見本性。即無差別。所以立頓漸之假名。

六祖大師又對大家講法，開示說：「各位善知識！本來真正的佛教，沒有頓法和漸法的區別，不過人的根性有聰明有愚癡。迷人是一點一點修成的，而

enlightened person comes and no one believes in him. They think that the truly enlightened one is the same as the phony ones. Those of you who now cultivate the Way and wish to attain enlightenment will have to deal with the widespread influence of such pretenders in the future. If you would hear me out, I would say the best method is to remain silent when you become enlightened.

The way of the world flows as thus: what is true in itself is countered as false, and what is false in itself is countered as true. When you are true, they will say you are false. When you are false, they will say you are true. So, do not claim what is true or false. Let people see for themselves.

The unenlightened ones usually claim themselves to be enlightened. But when you are enlightened, and then disclose about it, you are just as those who are not enlightened. Why? The enlightened ones do not state publicly such as "I am enlightened and so forth" That kind of assertion must be avoided. Enlightenment and non-enlightenment are not different with one another. Do not try to cover up using a fictitious title. Whether you are enlightened or not, you are a human being nonetheless. And, in due course, both the enlightened and the unenlightened ones can realize Buddhahood. Once again, do not disclose your enlightenment. It is even better when no one knows about it, because a straightforward mind is the Bodhimanda.

The Master instructed the assembly: "Good Knowing Advisors! Originally, proper teaching is not differentiated into 'sudden' or 'gradual.' It is the nature of people that gives rise to distinction between sharp and dull. The confused ones progress slowly in their cultivation; the enlightened ones awaken instantaneously. Each recognizes his original mind and sees his original nature; at this point, there is no difference. Therefore, the terms sudden and gradual are but artificial nomenclature.

Originally, the teaching of Buddhism holds no distinction between sudden and gradual dharma. However, the potential of people varies. Some are sharp; some are dull. The progress toward dharma through cultivation is gradual for the

開悟的人是頓斷一切的塵勞，頓斷一切的妄想，頓斷一切的習氣毛病，他自己認識自己的本心，自見本性。明心見性到成功時，是沒有分別的，所以假立出一個頓教漸教，這只不過是假名而已。」

善知識。我此法門從上以來。先立無念為宗。無相為體。無住為本。無相者。於相而離相。無念者。於念而無念。無住者。人之本性於世間善惡好醜。乃至冤之與親。言語觸刺欺爭之時。並將為空不思酬害。念念之中不思前境。若前念今念後念。念念相繼不斷。名為繫縛。於諸法上念念不住。即無縛也。此是以無住為本。

我所傳的頓教法門，從釋迦牟尼佛到現在，是以無所念為宗，無相為本體，無住為基礎。什麼叫無相呢？就是在相上而離開這個相。無念就是在念上不著住念。無住就是人的本性。在這世間上不論是善、惡、好、醜，乃至於有冤有仇，或有親戚的關係，或是因言語說話刺激而彼此引起攻擊，互相欺騙和爭奪，應將這些問題都當作空的而沒有執著，不要想報仇或傷害他人。念念之中，不再去追想過去的事。若你總是回想前念，現在的念和未來的念，念念相續如水波浪，這就是自己用繩子把自己給綁上，將自己拴在一個地方，而得不到自由。你若在一切法上，

confused ones. It is the opposite for the enlightened ones: their wearisome dust, their false thinking, their bad habits are all immediately severed, enabling them to understand their mind and see their own nature. Once they (those who are sharp and those who are dull) understand the mind and see their own nature, the distinction cease to exist. The terms 'sudden' and 'gradual' to this teaching are merely artificial classifications.

“Good Knowing Advisors! From the very beginning, this Dharma-door of mine has been established with no-thought as its doctrine, no-mark as its substance, and no-dwelling as its basis. No-mark means to be apart from marks while in the midst of marks. No thought means to be apart from thoughts while in the midst of thoughts. No-dwelling is the basic nature of human beings. Worldly issues -- good or evil, pretty or ugly, friend or foe, words that lead to conflict and contention -- should all be treated as empty. Do not have thoughts of revenge. In thought after thought, do not keep going back to events of the past. Constantly dwelling on thoughts of the past, thoughts of the present and thoughts of the future, you are in fetters, since these thoughts continues endlessly. Not dwelling in dharmas in thought after thought is to be unfettered. That is to take no-dwelling as the basis.

From Shakyamuni Buddha's time to the present, the Sudden Teaching Dharma-door, transmitted by the Sixth Patriarch, has no-thought as its doctrine, no-mark as its substance, and no-dwelling as its basis. No-mark means to be apart from marks while in the midst of marks. No thought means to be apart from thoughts while in the midst of thoughts. No-dwelling is the basic nature of human beings. Regard all worldly issues as empty - be they good or bad, pretty or ugly, friend or foe; be they of family relations, be they aggression, deception or contention that results from offensive language. Do not become attached to them. Do not be vengeful. Do not think of harming others. Do not let every thought dwell in past events. Otherwise you will be bound by thoughts of the past, of the present, and of the future. These thoughts, like rolling waves, assail without end. If you dwell on these thoughts, you

念念不執著，這就是沒有束縛，就是以無所住為基本。

善知識。外離一切相。名為無相。能離於相。即法體清淨。此是以無相為體。

外邊離開一切諸相，這就叫「無相」。能離開一切諸相，這就是法本體清淨的妙體，所以這就是以無相為體。

善知識。於諸境上心不染。曰無念。於自念上常離諸境。不於境上生心。若只百物不思。念盡除卻。一念絕即死別處受生。是為大錯。學道者思之。若不識法意自錯。猶可更勸他人。自迷不見又謗佛經。所以立無念為宗。

在任何的境界上，心裡也不染著，這就叫「無念」。在自己清淨念上，常能離開一切境，不在境上生出種種的心，回憶種種的境界。假使你認為百物都不想，一切念都除盡，這對不對呢？這又錯了，所以說：「著相頭頭錯，無為又落空」。這怎麼辦呢？在這個地方是很難辦的，若你能辦到，這就是無念。

一念斷了沒有了，豈不就死了？你人怎麼樣沒有念？除非死了，就沒有念了。你在這個地方死了，又到旁的地方托生去了，這是大錯特錯的想法。想要修道的人，在這處要特別注意思索。假使不識法的真義，自己錯

tie up yourself in a bind and you can not be free. Detachment from dharmas will liberate you. That as the basis is meant by no-dwelling.

“Good Knowing Advisors! To be apart from all outward marks is called ‘no-mark.’ To be able to be apart from marks is the purity of the Dharma’s substance. This is to take no-mark as the substance.

“Good Knowing Advisors! Maintaining non-defilement of the mind in all states is called ‘no-thought.’ Keep your thoughts apart from states. Do not let states cause you to give rise to thoughts. If you do not think of anything, you will completely rid yourself of thoughts. What a tremendous mistake it is to think that you can only sever all thoughts by dying, only to be reborn in another place. Students of the Way should ponder about this. To misinterpret the Dharma and make a mistake yourself might be acceptable, but to exhort others to do the same is unacceptable. In your own confusion you fail to understand, and, moreover you slander the Buddha’s Sutras. For this reason, ‘no-thought’ is established as the doctrine.

In every state you find yourself in, keep your mind free of defilement. This is called ‘no-thought’. Your clear and pure mindfulness should steer away from all states. Do not give rise to thoughts within the various states. Do not recall former thoughts from those various states. If you believe that not thinking about anything can eradicate all thoughts, you are mistaken. Hence, the verse --

*Attached to marks, everything is wrong;
With non-activity, you fall into emptiness.*

“What should I do?” you ask. Here is where the complexity lies in your progress to recognizing a distinction. To succeed thus is considered as no-thought.

You may think, “If I am without thoughts, would I not be dead? How can one be without thoughts, except when one is dead?” That view is wrong! If you die here, you will be reborn elsewhere. People cultivating the Way should be careful of what arises in their mind. Your lack of under-

了還可以，若叫其他人跟著你錯，那就不可原諒。你自己愚癡，不但沒有認識自己的心性，且反過來毀謗佛經說佛經講錯了。正因為世人愚蠢無知，所以古德要立「無念」作為學佛的宗旨。

(下期待續)

standing the true principles of the dharma thus causing to create many mistakes is pardonable. Your influence on others to commit the same mistakes as you have, however, is unpardonable. Of your stupidity, you not only fail to recognize your inherent nature, but also slander the sutras as being incorrect. This is the kind of stupidity and ignorance of the human race that prompted the ancient virtuous ones to establish 'no-thought' as the vital doctrine for learning Buddhism.

(To be continued ..)

(上承自第 14 頁)

(Continued from Page 14)

今天有了這麼多錢，當然要把佛教的門關了，你應該過橋拉板，把佛教對你的恩忘了。如果你不忘，你就要報恩；你若忘了，就不需要報恩。所以你關佛教的門，這是自己招來的。」我這樣罵了他一頓，到現在他這佛教的門還沒關。

問：修行時生抗拒心，因此造成障礙，應如何對治？

上人：老虎來了要吃你，你是不是也要吃老虎？這是抗拒，你不可以這樣做？

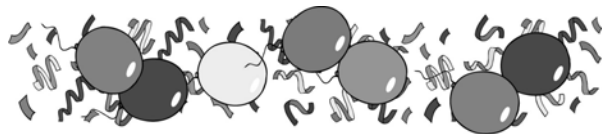
(下期待續)

Now that you are better off, you want to close down the temple. It is like "burning the bridges behind you" without taking into account the kindness that Buddhism has been providing you. You should have repaid that kindness. To forget the kindness you so received spares you from repaying it. To close down the temple clearly rests on your hands alone." That was how I scolded him. Since then, he has not closed down the temple.

Question: When we cultivate, we are often obstructed by stirring thoughts of resistance. How should we conduct ourselves?

Venerable Master: If a tiger comes to eat you, will you try to eat the tiger? That would be called a resistance. Would you have acted in like manner?

(To be continued ..)



金輪寺將於11月4日舉辦敬老節，誠摯邀請年滿六十五歲長者蒞臨，請及早報名。

Gold Wheel Monastery will be celebrating Respecting Elders Day on Sunday, November 4. Seniors 65 and above are cordially invited. Due to limited space, please register ahead of time to ensure accommodation.



如何消除恐懼心與業障

How to Get Rid of Fear and Karmic Obstacle

宣化上人一九九〇年十月十日開示於英國 Chithurst

A talk given by Venerable Master Hsuan Hua on October 10, 1990, in Chithurst, England

有憂愁才有恐懼，
沒有憂愁，就沒有什麼恐懼；
沒有自私心，
也就沒有恐懼心。

問：請問上人應該如何用方便法控制克服淫欲心、恐懼心、懷疑心？

上人：不吃肉、不吃蔥、不吃蒜，不吃一切刺激性的東西。觀想「是男子皆是我父，是女人皆是我母」，這樣一想，淫欲心也不會生了。有憂愁才有恐懼，沒有憂愁，就沒有什麼恐懼；沒有自私心，也就沒有恐懼心。不爭、不貪、不求、不自私、不自利、不打妄語，這樣就不需要怕了。為什麼有懷疑心，就是因為沒有信心，將信將疑才有懷疑。《華嚴經》〈賢首品〉上說：「信為道元功德母」，信一切眾生本有的智慧，這就是不懷疑。

日日說真話 不怕打與罵
殺我吾不畏 解脫有何罣

每天都要說真話，不打妄語。直心說真話，不怕誰打罵我，我也要說真話。就有人把我殺了，我也不怕的，怕什麼？真解脫有什麼罣礙的？有什麼可怕的？

Worry begets fear.
Without worries, you fear nothing.
Without selfishness,
you also fear nothing.

Question: How can we overcome lust, fear, and doubt?

Venerable Master: Avoid eating meat, onions, or garlic. Avoid taking stimulants. Recognize men as your fathers and women as your mothers. By doing thus, you will not give rise to lust. Worry begets fear. Without worries, you fear nothing. Without selfishness, you also fear nothing. Without fighting, greed, seeking, selfishness, pursuing personal advantage, and lying, you have nothing to fear. You have doubt because you lack faith. You waver between faith and doubt. As stated in the Avatamsaka Sutra's Chapter on Worthy Leader, "Faith is the source of the Way and the mother of merit and virtue." When awash with faith in the wisdom that is inherent in all living beings, you will not have doubt.

Each day true words I voiced
without fear of being beaten or scolded,
even if those wishing to take away my life,
what hindrances
could there be after being liberated?

Devote yourself to speaking only the truth. Be sincere and straightforward. Don't worry about someone who may scold you or hit you. Even if telling the truth may cost you your life, you should not be fearful. What is there to fear? Would there be worries after true liberation? What is left for us to be feared?

問：有些在家居士會來問我們：「業障來了，不能再進步，想退了。」這如果是定業，應如何答覆？是否應勉強他們繼續精進？

上人：這要看當時情形，因人施藥，因病下藥。煩惱菩提如冰與水，煩惱即菩提。置之死地而後生，在不能忍的地方要能忍，不能過關的地方要過關，那才是。不需要鑽牛角尖，沒有死路，車到山前必有路。

我記得七、八年以前，紐約有一位居士。他請出家人住在他廟內。這廟是在家人造的，可是他要拿出家人來做招牌，來號召，於是就想管著出家人。這出家人初到他那兒後，就有點不願意被在家人管，因此常常吵架，後來這出家人就跑了。這在家居士很失望，打電話給我，說他要把這個佛教門關了，要退心了。他問我這個問題，向我來訴苦，無非是想要我站在他這一邊，說這個出家人不好。那麼，他好像就勝利似地而有所恃。我卻叫他把門關了。

我說：「你早就應該關了！」他一聽，在電話上大約過了十分鐘沒有話講。我聽他沒有話講，就說：「你呀！沒有錢的時候，借了佛教名義來弄錢，也發財了。」

(下轉至第12頁)

Question: We were approached by several laity who said, “We have been beset with karmic hindrances that deter our advance toward cultivation. We are considering about retreating .” If such is seemingly attributed to fixed karma, how should we respond? Should we urge them to continue with diligence?

Venerable Master: Everything depends on the circumstances, just like medicine being prescribed according to each individual’s illness. Affliction is to ice what Bodhi is to water. Afflictions can change into Bodhi. At the point of death there is a birth of life. You should learn to bear the unbearable and to overcome the impossible. That’s what really counts. Don’t get trapped in the corner. There are no dead ends. Even when you travel up a mountain on an unpaved road, you would eventually find yourself on a paved one.

About seven or eight years ago, I remembered one layman who invited a monk to stay at a temple that he built in New York. Having this monk served as a representative, the layman thought, would help draw people to his temple. The monk, however, was not pleased being under the direct order of the layman. Arguments later began to ensue between the two, causing the monk to leave. The layman expressed his frustration to me over the phone about the monk’s departure, and threatened to close down the temple. Disheartened by the situation, the layman believed that he would have been vindicated if I were at his side criticizing the monk. Instead of supporting him, I encouraged him to close down the temple.

I said, “You should have closed it down a long time ago!” He remained quiet on the phone. Ten minutes of silence finally broke when I told him, “When you were poor, you found a way to making a fortune in the name of Buddhism.”

(Continuing on page 12)

2012年 9月法會時間表 Schedule of Events – September 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 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	3◎	4◎	5◎	6◎ 廿一 普庵祖師誕辰 Patriarch Pu An's Birthday	7◎	8◎
9 廿四 慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 8:00 am — 3:00 pm 龍樹菩薩聖誕 Dragon Tree Bodhisattva's Birthday	10◎	11◎	12◎	13◎	14◎	15◎ 三十 地藏菩薩聖誕 Earth Store Bodhisattva's Birthday 虛雲老和尚誕辰 Venerable Master Hsu Yun's Birthday
16 八月初一 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	17◎	18◎ 初三 六祖惠能大師 涅槃日 Venerable Six Patriarch's Nirvana day	19◎	20◎	21◎	22◎
23 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	24◎	25◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	26◎	27◎	28◎ 孔子誕辰 紀念日 Confucius' Birthday	29◎
30 八月十五 中秋節 Mid-Autumn Festival 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	金輪寺將於2012年11月17日(7:30 pm ~ 8:30 pm)灑淨, 11月18至11月25日上午8:00 am 至下午5:00 pm 啓建梁皇寶懺慈悲道場, 歡迎佛友信眾踴躍參加。 November 18th - 25th, 2012 (8:00 am - 5:00 pm) Gold Wheel Monastery will be holding the Jeweled Repentance of Emperor Lyang . All faithful ones are welcome to participate.					



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10月法會時間表 Schedule of Events – October of 2012

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
	1◎	2◎	3◎	4◎	5◎	6◎
7 廿二 燃燈古佛聖誕 Burning Lamp Buddha's Birthday 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	8◎	9◎	10◎	11◎	12◎	13◎
14 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	15◎ 九月初一	16◎	17◎	18◎	19◎	20◎
21 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	22◎	23◎	24◎ 初十 宣公上人涅槃每 月紀念日 Monthly Memorial of Venerable Master Hua	25◎	26◎ 十二 虛雲老和尚涅槃日 Venerable Master Hsu Yun's Nirvana day	27◎
28 慶祝觀音菩薩出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home 8:00 am — 3:00 pm	29◎ 九月十五 常仁大師 出家日 Great Master Chang Ren's Leaving Home Day	30◎ 十六 宣公上人 出家日 Venerable Master Hua's Leaving Home Day	31◎ 十七 常智大師 悟道日 Great Master Chang Jr's Enlightenment Day	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm		

~常將有日思無日，莫待無時想有時~