



# 金輪通訊

## Gold Wheel Sagely Monastery Newsletter

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### 宣公上人—修菩提道

#### 信心堅固

修道之人心莫疑 疑心若起便途迷  
初心不退恆堅固 摩訶般若波羅蜜

#### *Cultivating the Bodhi Path*

Composed by Venerable Master Hsuan Hua

#### *Resolute Faith*

*Cultivators of the Way should not have doubts.*

*When doubt arises, confusion will follow.*

*Remain steadfast, retreat not from your initial resolve.*

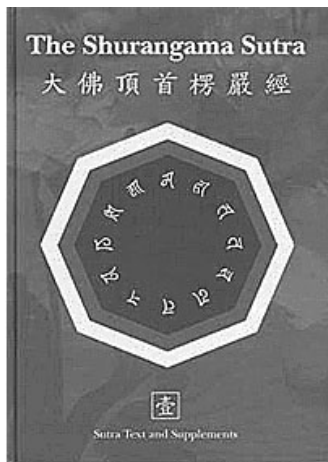
*Maha Prajna Paramita.*

#### 本期內容

- 2 大佛頂首楞嚴經淺釋
- 6 六祖法寶壇經淺釋
- 10 學佛要修戒定慧
- 12 諸人大事何時決

#### Table of Contents

- 2 The Shurangama Sutra
- 6 The Sixth Patriarch's Dharma Jewel Platform Sutra
- 10 To Study Buddhism, We Must Cultivate Precepts, Samadhi, and Wisdom
- 12 When Would People Resolve Their One Great Matter?



# The Shurangama Sutra

A Simple Explanation by  
Venerable Master Hsuan Hua

大佛頂首楞嚴經淺釋

(接上期)

(Continued from issue #241)

**一時**：這個「一時」是什麼時候？就是師資道合的時候，也就是應該說《楞嚴經》的時候。那麼為什麼不記載出來某年某月某日某時呢？因為印度的曆法和中國的曆法不相同，印度或者是一月，中國或者就是三月；這個時間沒有法子定，於是就定為「一時」。這個「一時」，就是佛說《楞嚴經》那個時候。前邊「如是」叫「信成就」，「我聞」叫「聞成就」，這「一時」就叫「時成就」，時候成就了。時候成就了，又要有個主，「佛」就是這個「說法主」，這叫「主成就」。

**佛**：一般中國人久而不察，也就不知道這個「佛」字究竟怎麼樣解法，以為這個字就是中國的字，其實本來不是的。這個字是印度話的音，若具足講起來，就叫「佛陀耶」——中國人讀「佛陀耶」，印度音就叫「佈達耶」，所以英文也叫 Buddha。中國人為什麼不叫「佈達耶」而叫「佛」呢？因為中國人願意省文，就不完全說，所以就說「佛」。好像說 telephone(電話)，

**At one time** refers to the time when the *Shurangama Sutra* was spoken during which the teacher had interconnected with the Way. Also, the phrase corresponds to the time befitting to speak the sutra. “Why wasn’t there a specified year, month, or day?” Because the calendars between India and China did not coincide to indicate the time when the *Shurangama Sutra* was spoken, the simple phrase “At one time” was designated instead. Of the Six Fulfillments, “At one time” brings about the Fulfillment of Time, and **the Buddha** as the host who speaks the Dharma is the Fulfillment of a Host.

**Buddha** is a Sanskrit word transliterated into Chinese as *fwo two yeh*(佛陀耶) and subsequently abbreviated to *fwo*(佛). Although many people think the word *fwo* is Chinese for Buddha, it is in fact only the first syllable of the full transliteration of *Buddhaya* - the Sanskrit for Buddha. The people in China read it as *fwo two yeh*, whereas the people in India read it as *Buddhaya*. How come the word *fwo* is used in China, and not the word ‘*Buddhaya*’? It is because the Chinese prefers abbreviation. Take, for example, the word ‘telephone’. Some people just call it a phone. It is the same principle. If you understand this part of idea, you will understand the



有的人就說 phone，就是這個意思。由這個意思，你就明白那個意思了，那你就叫「開悟」了。

開什麼悟？開這個「佛名字」的悟：「哦，知道了，佛就是這個樣子啊！」什麼樣子呢？就是佛那個樣子。你若想成佛，也就學佛那個樣子。佛什麼樣子？佛一天到晚都是歡歡喜喜的，不憂愁，也不生煩惱，看一切眾生都是佛。他看哪一個眾生都是佛，所以他自已就成佛；你要是認為眾生都是佛，你也就是佛。

「佛」有三種意思：自覺、覺他、覺行圓滿。自覺，就是自己覺悟了；一般凡夫就不覺悟，所以自覺就和凡夫不同了。覺他，菩薩自覺而又覺他，這就和二乘不同了；二乘的人只知道自覺，而不知道覺他。又有覺滿，就是佛了，和菩薩又不同了；菩薩只能自覺、覺他，而沒能覺滿。佛既能自覺，又能覺他，並且還能自覺和覺他都圓滿了，這叫「三覺圓，萬德備」，萬德都齊備了，故名為佛。

「佛」字，又有三個意思：（一）「本覺」，本來就是覺悟的。（二）「始覺」，方才開始覺悟。（三）「究竟覺」，究竟徹底的覺悟。這是本經上有這三個意思，這三個意思和「自覺、覺他、覺行圓滿」是一樣的，不過名稱不同。在佛經裏有很多地方名稱不同，但意思是相同的，我們不要一變了名就不認得，就不知道他是張三、李四了！

rest. And you can be said as being 'awakened'.

Awaken to what? You've awakened to the Buddha's name: "Ah! I understand now, the Buddha is just like that!" What is a Buddha like? He's like a Buddha! If you want to become a Buddha, you must learn what a Buddha is like. "What is a Buddha like?" A Buddha is happy from morning to night. He neither worries nor gives rise to afflictions. He sees all living beings as Buddhas, and so he himself has realized Buddhahood. If you can see all living beings as Buddhas, you too are a Buddha.

The word Buddha denotes enlightenment. The Buddha has perfected the Three Kinds of Enlightenment: Enlightenment of Self, Enlightenment of Others, and the Perfection of Enlightenment and Practice. With *Enlightenment of Self*, you yourself have awakened. Ordinary people, on the other hand, have not yet awakened. Having attained yourself self-enlightenment separates you from a common person. With *Enlightenment of Others*, such as Bodhisattvas, they have achieved Self-Enlightenment and Enlightenment of Others, and are different from the Two Vehicles. Those of the Two Vehicles only know to enlighten self but not to enlighten other people. If one can attain the *Perfection of Enlightenment and Practice*, then one is a Buddha. This is different from a Bodhisattva. A Bodhisattva is capable of self-enlightenment and enlightenment of others. However his enlightenment is not perfected yet. A Buddha has perfected self-enlightenment and enlightenment of others, this is called 'Perfection of Three Enlightenments, and replete with myriad virtues'. Thus, one is known as a Buddha.

In this sutra, the equivalent terms for the Three Kinds of Enlightenment are Basic Enlightenment, Initial Enlightenment, and Ultimate Enlightenment. These are simply another way to call Enlightenment of Self, Enlightenment of Others, and Perfection of Enlightenment and Practice. Many terms in Buddhist sutras are different, but share the same meaning. Correspondingly, we should not find it difficult to recognize whether one is Jang San or Li Si just because the name is different!

譬如，這一個人本來叫「李錦山」，改個名叫「李果前」。以前知道「李錦山」的人，不知道他叫「李果前」，就說：「誰叫李果前哪？李果前是誰呀？」結果看見了：「哦，原來是你呀！」

佛這「三覺」也是這樣，如果你沒有深入研究佛法，說：「本覺和始覺、究竟覺，這是什麼呢？」就不知道了。那麼你若對佛法有研究：「哦，這和『三覺』是一樣的！」

《楞嚴經》上，這「三覺」是這樣子講，這是「佛」大概的意思。講起這「佛」字，要是開廣了說，那不要說三個月，三年也講不完的；現在沒有法子，講三分鐘就可以了。因為美國人都歡喜快，什麼都要快，那麼現在講經也要快，好像坐著火箭上月宮那麼快，這兒一放火箭，「嗤」一聲，就到月宮了。要這麼快！所以講經也要快！現在因為是科學的時代，不能守舊了；所以我講這個「佛」字，也就縮短這個時間。

佛在室羅筏城：「室羅筏」也是梵語，又叫「舍衛國」。這個地方是波斯匿王所住的地方，也是這國家的首都，是佛教化眾生的地方。「祇桓精舍」是佛所住的地方，「室羅筏城」就是佛所教化的國家，這個國家與其他的國家不同。有什麼不同呢？這個國家有五欲財寶之豐，人有多聞解脫之德。所以「室羅筏」翻譯到中文，就叫「豐德」；豐，是豐足；德，就是德行。

For example, if a person changed his original name Li Jin Shan to Li Guo Qian, then those who know the name Li Jin Shan previously will not know who Li Guo Qian is. They will say, "Who is Li Guo Qian?" But when they finally meet him face to face, they'll say, "Oh, it's you!"

It is the same with the Three Kinds of Enlightenment of the Buddha. If you haven't investigated the Buddhadharma deeply, then you won't know what Basic Enlightenment, Initial Enlightenment, and Ultimate Enlightenment are. If you have studied the Buddhadharma, you know that they are the same as the Three Enlightenments.

In the *Shurangama Sutra*, that is a general explanation of the word Buddha. If the word Buddha were to be discussed in detail, it could not be done in three years, let alone three months. But I am compelled to explain it for three minutes because Americans prefer immediate results. So I will lecture on the Sutra like a rocket going to the moon. In a rocket, Zoot! – you're there. Since this is an era of science, one should not hold on to antiquated methods; hence when I explain the word Buddha, I also shortened the time at this juncture.

**The Buddha dwelt at the City of Shravasti.** Shravasti, a Sanskrit word, was the name of the capital city where King Prasenajit had lived. The Buddha taught and transformed many living beings there while he took abode in the Jeta Grove. Shravasti was different from other cities. How was it different? The city had abundant wealth and five desires, and the people had the virtues of erudition and liberation. Thus, Shravasti is translated to Chinese as "Abundance and Virtue".



什麼叫「五欲」？就是「色、聲、香、味、觸」這五種。色、聲、香、味、觸都好到極點了！「色」，大約這國家出很多美女，出很多好的顏色。「聲」，它這音樂大約也非常地美妙。「香」，你看現在我們這兒也有印度咖哩，你要是在我們的樓上做咖哩飯，離得很遠都可聞到這個香。「味」，那個味道也是很美妙的。印度有醍醐，這個醍醐究竟是什麼東西，我到現在也沒有吃著。我想吃，也不知道這個地方有沒有賣。據說醍醐是用牛奶造出來的，究竟什麼樣子，我也沒有看見。「觸」，大約有很細膩的絹，或者別的什麼的，這都非常地美妙。除此之外，這國家還有豐富的財寶。

這國家的人，又有「多聞解脫之德」。「多聞」，就是讀書讀得多，知道事情也多，所謂「博洽淹貫之儒」。博，是廣博；洽，就是通達無礙；淹貫之儒，這就是有知識的人。「解脫」，就是不被人綁著了。

(下期待續)

(上承自第9頁)

刻完之後，對羅刹鬼說：「我已完成心願，請你來吃我吧！」於是，把眼睛一閉上，正等著羅刹鬼來吃他身體的時候，這羅刹鬼躡身虛空，化為帝釋，說：「善哉！善哉！你真正是修道的人哪！你真正是不惜生命，勤求佛道，你將來一定成佛的。」這是釋迦牟尼佛在往昔時，為法忘軀，為求半句偈而捨身命，在所不惜。

(下期待續)

The city was filled with the five objects of desire: forms, sounds, smells, tastes, and objects of touch. All were extremely fine.

As to forms, there were many beautiful women; and the city was truly colorful. As to sounds, the music was extremely melodious.

As to smells, there was the fragrance of Indian curry, a condiment that is also available in this country; its aroma can be detected far away when used in cooking.

As to flavors, there was ghee, a delicious milk product.

As to objects of touch, they had the finest silks – the epitome of elegance. In addition, this country also has abundant wealth and treasures.

The people of this country possessed “the virtue of erudition and liberation”. Erudition denotes being well-read and knowledgeable. They were endowed with intelligence, penetrating insight, and a wide range of knowledge. Liberation refers to being free and not bound by others.

(To be continued ...)

(Continuing from page 9)

After completing the inscription, he approached the ghost, “All right, I’ve done what I had to do. You can eat me now.” He closed his eyes and waited for the ghost to devour him. But then the ghost flew into empty space, transformed himself back into Shakra and said, “Good indeed! Good indeed! You are a true cultivator! You are willing to offer your life for the sake of the Buddha Way. In the future you will surely become a Buddha!” This is an event in a former life of Shakyamuni Buddha, when, as a Brahman, he offered his life for the dharma.

(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

(接上期)

(Continued from issue #241)

常聞偈已。心意豁然。  
乃述偈曰。

Hearing the verse, Chih Ch'ang understood it with  
his heart and mind, and he composed this verse:

無端起知見 著相求菩提  
情存一念悟 寧越昔時迷  
自性覺源體 隨照枉遷流  
不入祖師室 茫然趣兩頭

*Without a reason, knowing and seeing arise;  
Attached to marks and seeking bodhi.  
With lingering sentiments,  
bearing the thought of enlightenment;  
Do I rise above my former confusion?  
The basic substance of my enlightened self-nature  
Go along with the frenzied flux.  
Had I not entered the Patriarch's room,  
I'd still be drifting between the two ends.*

智常法師聽六祖大師偈頌之後，才當下把萬緣放下。你說放下時，不能還存著一個「我放下了」。若還存「我放下」之念，則還是沒有放下。若真放下了，那裡還有一個「放下」在你心裡。若你真沒有知見，返本還原，就不該還存有一個「知見」。

After Dharma Master Chih Ch'ang heard the Sixth Patriarch's verse, he let go of all myriad conditions and put down everything. When letting go, you should not have the thought 'I have let go.' If you have the thought 'I have let go', then you haven't really let go. If you have truly let go, there should not be any thought of 'letting go' in your mind. If you truly have no knowledge or view and have returned to the root or the source, why do you keep a 'knowing' and a 'viewing'?

當智常明白之後，也作了一首偈頌：

Having understood it, ChihCh'ang then composed a verse:

無端起知見：沒有一個理由，無端端地，怎就生出一個無見之見，空知之知了呢？生出無見和空知，這都是著到相上。像前邊所講的「無念」，若你心裡總想著我無念，無念，那仍是生出一個念，因無念的念就是一個念。「有念若無，無念不滯」：當有念都沒有，無念

*Without a reason, knowing and seeing arise.*  
For no reason at all, you give rise to the view of not-seeing and the knowledge of not-knowing. Giving rise to not-seeing and empty-knowing, you are attached to marks. It is similar to a previous explanation of 'no-thought'. If you think, "I have no thought," just that is a thought. The concept of no-thought is just another thought. When 'having thought' ceases to be, then the concept of no-thought naturally becomes non-existent.

自然就不存在了。所以參禪參這個「念佛是誰？」你就要去找是誰念佛呢？怎麼樣也找不著的，因為根本就沒有一個誰。因為別人看不開，不知道沒有一個誰，總覺得有個我。故要參念佛是誰？因為有我故要找人，找人就要問是誰呢？可是找誰，不要著相，不要著到「我」上。

心裡還有疑情，存一念「悟」，說我看見虛空，什麼都沒有了。若還存有這一念的知，一念的見，以為這就是悟，這和以前迷的時候是一樣的，根本就沒有悟。

自性覺悟的根源本體，是隨緣不變，不變隨緣。雖然它有所遷流，但本體不變。假使我智常不入六祖大師祖師的堂室來，若得不到六祖的開示，至今還是兩頭跑，落於知見。

智常一日問師曰。佛說三乘法。又言最上乘。弟子未解。願為教授。師曰。汝觀自本心。莫著外法相。法無四乘。人心自有等差。見聞轉誦是小乘。悟法解義是中乘。依法修行是大乘。萬法盡通萬法俱備一切不染。離諸法相一無所得。名最上乘。乘是行義。不在口爭。汝須自修。莫問吾也。一切時中自性自如。常禮謝執侍終師之世。

智常有一天問六祖大師說：「佛說三乘的佛法——聲聞、緣覺、菩薩，可是又說最上一乘，弟子我不明白，祈請祖師開示。」

In Ch'an (Dhyana) meditation, we ponder on the question, "Who is reciting the Buddha's name?" We search for the "who" but cannot find it because basically there is no "who." Because people can't see through and they do not know there is no 'who', they feel there is a 'self'. Therefore, you need to investigate on "Who is reciting the Buddha's name?" Due to the presence of 'self', you search for a 'who'. But, in your search for the 'who', do not be attached to marks; do not be attached to the mark of the 'self'. With lingering sentiments and thought of 'enlightenment', you claim, "I see empty space and there is nothing at all!" If you still have a thought of knowing, a thought of seeing, and think that this is enlightenment, then you are no different from when you're confused. Because this is certainly not enlightenment.

The basic substance of an enlightened self-nature is in accord with conditions, but not changing; not changing, yet in accord with conditions. The basic substance, however fluid, remains unchanged. If Master Chih Ch'ang had not received the teaching from the Sixth Patriarch, he would still be drifting between the two points: the concept of knowledge and of view.

**One day Chih Ch'ang asked the Master, "The Buddha taught the dharma of the Three Vehicles and also the Supreme Vehicle. Your disciple has not yet understood that and would like to be instructed."**

**The Master said, "Contemplate only your own original mind and do not be attached to the marks of external dharmas. The Dharma doesn't have four vehicles; it is people's minds that differ. Seeing, hearing, and reciting is the Small Vehicle. Awakening to the Dharma and understanding the meaning is the Middle Vehicle. Cultivating in accord with Dharma is the Great Vehicle. To penetrate the ten thousand dharmas entirely and completely while remaining without defilement, and to be apart from the marks of all dharmas with nothing gained in return: that is the Supreme Vehicle. Vehicles are methods of practice, not subjects for debate. Cultivate on your own and do not ask me, for at all times your own self-nature is itself 'thus.'"**

**Chih Ch'ang bowed in gratitude to the Master. He served the Master to the end of the Master's life.**

One day, Chih Ch'ang asked the Sixth Patriarch, "The Buddha speaks of the Three Vehicles – Sravaka, Pratyeka, Bodhisattva, and also the One Supreme Vehicle. I do not understand; I implore the Patriarch for instructions."

六祖大師答說：「你要迴光返照看看你自己的心，而不要向外馳求，著到外面的法相。法本沒有四乘，連一乘都沒有，只因人心有差別距離罷了！假如你見、聞和轉誦經典，你就屬於小乘人。若你能悟法解義，真明瞭，那就屬於中乘人。若你不僅明白，且能實實在在去修行，那就屬於大乘人。所有一切法都貫通、具備了，在心裡無所障礙，且你亦明瞭萬法是心，心是萬法的道理。若能一切法均不染著，離諸法相，一無所得，這就叫最上乘。乘是在修行，而非在口頭爭論。所以你要自己修行，我是不能為你修的。所謂：『自己吃飯自己飽，自己生死自己了。』在所有一切時候，要能自性自如如，自己很清楚知道自己的心。」

自此以後，智常作為大師的近侍，天天服侍六祖，六祖大師要喝茶，他就倒茶；要吃飯，他就端飯。總而言之，六祖大師一切的工作，都是智常幫著他做，等到六祖死了之後，他才離開南華寺。

僧志道。廣州南海人也。請益曰。學人自出家。覽涅槃經十載有餘。未明大意。願和尚垂誨。師曰。汝何處未明。曰。諸行無常。是生滅法。生滅滅已。寂滅為樂。於此疑惑。

另有一僧人志道，廣東南海縣人。他來請教大師說：「我自從出家後就閱覽涅槃經，有十餘年了，可是還不明大意，請和尚您教導我。」

大師問：「你是那裡不明白呢？」

The Sixth Patriarch replied, “You should return to the light and illumine your own mind. Do not seek from the outside and become attached to the external marks of the dharmas. Originally, the Dharma doesn’t even have one vehicle, much less four! It is people’s minds that differ. If you see, hear, and recite the sutras, you belong to the Small Vehicle. If you truly understand the dharma and awaken to its principle, you belong to the Middle Vehicle. If you practice in accord with the Dharma, you belong to the Great Vehicle. When you understand all dharmas, when they are perfected in your own mind without any obstruction, when you know that the ten thousand dharmas are the mind and the mind is the ten thousand dharmas, When you encounter all the dharma without any defilement, when you are apart from all the marks of dharma and not obtain anything, that is the Supreme Vehicle. Vehicles are to be put into cultivation and not into debate. Therefore, you must cultivate on your own; I can’t do it for you. As stated: *To be full, you yourself have to eat. Your own birth and death, you yourself have to end.* At all times, you have to maintain the ‘thus-ness’ of your self-nature. You have to clearly understand your own mind.”

From then on, Chih Ch’ang became the Master’s attendant. He attended to the Sixth Patriarch’s needs, i.e. pouring a cup of tea, serving food, etc. He served the Master right up until the Master’s death. Afterward, he left Nan Hua Temple.

**Bhikshu Chih Tao, a native of Nan Hai in Kuang Chou, asked a favor, “Since leaving the home-life, your student has studied the *Nirvana Sutra* for over ten years but has not understood its great purport. I hope that the High Master will bestow his instruction.”**

**The Master said, “What point haven’t you understood?”**

**Chih Tao replied,**

***“All activities are impermanent,***

***Characterized by production and extinction;***

***When production and extinction are extinguished,***

***That still extinction is bliss.***

**My doubts are with respect to this passage.”**

Another sanghan, Bhikshu Chih Tao, beseeched the Sixth Patriarch to help him understand the meaning of a verse from Nirvana Sutra. The Master started by narrating the origination of said verse.



志通說：「經內有一偈說：『諸行無常，是生滅法；生滅滅已，寂滅爲樂。』在這地方我有疑惑。」先說這首偈的來源。

釋迦牟尼佛在以前因地的時候，做婆羅門，在深山裏，自己修行種種的法門，用功用得非常勇猛，就把帝釋天驚動了，說：「啊！這個人修道這麼樣用功，這得了！」於是，他就化一個羅刹鬼，來試驗這個婆羅門。到這個地方，他就說：「諸行無常，是生滅法。」說完了這話，就停止了。這個婆羅門抬頭一看，原來是一個羅刹鬼說的，乃問羅刹鬼：「這首偈頌，還有下兩句，你爲什麼不說呢？」羅刹鬼說：「我三天沒有吃東西，餓的沒有力氣，說不出話來。」婆羅門說：「你再勉強說出下面兩句，我便心甘情願將我的身體供養你。」羅刹鬼說：「一言爲定，你不可後悔，說了不算數。」婆羅門說：「修行人不打妄語，但我有個條件：你說出這兩句偈之後，讓我刻在樹上，將法流傳後人，然後再把身體供養你。」羅刹鬼說：「可以！滿你的心願。」於是羅刹鬼說出下兩句偈頌：「生滅滅已，寂滅爲樂」。

婆羅門很快將偈頌刻在大樹幹上。又一想，刻在石頭上，時間更能長久，令後人依法修行，乃向羅刹鬼要求，請他等待片刻。羅刹鬼見婆羅門如此誠心，便同意說：「你要刻快一點，我實在餓的受不了。」婆羅門在石上刻了「諸行無常，是生滅法；生滅滅已，寂滅爲樂」十六個大字。

(下轉至第 5 頁)

In the causal ground long ago, Shakyamuni Buddha practiced cultivating the Way as a Brahman. He cultivated vigorously and diligently many Dharma doors deep in the mountains. Lord Shakra was moved, "He works so hard! I wonder if I can break him?" Lord Shakra who transformed himself into a rakshasa ghost went to test the Brahman. Approaching the Brahman, he uttered, "All activities are impermanent, characterized by production and extinction." Raising his head, the Brahman saw the rakshasa ghost and said, "There are two more lines to complete this verse. Why don't you finish saying it?" "I have not eaten for three days. I am so hungry that I don't have the energy to talk." replied the ghost. "If you can force yourself to complete the last two lines of the verse, I will be willing to give up my body to you." said the Brahman. The ghost replied, "It's a deal. You had better not have any regrets nor retract your words."

The Brahman accepted, "Cultivators of the Way do not lie. But, you have to grant me one condition – that you let me carve the verse onto the tree so that the dharma continues to posterity. After that, I give up my body to you for food."

"Okay! Your wish will be granted." The ghost agreed, and proceeded to complete reciting the verse. "All activities are impermanent, characterized by production and extinction; when production and extinction are extinguished, still extinction is bliss."

The Brahman quickly carved the verse onto a huge tree trunk. Afterwards, he came up with another thought, "this verse if carved onto a rock will endure, thus helping future generations to cultivate according to the dharma." So, he asked the ghost to let him carved the verse onto the rock. Seeing the brahman's sincerity, the ghost agreed, "You'd better hurry up. I cannot hold my hunger much longer."

The Brahman carved onto the rock the verse that consisted of sixteen big characters.

(Continuation in Page 5)

## 學佛要修戒定慧

### To Study Buddhism, We Must Cultivate Precepts, Samadhi, and Wisdom

宣化上人一九五八年六月十八日下午開示於香港西樂園寺

A talk given by Venerable Master Hsuan Hua on the afternoon of June 18, 1958  
at Western Bliss Garden Monastery in Hong Kong

**常常拿「戒定慧」來警惕自己，  
這對於修行是會有所幫助的。**

戒、定、慧三無漏學，是修行人所必須具有的。

戒，雖然有五戒、十戒、菩薩戒等等，然而最基本的，要算是五戒，那就是戒殺、戒盜、戒邪淫、戒妄語和戒飲酒。能持戒，就不會造罪。

什麼是「定」呢？照普通來說，就是禪定。範圍廣一點來說，就是不變的意思。有些人修行，妄想很多，今天參禪，明天聽說念佛的功德大，於是便捨參禪而念佛，過兩天又聽說念咒的功德殊勝，於是又不念佛而念咒，諸如此類。今天修這個法門，明天又修那個法門，結果一事無成。又有些人對於念佛和念菩薩，一曝十寒，今天念，明天便不念，這都是沒有定力的緣故。定力對於我們修行，是非常重要的，如果沒有定力，那麼，修道一定不成，而且也會因為缺乏定力，道心不堅的緣故，很容易受到外來的引誘而墮落。

**Always use precepts, samadhi, and wisdom to alert yourself; this will help you in your cultivation.**

Every cultivator needs to have the Three Non-Outflow Studies of precepts, samadhi, and wisdom.

Precepts: Although there are the Five Precepts, the Ten Precepts, the Bodhisattva Precepts, and so on, the most fundamental are the Five Precepts: do not kill, do not steal, do not engage in sexual misconduct, do not engage in false speech, and do not take intoxicants. If one can hold the precepts, one will not commit transgressions.

What is samadhi? Samadhi usually refers to Dhyana (Chan) samadhi. Generally speaking, it means “unchanging.” When some people cultivate, they do a lot of idle thinking. Today they practice Chan meditation, but tomorrow, when they hear about the immense merit and virtue through reciting the Buddha's name, they give up Chan and prefer to recite the Buddha's name. Two days later they hear the merit and virtue of reciting mantras is supreme, so they stop reciting the Buddha's name and start reciting mantras instead. In general, that's how they carry on. Cultivating this Dharma-door today and that Dharma-door tomorrow, they end up achieving nothing. There are also some people who recite the Buddha's or Bodhisattva's name with the attitude of “sunning it one day and freezing it for ten.” They recite today, but quit tomorrow. This is because they have no samadhi. Samadhi is extremely important in our cultivation. If we have no samadhi, we will surely have no success in cultivation. Moreover, if we do not have sufficient samadhi and we lack a firm resolve in the Way, external temptations can easily influence us and cause us to fall.

其次，說到「慧」，就是智慧。世界上的人，有賢愚之分，究竟爲什麼有些人聰明，而有些人卻愚癡？當然有其中的因果，凡是在過去生中修行念佛的人，今生較有智慧，反之，不曾種下善根的，智慧便遜人一筹了。

《大學》裏說：

定而後能靜，  
靜而後能安，  
安而後能慮，  
慮而後能得。

所以由「定」中，也可以產生出「慧」，若是不「定」的話，那麼雜念叢生，奔波勞碌，又怎能冷靜地判別是非、明白真理呢？

「戒」，是一種規律，防止我們犯罪的；在不犯罪中，我們又要修道。而修道的祕訣是「定力」。有了定力，便能產生智慧，更能進一步地了道，成佛。所以，「戒定慧」這三個字，是修行人所必須具有的條件。不持戒，就會造罪招業；缺乏定力，就會修道不成；沒有智慧，便會愚癡無知。

我勸在座各位，都能把「戒定慧」這三個字，作爲修道的座右銘，常常拿來警惕自己，那麼，我相信對於修行，是會有點幫助的。

(全文完)

Next there is “wisdom.” In the world, there are wise people and stupid people. Why is it that some people are smart and some are stupid? Of course, it involves cause and effect. All those who cultivated by reciting the Buddha's name in former lives have comparatively more wisdom in this life. But those who didn't plant good roots in the past have less wisdom than most people.

*The Great Learning* says,

*When a person has concentration,  
he can be still.  
When he is still, he can be at peace.  
When he is at peace, he can reflect.  
Upon reflection,  
he can obtain what he wants.*

If you are in samadhi, you can produce wisdom. But if you are not concentrated, if you produce droves of scattered thoughts, if you are hasty and flighty, then how can you calmly distinguish right from wrong and understand the truth?

Precepts are rules which keep us from committing offenses. While refraining from committing offenses, we should also cultivate the Way, and the secret to cultivating the Way is samadhi power. Once you have samadhi power, you can develop wisdom, and if you can progress one step further, you can understand the Way and become a Buddha. That is why the Three Studies of precepts, samadhi, and wisdom are the essential requirements which all people who cultivate the Way should possess. If you do not hold the precepts, then you are likely to create karmic offenses. Lacking samadhi power, you will not be able to accomplish cultivation of the Way. You will not have any wisdom and will become dull-witted.

I exhort you all to take special note of the Three Studies of precepts, samadhi, and wisdom in your cultivation; always use them to alert yourself and I believe it will help you in your cultivation.

(The End of the Article)

## 諸人大事何時決

### When Would People Resolve Their One Great Matter?

恒貴法師開示於二〇一四年六月一日金輪聖寺華嚴法會午齋期間

Instructional Talk by Dharma Master Heng Gwei on June 1, 2014,  
during Lunch at the Gold Wheel Sagely Monastery Avatamsaka Dharma Assembly

(Continued from issue #241)

(接上期)

我們應該互相鼓勵，好好護持道場，好好改過自新。可能我們覺得自己沒有做什麼不好，但是假如我們很認真地去問問自己，問問我們，問：「自己是不是不爭，問自己是不是不貪，問自己是不是不求，問自己是不是不自私，問自己是不是不自利，問自己是不是不打妄語。」如同地藏菩薩本願經說：「南閻浮提眾生，舉心動念無不是罪，無不是業。」「有我罪即生，亡功福無比。」一有「我」的話，我們怎麼樣做善功德，都會大大折扣。

有一個公案，有一個國王。這個國王沒有死之前，他信奉善報，是個很好的護法，非常大力支持佛教。看起來是不錯了。但是很不幸，他臨終的時候，不知道誰惹他的，他一念生嗔心，他馬上墮落蟒蛇身。但是他一生也做了很多善功德，護持三寶，恭敬三寶，這個善功德讓他知道自己現在墮落蟒蛇身了。我看了這個公案以後才知道，哦！原來我們做了畜生不一定知道我們在做畜生的。原來只有有善根的人才知道我們現在墮落了，趕快要想辦法脫離畜生身。

We should encourage each other to protect the Way Place and reform ourselves. Even though you believe that you have done no wrong, you should always ask yourself, “Am I not contentious? Am I not greedy? Have I given up seeking? Am I not selfish? Have I given up pursuing personal advantage? Have I not lied?” As stated in the *Sutra of the Past Vows of Earth Store Bodhisattva*: “Every single movement or stirring of thought on the part of beings of Jambudvipa creates karma and offenses.” “In the presence of ‘self’, transgressions are created; in the absence of ‘self’, merit and blessings are boundless”. Having the thought of “self” will drastically reduce the accrued merit of virtues.

There is a public record about a king who believed in wholesome karma. He protected the dharma and supported Buddhism. Everything went well for him until someone angered him, causing him to have a mind filled with fury. When he died, he was reborn as a python. Still, his wholesome merit and virtue he had accumulated from his contribution to the Triple Jewel during his life made him aware of his rebirth in the animal realm. Only after reading this public record did I realize that many would never know that they had turned themselves into animals. Only those with wholesome roots know when they have fallen, and would quickly find ways to leave the animal realm.

因為這個國王這麼大力護持三寶，供養三寶，所以他墮落蟒蛇身之後還有認知，知道自己墮落了。而且它知道，現在唯有出家人可以救它，所以它在叢草里竄來竄去。恰好那個時候，有一位比丘，有一個出家人，在那個森林打坐。忽然間聽見「叮叮噹噹」的，而且聽見有人叫他：「出家人，出家人，請你慈悲了。幫我求授三皈依吧！」那個出家人到處看，後來發現原來是一條大蟒蛇，才知道說話的就是這一條大蟒蛇。他就給它打皈依，皈依三寶。皈依三寶後，它過去生的善功德（供養三寶，恭敬三寶等善功德），就是因為當下這麼強烈地皈依三寶，它的嗔心息了，舊的善業力浮現了，慢慢就消掉它的一念嗔心了。它不久就死了，這條蟒蛇死了。它後來投胎了，它的善功德成熟了，它要到一個善道，生在天上。

所以「人道和合，功罪相間；德升孽降，豈有他焉！」做人沒有很複雜的道理，只是欠債，還債。做人的意義就是要來償還宿債，不要再種新殃。多吃虧多受氣是好的，幫我們開智慧，消業障。切莫造新業，種新殃。千萬不要舊債還沒有清，新債又疊上去。那就真的沒完沒了。所以修行，上人教我們，是從每一個心念開始。「不怕念起，只怕覺遲」。這個是很重要的。

「不怕念起，只怕覺遲」。我們起了一個不好的念頭的時候，就應該覺醒，不應該這麼做，不可以

While the king knew that he was reborn as a python, he also knew that only a left-home person could be able to rescue him. As he slithered across the forest, he spotted a bhikshu (a monastic) sitting in meditation. The monk immediately heard sounds of “ding-ding dong-dong” followed by a cry, “Left-home person! Left-home person! Please bring forth your kindness and compassion. Please help me take refuge with the Triple Jewel!” The Bhikshu looked around. He saw and realized that the python was talking to him. So, the bhikshu performed the ceremony for the python to take refuge with the Triple Jewel. After that, the king’s accrued merit and virtue from his past life and his sincerity of taking refuge with the Triple Jewel cleared away his angry mind. Afterwards, the python died. Because of his wholesome merit, he returned to a proper path, and was reborn in the heavens.

Therefore, “*The Way of people is harmony, with merit and offenses interspersed. On virtuous deeds you rise, offenses make you fall; It has nothing to do with anyone else at all.*” Being a person is not complicated; it is about paying the debts you owe. Pay back your debts, and do not create new ones. Being dealt the short hand and suffer other’s wrath is a good way to help open our wisdom and eradicate our karmic obstructions. Take heed not to create new transgressions. Avoid piling up another stack of debts atop the unpaid pile, otherwise there will be no end to it. Our Venerable Master has taught us that cultivation comes from every single thought. “Fear not the arising of thoughts; but fear that your realizing it is too late” This is very important.

*Fear not the arising of thoughts; but fear that your realizing it is too late. We should always be watchful of unwholesome thoughts, and recognize them as soon as they appear. Stopping*

這麼想，那我們就不會做不好的惡業。

從佛開始，就有出家，在家二眾。出家，在家的弟子都是互相惜緣，珍惜緣分，互相幫助，互相合作，各盡各的本分，各盡各的責任，把道場護持好，把自己的修行護持好。有一個道場能夠讓我們聽到正法，可以學佛修行，是多麼的難能可貴！

我記得上人住世的時候，多次到東岸，希望在東岸建道場。直到現在都沒有這個因緣。最近到 New York，居士還是念念不忘，看看這個地方適不適合建道場，給我們帶去看一看。所以常講：「常將有日思無日，莫待無時想有時。」有的時候就要好好珍惜所有來到我們面前的因緣，不要當面錯過。沒有的人一直渴望，有多好，有一個道場有多好。直到師父圓寂，還沒有成就。所以各位是非常幸運。在繁忙的洛杉磯有這麼清靜的道場，讓上人的正法仍然法音流傳不絕。希望我們大家互相勉勵，互相鼓勵。阿彌陀佛。

(全文完)



unwholesome thoughts and actions right away will prevent us from creating evil karma.

Since Buddha's time, there have been the monastics (left-home people) and the laity (lay people) whose affinities with each other have helped support the Way Place and improve each one's cultivation. Having a Way Place for us to hear the proper dharma, to study Buddhism and to practice cultivation is indeed rare and invaluable!

During his lifetime, the Venerable Master had visited the East Coast many times. Due to causal conditions, his hopes for establishing a Way Place in said location were never materialized. However, that didn't keep the lay people living in New York from pursuing his aspiration. Even when we were there, they invited us to find a suitable area to build a Way Place. There is a saying, "*Regard each day as if it is the very last. Do not wait till no time is left, and wish there is still some.*" We should treasure all the causes and conditions that come our way. Do not blindly miss them. The lay people in the East Coast have wished for a Venerable Master's Way-place, but there is none at the moment. All of you here in busy Los Angeles are very blessed to have such a peaceful and pure Way Place where the Venerable Master's proper dharma will ceaselessly flow. Let us encourage one another to push ourselves onward. Amitabha!

(The End of the Article)

2015年7月法會時間表 Schedule of Events – July of 2015

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
			1◎	2◎	3◎	4 消災吉祥神咒法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm
5 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	6◎	7◎	8◎	9◎	10◎	11◎
12 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	13◎	14◎	15◎	16◎ 六月初一	17◎	18◎ 初三 韋馱菩薩聖誕 Wei Tou Bodhisattva's Birthday
19 大悲法會 — 普門品 Dharma Assembly of Great Compassion (Recitation of Universal Door Chapter ) 8:00 am — 10:00 am  大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	20◎	21◎	22◎	23◎	24◎	25◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua
26 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	27◎	28◎	29◎	30◎ 六月十五 常仁大師悟道日 Great Master Chang Ren's Enlightenment Day	31◎ 十六 宣公上人日 Venerable Master Hua's Day	



Dharma Realm Buddhist Association  
**Gold Wheel Sagely Monastery**  
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金輪聖寺

2015年8月法會時間表 Schedule of Events – August of 2015

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◎ 十七 常智大師誕辰 Great Master Chang Jr's Birthday
2 慶祝觀音菩薩成道法會 — 普門品 Dharma Assembly of Celebration of Gwan Yin Bodhisattva's Enlightenment (Recitation of Universal Door Chapter ) 8:00 am — 10:00 am  大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	3◎ 十九 觀音菩薩 成道日 Gwan Yin Bodhisattva's Enlighten- ment (Actual Day)	4◎	5◎	6◎	7◎	8◎
9 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	10◎	11◎	12◎	13◎	14◎ 七月初一	15◎
16 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	17◎	18◎	19◎	20◎	21◎	22◎
23 初十 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua  慶祝盂蘭盆節法會 Celebration of Ullambana  8:00 am - 3:00 pm	24◎	25◎	26◎ 十三 大勢至菩薩聖誕 Great Strength Bodhisattva's Birthday	27◎	28◎ 七月十五 盂蘭盆節 Ullambana (Actual Day)	29◎
30 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	31◎					

~常將有日思無日，莫待無時想有時~