



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—修菩提道

真誠頌

修道必須具真誠
虛偽自欺難欺神
時刻慎獨存正念
暗室屋漏莫虧心

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Verse on True Sincerity

Cultivating the Way requires true sincerity.

With deceit, you fool yourself, not the spirits.

At all times, watch yourself carefully when alone.

In every moment, hold only proper mindfulness.

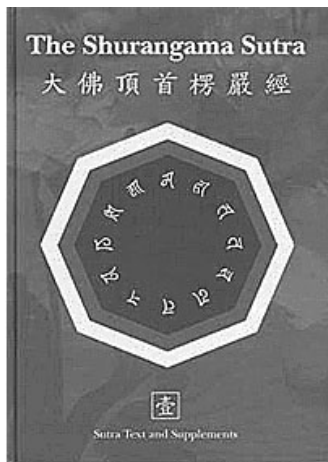
Inside a dim room or a leaky roof, lead yourself not towards regret.

本期內容

- 2 大佛頂首楞嚴經淺釋
- 6 六祖法寶壇經淺釋
- 11 修德、造業
- 13 無情歲月增中減，有味佛法苦後甜

Table of Contents

- 2 The Shurangama Sutra
- 6 The Sixth Patriarch's Dharma Jewel Platform Sutra
- 11 Cultivating Virtue versus Creating Karma
- 13 Time is relentless; it reduces while adding up. Buddhadharma is flavorful; it is initially bitter then sweet.



The Shurangama Sutra

A Simple Explanation by
Venerable Master Hsuan Hua



(接上期)

(Continued from issue #246)

善超諸有：把一切的「有」都超過去，沒有「有」了，就是人空、法空，破一切的執著，可是就沒有能發大菩提心。一切執著他是破了，也不求名，也不求利，也不喜歡出風頭了。可是，有風頭也可以，沒有也可以；有名譽也可以，沒有名譽也可以；有利益也可以，沒有利益也可以；就是沒有種種執著了。沒有說我想要爭強論勝，和人去鬥爭、比賽，沒有這個心，沒有這個思想。

他們已經超出「三界二十五有」了！你若想明白這「二十五有」，可以找一找《教乘法數》，或者《佛學大辭典》裏面都有。現在不能詳細講，若講，太多了。那麼善超三界二十五有，也就是不在三界之內了。

【編按】「二十五有」：由業因而有果報生，故果亦名爲「有」。三界的果法，分爲二十五類，名二十五有。其中欲界十四有，即四惡趣、四洲、六欲天。色界七有，即四禪天爲四有，另大梵天、五淨居天、無想天爲三有。無色界四有，即四空處。二十五有，總爲頌曰：

Fully transcended all existence: The Arhats has surpassed every existence; that which “exists” no longer does. Such is the state of emptying of self, and emptying of dharmas. They have severed all attachments. They do not aspire to become famous or earn a distinguished title. Whether or not they receive recognitions, accolades, and honorifics, they have no interest in them. They do not compete with others. Nor do they engage in winning a debate. Even so, they have yet to resolve the Great Bodhi Mind

They have transcended the “Twenty-Five Realms of Existence within the Triple Realm.” To know more about these Twenty-Five Realms of Existence, you can check out *Ordinal Categories of Teaching School* or a Buddhist dictionary. Explaining many of these in detail exceeds the scope of this article. The phrase above means that they have gone past all existence in the Twenty-Five Realms; they are already beyond the Triple Realm.

Editor’s note on Twenty-Five Realms of Existence: Because of karma as the cause, retribution is the effect. So, this retribution is also called ‘existence’. The retribution dharma of the Triple Realm has twenty-five categories known as the ‘Twenty-Five Realms of Existence,’ consist of Desire Realm with fourteen realms of existence: the Four Evil Destinies, the Four Continents, and the Six Desire Realms. The Form Realm has seven realms of existence: the four realms of existence of the Four Dhyana Heavens, including the three realms of existence of the Great Brahma Heaven, the Five Pure Dwelling Heavens, and the No-thought Heavens. The Formless Realm contains the four realms of existence of the Four Empty Stations. Thus, the following verse summarizes the Twenty-Five Realms of Existence:

四洲四惡趣 六欲並梵天
四禪四無色 無想五那含

能於國土：這個「土」字讀去聲（音：度）。「能於國土」，「能」，就是他有這個能力，能在所有一切的國土；這不是單單娑婆世界這個國土，是所有十方國土，他們都可以去的。因為他們都是證果阿羅漢，都有神通，能飛行變化，什麼地方都可以到的。那麼說：「他們什麼地方都可以到，我怎麼沒有看見他們到我們美國來呢？」他們到美國來，你們也不會看見的，因為那是在佛住世的時候，我們這一些人都還沒有出世呢！所以那時候他們到過，你也不知道，我也不知道。

成就威儀：「成就」，就是什麼事情成功、就緒了。成就什麼呢？「威儀」「有威可畏謂之威，有儀可象謂之儀」，就是這個人一舉一動，都與人不同，一看見這個人，就令人很恭敬的。這一些大阿羅漢，也都是一舉一動與人不同，令人人見著，都生一種恭敬心：「啊，這個人真好啊！真值得人欽佩，真值得人恭敬啊！」普通世間人做好一點，都值得人恭敬。這大比丘、大阿羅漢走到什麼地方，都威威儀儀的，目不斜視；不是眼睛睜開，像個偷牛的人，東望望、西望望，不是這樣的。他總是眼觀鼻，鼻觀口，口問心；走路，他眼睛不看出三尺以外的東西，總這麼迴光返照。這樣威威儀儀的，絕對不和你打打鬧鬧、蹦蹦跳跳、嘻嘻哈哈的，沒有這個時候，他自己很莊嚴的。他們

*The Four Continents
and the Four Evil Destinies,
The Six Desire Realm
and the Brahma Heavens,
The Four Dhyana Heavens
and the Four Formless Realms,
The No-Thought Heaven
and the Five Pure Dwelling Heavens.*

And were able to travel everywhere:

They can go to any places in the ten directions, not just to our Saha world. Because they are certified Arhats with spiritual penetrations and transformations, they could even travel in the air accordingly. "If they could go anywhere," you asked, "why haven't I seen them in America?"

Even if they did come to America, you would not have noticed them, because you weren't born yet when the Buddha was in the world. You would not know it. Nor would I.

And accomplished awesome deportment.

They put into practice their behavior worthy of reverence. They are esteemed by their peers. They are different from ordinary people. When people meet them, they would say, "Ah, that person leads by example, deserving much reverence!"

Wherever the Great Bhikshus travel, they set their sights not on improper things. Their gaze is not the kind exhibited by those with the intent to steal. Their eyes pay attention to their noses; their noses to their mouths; and their mouths to their hearts. When they walk, they look no farther than a distance of three feet in front of them.

They always reflect upon their behavior. They never take delight in rowdiness or levity. In every region of the ten directions, they remain dignified. The word 'accomplishment' also implies such potential in people, and is spoken for its sake. These Great Arhats abide by the

能以在哪一個國土，都是「嚴整威儀，肅恭齋法」，一舉一動都不馬馬虎虎的，都不慌慌張張的。這個「成就」，就表示還有「沒有能成就的」，這是對這「沒有成就的」說的。這些大羅漢，他們對威儀的規則、法度、毗尼儀式，都是沒有缺欠的；他們都合法、合理、合規、合矩，行、住、坐、臥都不違犯這個威儀，所以叫「成就威儀」。

例如，無論什麼事情，你們都要鄭重其事的，很規規矩矩的。貪多是不好的，若慌慌張張的，很放逸不守規矩，自然寫的字也沒有規矩，這是一定的。

我們這個「主觀智能推動力」上課的「規矩」是：大家都是學佛的，所以都可以做學生，都可以做老師，沒有一定的，是互相學習的。不是一定誰是老師，誰是學生；我們這兒是平等平等的，大家互相溝通，互相交換智慧。孔老夫子說的話是有道理的，他說：「三人行，必有我師焉；擇其善者而從之，其不善者而改之。」都要這樣子，抱著這樣的態度來學習。

不但現在是這樣子，就是以前我在南華寺教書的時候，我當教務主任，我都叫那些學生「老師」。這個意思就是：他們好的，做我的法師；不好的，做我的戒師；我也給他們大家做老師。所以到現在，我還是又做老師，又做學生，這是我的 philosophy (哲學)。

dharma, by the principles, and by the rules. Whether walking, sitting, standing or reclining, they never deviate from proper behavior. Hence, “accomplished awesome deportment”.

Every course of action must be taken seriously and abided by the rules. Being greedy for more is unacceptable. Being restless, lax or disobedient can even, with certainty, make your handwriting messy.

On the “Driving Force of Subjective Intelligence,” the following serves as our tenet: when studying Buddhism, we learn from one another as being both a teacher and a student. There are no confines between the role of a teacher and that of a student. Everyone is equal. We interact and share wisdom equally.

Such principle reflects the thought of Confucius who once said, “When three people walk together, it is certain that I can find my teacher among them.” Choose what is good and follow it; identify what is unwholesome and rectify it. We must all embrace this attitude in our learning.

Not only am I this way now, I have been thus in the past. As a former director of educational administration, I used to teach in Nan Hua Monastery where I addressed my students as ‘teachers’.

The good students were my dharma teachers; the bad ones, my precept teachers. I too was their teacher. I have hitherto assumed both roles as a teacher and a student. And that is my philosophy.



以下這八句經文，是讚歎阿羅漢的四種美德。這四種的德，前兩句是讚歎阿羅漢「智慧的德」，第三句和第四句是讚歎「持戒律的德」，第五句和第六句是讚歎「慈德」，第七句和第八句是讚歎「悲德」；所以就讚歎智慧、戒律、慈和悲這四種的德。

從佛轉輪：「從」，就是隨從；這一些阿羅漢是常常隨從於佛的。隨從於佛，不是僅僅侍候佛——或者拿著佛所應用的東西，或者給佛預備一條手巾，或者給佛送一杯茶，這樣來孝順佛。是怎麼呢？轉輪。這個「轉輪」，不是說「六道輪迴」那個「輪」，而是「轉大法輪」，就是幫助佛來轉法輪。講經說法，也是轉法輪；修持戒律，也是轉法輪；嚴整威儀，這都是轉法輪。一舉一動、一言一行，都能給人家做一個榜樣、做一個法則，這都可以叫「轉法輪」。

那麼為什麼又稱「輪」呢？輪是以「摧碾」為義；摧，就是把它摧破了；碾，就是好像穀碾一碾它，碾成米了。這個「輪」，它能摧碾一切的旁門外道，把旁門外道那些不正確的邪說，都給摧毀了，所以這叫「轉法輪」。又者，輪以「運載」為義；運載，就是把東西從那個地方運到這個地方；載，就好像船裝很多貨，可以把它們從歐洲運到美洲來，這就叫「運載」。這個轉法輪，就是把眾生從生死的此岸，運到涅槃的彼岸；所說的法，就好像輪船似的，把人從這個地方運到那個地方。

(下期待續)

In the sutra contain eight-line phrases that exalt the four virtues of the Arhats. The first two lines praise the Arhat's wisdom; the second and third lines, the Arhat's abiding the precepts and rules; the fifth and the sixth lines, the Arhat's kindness; and the seventh and eighth lines, the Arhat's compassion. In all, the Arhat is praised for his four virtues: wisdom, upholding the precepts, kindness, and compassion.

They followed the Buddha in turning the wheel. The Arhats always follow the Buddha not simply for the sake of being filial to him or providing him good services such as offering him a towel or bringing him a cup of tea, but for the sake of turning the wheel. This 'wheel' is not the wheel of transmigration in the six paths, but the great Dharma-Wheel that enables the Buddha turn it. How? Through lectures of the sutras and of the dharmas. Through cultivation and upholding the precepts. Through maintaining their awesome deportment. Furthermore, every gesture, or every action, or every spoken communication that is exemplary also helps 'turn the dharma wheel'.

Why is it called a 'wheel'? This "wheel" refers to the ones used for grinding rice, mills and other grains. The Dharma-Wheel aims to grind the false views and improper teachings of heretics who then are turned. Hence the turning of Dharma Wheel. Beside grinding, this 'wheel' also functions as means of transportation like, for example, a cargo ship that transports goods from Europe to America. So, the Dharma Wheel provides transport for living beings from the world of birth and death to the world of Nirvana. The spoken Dharma alludes to a ferryboat that transports living beings from one place to another.

(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 #246)

永嘉玄覺禪師。溫州戴氏子。少習經論。精天台止觀法門。因看維摩經發明心地。偶師弟子玄策。相訪與其劇談。出言暗合諸祖。策云。仁者得法師誰。曰。我聽方等經論。各有師承。後於維摩經悟佛心宗。未有證明者。策云。威音王已前即得。威音王已後無師自悟。盡是天然外道。曰。願仁者為我證據。策云。我言輕。曹溪有六祖大師。四方雲集。並是受法者。若去則與偕行。

永嘉是地名，因一般人尊重這位法師，所以稱永嘉。其實玄覺是他的名字，他生在永嘉縣溫州，俗家姓戴。他年輕時就研究佛經和祖師們所說的論，對於天台教止觀法門特別精通，後看維摩經而明白心地法門。

Dhyana Master Hsuan Chiao of Yung Chia was the son of a Tai family in Wen Chou. When he was young he studied the Sutras and commentaries and was skilled in the T'ien T'ai Dharma-door of "Stop and contemplate." Upon reading the *Vimalakirti Sutra*, he understood the mind ground. One day he happened to meet the Master's disciple Hsuan Ch'e and they had a pleasant talk. As Hsuan Chiao's words were consonant with the words of all the Patriarchs, Hsuan Ch'e asked him, "Humane One, from whom did you obtain the Dharma?"

He replied, "I have heard the Vaipulya Sutras and Shastras, receiving each from a master. Later, upon reading the *Vimalakirti Sutra*, I awakened to the doctrine of the Buddha-mind, but as yet no one has certified me."

Hsuan Ch'e said, "That was acceptable before the time of Awesome-Voiced King Buddha. Since the coming of that Buddha, all those who 'self-enlighten' without a master belong to other religions which hold to the tenet of spontaneity."

"Then will you please certify me, Humane One." said Hsuan Chiao.

Hsuan Ch'e said, "My words are of little worth, but the Great Master, the Sixth Patriarch, is at Ts'ao Hsi, where people gather like clouds from the four directions. He is one who has received the Dharma. If you wish to go, I will accompany you."

Yung Chia is the name of a place. Because everyone greatly respected this Dharma Master, they addressed him after the name of his birthplace, according to Chinese custom. His name is Hsuan Chiao. When he was young, he investigated the Buddhist Sutras and the commentaries spoken by the Patriarchs. He is especially skilled in T'ien T'ai Dharma-door of "Stop and contemplate". Later on, he read the *Vimalakirti Sutra* and understood the Mind-ground Dharma-door.

偶然間遇到六祖大師的弟子玄策禪師來訪，就和他談論佛法。所談的道理和過去祖師所說的相合，就以爲他是自己本宗的人。

玄策禪師就問說：「大士，您得法是誰爲您證明？在那裡得的法啊？」

玄覺禪師就說：「我以前聽方等經論，都是聽法師們講，都各有傳承，而不是我自己學習。以後我看維摩經，了悟佛的心印法門，但沒有經大德給我印證。」

玄策禪師說：「你是自己看維摩經而明白，若是在威音王（第一位佛）以前就可以，但在威音王後，若沒有師父傳給你法門和印證，這都叫天然的外道，不是佛教。」

所以現有些人自己說自己開悟，自己給自己證明，就如經文上所說的都是外道。在美國有些人講述六祖壇經這一段時，不知如何解釋。威音王說他的聲音能遍播到最遠的地方去，也可說是本地的風光，就是本處。

玄覺一聽說是天然外道就說：「現在請仁者給我印證。」

玄策法師說：「我不能給你印證，我不夠資格，所說的話不夠份量。換言之，我自己還不一定開悟，怎可給你印證呢？在曹溪南華寺有位六祖大師，法名遠近皆聞，所以四面八方求法者如雲一般的聚集前往，且他是傳歷代祖師衣鉢的祖師。如果你想請六祖大師給你印證的話，那我可以同你一起去。」

By chance, he had a chat with the Sixth Patriarch's disciple Dhyana Master Hsuan Ch'e, who found that their views of the Buddhadharma were in agreement and that they both agreed with the principles of the Patriarchs. Supposing him to be a member of his own school, Dhyana Master Hsuan Ch'e asked, "Who transmitted our Dharma to you, Great Knight? Who certified you?"

Dhyana Master Hsuan Chiao replied, "I have heard the Vaipulya Sutras and Shastras, receiving each from a master. Later, upon reading the *Vimalakirti Sutra*, I awakened to the Buddha's Dharma Door of Mind Seal Transmission, but as yet no Greatly Virtuous One has certified me."

When he learned Dhyana Master Hsuan Chiao had enlightened himself by reading *Vimalakirti Sutra*, he said, "Before the time of Awesome-Voiced King Buddha, that would have been all right. But he was the first Buddha, and now, since his advent, anyone who claims to be enlightened without a master's certification is simply not a Buddhist."

Nowadays there are those self-proclaimed enlightened ones who certify themselves. Following what is stated in the sutra, they are all heretics. I don't know what certain people in America who certify themselves and then lecture on *The Sixth Patriarch's Sutra* do when they come to this passage of text. How do they explain it? Awesome-Voiced King Buddha's name means that the sound of his voice penetrates to the most remote places, which can also be interpreted as a manifestation of his original nature.

When Hsuan Chiao heard about this classification of heretics, he said, "Please certify me now, Humane One."

"I can't certify you," said Hsuan Ch'e, "because I am not qualified. What I say does not carry weight. Besides, it's not certain that I myself am enlightened. In Ts'ao Hsi's Nan Hua Temple, there is the Sixth Patriarch. He is renowned and people seeking the dharma flocked to his bodhi-manda from all directions. He has received the transmission of the robe-and-bowl from the Fifth Patriarch. If you wish to go and request for his certification, I will accompany you."

覺遂同策來參。繞師三匝。振錫而立。

師曰。夫沙門者具三千威儀八萬細行。大德自何方而來生大我慢。

覺曰。生死事大無常迅速。

師曰。何不體取無生了無速乎。

曰。體即無生。了本無速。

師曰。如是如是。

玄覺方具威儀禮拜。須臾告辭。

師曰。返太速乎。

曰。本自非動。豈有速耶。

師曰。誰知非動。

曰。仁者自生分別。

師曰。汝甚得無生之意。

曰。無生豈有意耶。

師曰。無意誰當分別。

曰。分別亦非意。

師曰。善哉。

少留一宿。時謂一宿覺。後著證道歌。盛行於世。謚曰無相大師。時稱為真覺焉。

玄覺於是和玄策一起到南華寺參禮六祖。到達以後，他手執錫杖圍著六祖大師的座位右繞三匝後，然後舉起錫杖向地面一振而立，好像發脾氣似的。

六祖大師說：「你作沙門，出家人，要具足三千威儀，八萬細行（即過去一千，現在一千，未來一千。何謂一千呢？行、住、坐、臥，各有二百五十條威儀，故合起來共一千。八萬細行，本是八萬四千

Thereupon, Hsuan Chiao went with Hsuan Ch'e to call upon the Master. On arriving, he circumambulated the Master three times, shook his staff, and stood in front of him. The Master said, "Inasmuch as a Shramana has perfected the three thousand awesome deportments and the eighty thousand fine practices, where does this Virtuous One come from and what makes him so arrogant?"

Hsuan Chiao said, "The affair of birth and death is great and impermanence comes quickly."

The Master said, "Why not embody non-production and understand that which is not quick?"

He replied, "The body itself is not produced and fundamentally there is no quickness."

The Master said, "So it is; so it is." Hsuan Chiao then made obeisance with perfect awesome deportment. A short while later he announced that he was leaving and the Master said, "Aren't you leaving too quickly?"

He replied, "Fundamentally I don't move; how can I be quick?"

The Master said, "Who knows you don't move?"

He replied, "Humane One, you yourself make this discrimination."

The Master said, "You have truly gotten the idea of non-production."

"But how can non-production possess an 'idea'?" asked Hsuan Chiao.

"If it is without ideas, then who discriminates it?" said the Master.

"What discriminates is not an idea either," he replied.

The Master exclaimed, "Good indeed! Please stay for a night."

During his time he was called "The One Enlightened Overnight" and later he wrote the "Song of Enlightenment," which circulated widely in the world. His posthumous title is "Great Master Wu Hsiang," and during his lifetime he was called "Chen Chiao."

So, Hsuan Chiao went with Hsuan Che to Nan Hua Temple. When they arrived, Hsuan Chiao circumambulated around the Sixth Patriarch three times, pounded his tin staff into the ground, and stood there as if angry.

The Sixth Patriarch said, "Being a shramana, a left-home person, you should have perfected the three thousand awesome deportments and the eighty thousand fine practices. (There are two hundred and fifty deportments for each of the four body postures: standing, sitting, walking, and reclining. These thousand deportments multiplied by the past, present, and future make three thousand. There are actually eighty four thousand fine practices, although the text here gives the number as eighty

微細的地方)。大德！你是從何而來？怎麼生出這麼大的我慢？」意思是說玄覺沒有頂禮大師，有貢高之嫌。

玄覺應道：「爲什麼我這樣子呢？因生死是最要緊最大的問題，而無常鬼不知何時會到。」意思是我這用功的人，只知要用功了生脫死，那有時間來行禮呢？其餘的都放下不管了。

六祖大師反問：「你爲何不體解無生，而了無常迅速的道理呢？」

玄覺禪師答：「我已明白就無生死了嘛！我已明瞭也就沒有迅速了，那怕無常鬼做什麼？根本就沒有了。」

六祖大師一聽，知他已明白了，就給他印證說：「是這樣！是這樣！你如此用功就對了。」玄覺禪師經六祖大師給他印證後，就整頓衣服，具足威儀後向六祖大師禮拜。過了片刻，就告辭了。

六祖大師說：「你不要那麼快就回去，在這裡住幾天。」

玄覺答：「我本來也沒有動，本來也沒有來，也沒有去，那豈有回去的快呢？」他和六祖大師在打機鋒哩！六祖大師反問：「那個知道不是動啊？知道沒有來，沒有去的是那一個？是誰？」玄覺大師說：「這是仁者您生出來的分別心。」六祖大師說：「你很

thousand.) Greatly Virtuous One! Where did you come from? How come you are so arrogant?" (Hsuan Chiao didn't even bow to the Sixth Patriarch.)

Hsuan Chiao said, "I behave this way because birth and death is a serious problem and one never knows when the Ghost of Impermanence will pay his inevitable call." What Hsuan Chiao actually meant was, "I am trying to end birth and death and I have no time for good manners. Besides, I've put that sort of thing down."

"Then why don't you comprehend that which is not produced and understand the principle of ending the swiftness of impermanence?" countered the Master.

"The body itself is not produced," answered Hsuan Chiao, "and, fundamentally, having understood, there is no swiftness. That is, if I clearly understand birth and death, then there is no birth and death, and if I maintain that clear understanding, then in fact there is no swiftness. Why then should I fear the Ghost of Impermanence?"

Hearing this, the Sixth Patriarch knew that Hsuan Chiao has understood the dharma. He certified him saying, "So it is! So it is! Your being such diligent is right. "After he was certified, Hsuan Chiao straightened his robe and, replete with deportment, respectfully bowed to the Sixth Patriarch. Shortly afterward, he bid goodbye.

The Sixth Patriarch said, "Don't go back so quickly. Stay here for a few days."

Hsuan Chiao replied, "Originally, I did not move. Neither did I come or go. How can there be a quickness of going back?" Now, they are engaged in a repartee.

The Master said, "Who is it who knows of non-movement, of neither coming nor going? Who is it?"

Hsuan Chiao replied, "Humane One, this result from your mind of discrimination."

The Master said, "You are very eloquent. What you said corresponds with the idea of non-

會說，你說出來的很合無生之意，你說得很妙，也很聰明。」

玄覺大師說：「既然無生，那從何又有個意呢？無生了又怎會有個意呢？」

六祖大師說：「無生沒有意，那又誰來分別呢？」

玄覺大師說：「雖然有分別，可是並非『意』分別的。不是意分別，那是什麼？那是妙觀察智生出來的，所以說分別就不是意。」

六祖大師聽他講無生的道理那麼透徹後，高興地說：「你講得很好。」因此留他住一宿。當時佛教有一個「一宿覺」的典故，就源於此，即是住一晚就開悟了。後來玄覺禪師作了一篇證道歌，盛行於世。〈證道歌〉，你們都知道

君不見，
絕學無爲閒道人，
不除妄想不求真；
無明實性即佛性，
幻化空身即法身。

圓寂後朝廷追封爲「無相大師」，當時又尊稱他爲「真覺禪師」。

(下期待續)

production. You have verbalized it wonderfully and keenly.”

“Since it is non-production, from where does the idea come from? How can non-production have an idea?” Hsuan Chiao replied.

“Non-production has no idea. Then, who could discriminate it?” said the Master.

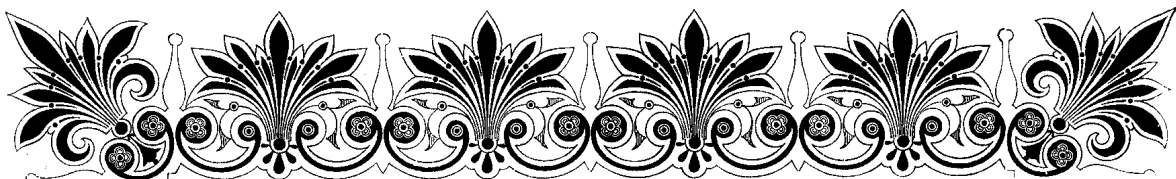
Hsuan Chiao said, “Although there is discrimination, it is not done on the basis of the mind’s ideas; it is not the intellect engaging in intellection which discriminates. Rather, it is the Buddha’s wonderful contemplation wisdom which has no need to resort to the process of reasoning and which yet knows everything. Therefore, what discriminates is not an idea either.”

After hearing Hsuan Chiao’s thorough explanation of the principle of non-production, the Sixth Patriarch joyfully said, “You have said it very well.” He invited Hsuan Chiao to stay one night in the temple. Hsuan Chiao stayed one night at Nan Hua Temple and became enlightened, so everyone called him “The One Enlightened Overnight.” Later on, he wrote the “Song of Enlightenment” which I am sure you all know. It begins:

*Have you not seen people whose study has ended,
who do nothing, who abide in the way at ease?
They do not banish false thoughts,
they do not seek the truth,
the true nature of ignorance is the buddha-nature;
this empty body, an illusory transformation,
is the dharma-body.*

After he perfected stillness, the Emperor gave him the posthumous title, Great Master “Wu Hsiang” which means, “without marks,” His contemporaries called him Dhyana Master “Chen Chiao,” “true enlightenment.”

(To be continued ...)



修德、造業

Cultivating Virtue versus Creating Karma

**終日在醉生夢死中度生活，
一點功德也沒有修，怎能成
佛？**

各位想一想，佛在往昔修
無量無邊的功德，才能成佛。

我們為什麼沒有成佛？
就因為沒有修無量無邊的功
德。我們的功德相差太遠，因
為一邊修行，一邊造業，所謂
「修的沒有造的多」。

一天到晚造身業、造口
業、造意業。譬如，在意念裏，
常想人家不好，想著人家對不
起我，想人家不如我等等妄想，
於是在意念中，造了很多貪瞋癡的罪業。在口上也造業，講是說非，盡打妄語、綺語、惡口、兩舌等等。有些人要是一天不講是講非，就好像一天不能活著；一天不打妄想，就好像沒有吃飯一樣不自在。一天到晚，要靠講是非、打妄想來生存，你們說怪不怪？真令人費解。

有這種毛病的人，自己還不承認，還要瞞著遮蓋它，還說自己沒有打妄想，沒有欲念，戴著假面具，到處騙人。其實在這世界上，怎能騙得了

If you spend your whole life in a muddle, born drunk and dying in a dream, and not cultivating the least bit of merit and virtue, how can you become a Buddha?

Everyone, think about this: In the past, the Buddha had to cultivate limitless and boundless merit and virtue before he could become a Buddha.

Why haven't we become Buddhas? It's because we haven't cultivated limitless and boundless merit and virtue. Our merit and virtue are far less, because we cultivate on one hand and create karma on the other. So it is said, "What we cultivate is not as much as what we create."

From morning to night, we create karmic offenses with our body, mouth and mind. For example, our minds have idle thoughts about how bad people are, how others have wronged us, how others are not as good as we are, and so forth. As a result, we create many karmic offenses from our greed, anger and delusion. We also create offenses with our mouth that speaks about others' rights and wrongs, that tells lies, that says improper things, that scolds people, that backbites, and so on. Some people could not let a single day pass without gossiping. If they don't have idle thoughts, they feel uncomfortable as if they hadn't eaten. From morn to night, they need to engage in gossips and idle thoughts to survive. Wouldn't you say that's strange? It is really hard to figure them out.

Yet, people who have this fault refuse to admit it. They still want to cover it up, and claim to be free of idle thoughts and desires. They put on a mask to cheat people. Actually, in this world, how can you successfully cheat people? You couldn't cheat others. Nor

人？不但騙不了人，連自己也騙不了。爲什麼？因爲自己打妄想，問問自己知道不知道？若是知道，那就騙不了自己，既然騙不了自己，怎能騙人呢？愚癡人才有這種的行爲。

不修行的人，戴著假面具，昧心厚顏，專做些不守規矩、不光明正大的事，自己還不承認。因之，終日在醉生夢死中度生活，一點功德也沒有修，怎能成佛？與佛相差十萬八千里。

換句話說，我們所修的功德，還沒有造的孽業多；也可以說：「所得的沒有所丟的多。」這樣焉能有所成就？

(全文完)

could you cheat yourself Why not? When you have idle thoughts, ask yourself if you are aware of them. If you are, that means you can't fool yourself. Since you can't cheat yourself, how can you cheat others? Only stupid people behave in such manner.

People who don't cultivate the Way put on a mask and, without shame, blindly commit deeds that are not in accordance with rules and conduct. Still they won't admit it. Thus, their whole life are spent in a muddle, being drunk and dying in a dream, without cultivating a bit of merit and virtue. How could they become Buddhas? The disparity of attainment between them and the Buddhas is 108,000 miles apart.

In other words, the merit and virtue we have cultivated is not as great as the offenses we have committed. You could say, "What we have gained is less than what we have tossed." At this rate, how can we accomplish anything?

(The End of the Article)

(上承自第14頁)

(Continuing from page 14)

如同我來的時候，我的同參告訴我。她在看華嚴經，看到有一句話，覺得很有意思。她說：「心要柔軟到極點，才能夠得到甚深的禪定。」原來甚深的禪定是從柔軟心來的。如果我們的心不柔軟，我們沒有辦法得到甚深的禪定。沒有甚深的禪定，我們就沒有智慧。所以在佛法裡面，定是個體，慧是個用。我們要定慧，有定才能夠有慧，才能夠了生脫死。所以我們要知道我們學佛修行的目標，它的路線，要怎麼樣開始著手。要從低處著手，要從小的地方著手，我們才能夠登得高，看得遠。

(下期待續)

When I first arrived, my fellow cultivator told me that she was reading the Flower Adornment Sutra. She recalled a phrase that was meaningful to her. She quoted, "*The mind must be gentle to the extreme in order to gain the deepest samadhi.*" So it is then, that the deepest samadhi is born of a gentle mind. Without a gentle mind, we could not achieve deep samadhi concentration. Without deep samadhi, we would not gain wisdom. In Buddhadharma, samadhi is the substance; wisdom is the function. From samadhi comes wisdom. We need both samadhi and wisdom for the cycle of birth and death to end. Therefore, we must be aware of our goal as to why we are learning the Buddhadharma and why we are cultivating. Knowing how to initiate the process and which path to take, we start at the bottom with minimal tasks, and then work our way upward to the promise of distant horizon.

(To be continued ..)

無情歲月增中減，有味佛法苦後甜

***Time is relentless; it reduces while adding up.
Buddhadharma is flavorful; it is initially bitter then sweet.***

恒貴法師開示於二〇一五年三月一日金輪聖寺藥師寶懺午齋期間

Instructional Talk by Dharma Master Heng Gwei on March 1, 2015,
during Lunch at the Gold Wheel Sagely Monastery Medicine Master Repentance Dharma Assembly

恭祝大家新年快樂，身體健康，菩提增長。

所謂「無情歲月增中減，有味佛法苦後甜」。什麼是無情呢？就是歲月。我們每一年過年，當我們還沒能把過年節慶的裝飾拆下來，下個禮拜就要開始夏季時間了。時間是過得很快的。它也是非常無情的。你看每年，2014年，2015年，16年，17年一直加上去。「無情歲月增中減」。對每一個人都是一樣，不會因為身份特殊，或者特別富貴，歲月就為你停留，不會的。我們的生命就是這麼多，非添增而是減。住世的時間又少了一年了。

「有味佛法苦後甜」。佛法是很有味道的。但是這個味道不容易嚐到，因為它是真味。真味是沒有什麼味的，淡而無味。但是它的真裡面確實有一點味道。這個味道不容易感覺得到。必須要很仔細地去品嚐。這個味道必須要先苦而後甜。嚐了苦之後，我們才能夠慢慢體會到佛法的味道。那種甜是心裡面踏實的那種甜。它是淡中無味，但是所有的味道都在這平淡當中包含著。所以「無情歲月增中減，有味佛法苦後甜。」

Sincerely wishing everyone a happy new year, good health and ever-increasing Bodhi resolve!

It is said that “*Time is relentless; it reduces while adding up. Buddhadharma is flavorful; it is initially bitter then sweet.*” What is “*relentless*”? Time. Year after year, we would usually make preparation, for instance, to welcome the new year with decorations. When we are about to put away those decorations, summer is drawing near. Time brings each year arriving in succession: 2014, 2015, 2016, 2017, and so on. It never holds still for anyone, treating all walks of life the same. Yet, as time progresses, our lifespan has instead dwindled; our time in this world has already been reduced by a year.

“*Buddhadharma is flavorful; it is initially bitter then sweet.*” Indeed flavorful is Buddhadharma whose true essence, however, is not palatable. It lacks flavor and is almost bland. Even so, within its true essence contains a distinct flavor that cannot be easily savored unless one’s conscientious effort to grasp the true essence of the Buddhadharma is expended.

One must first taste its bitterness before savoring its sweetness. That sweetness thus relished is the result of one’s sincere effort. Hence, “*time is relentless; it reduces while adding up. Buddhadharma is flavorful; it is initially bitter then sweet.*”

我們學佛，開始不懂得佛法，踏進佛門就是希望佛菩薩滿我們一切的願。而不知道真正佛法的寶貴之處，不是滿足我們的衣食之求，而是幫助我們，開導我們的智慧，來了解我們自己，進而可以了生脫死。這才是我們學佛最終的真正的目的。所以我們要從無味的修行裡面體會到真味，必須要經過苦練。

什麼叫苦練呢？就是上人常常說的：「修道的人，學佛的人，一念就有德行。」那個德行就是「栽培心上地，涵養性中天」。德行是我們學佛修行的血、氣。假如我們沒有德行，學什麼法都無法相應。就如同今天早上拜藥師懺，就說到：「心純是法，與法相應。」我們的心必須要很純，無所貪求，才能夠與法相應。假如我們整天跟佛菩薩講條件，求東求西，我們的心就不純。什麼法在我們身上都沒有很大的作用。所以我們必須要，如同上人說：「新的一年，必須要唯心改良。」要從我們的心開始檢查。

剛才講到德行是我們學佛修行最重要的。大家會說：「哎呀！我們沒有那麼清高。不敢說德行。」其實高是從低走上來的。上人說：「什麼叫德行？第一，不要怕吃虧；第二，不要佔便宜；第三，要多利益旁人等等。」所以我們從平常當中就可以看看我們自己到底有沒有唯心改良。要唯心改良，我們才能夠與法相應，修哪一個法門都能夠與法相應。

(下轉至第12頁)

When we started to learn Buddhism, we were ignorant of the Buddhadharma. As beginners, we usually asked the Buddhas and Bodhisattvas to help fulfill our wishes. We perceived the priceless treasure of the Buddhadharma as means on fulfilling our wishes for food and clothing, not on fostering our wisdom to better understand ourselves in ending birth and death. This, however, is the ultimate, true goal towards learning the Buddhadharma. In order to savor the true essence from the flavorless process of cultivation, we have to go through bitter training.

What is “bitter training”? The Venerable Master had always said, “For people cultivating the Way, for people learning the Buddhadharma, a single thought brings forth virtue.” That virtue is “*Cultivating the Mind Ground; Nourishing Our True Essence*” Virtue provides us the blood and essence to our cultivation. Without virtue, we will receive no response from any dharma door. The text in the Medicine Master Buddha’s Repentance reads, “*A mind purified is dharma; it resonates with dharma*”. Our mind must be very pure, free of greed, and in tandem with the dharma. Bargaining for our requests with the Buddhas and Bodhisattvas shows that our mind is not pure. A mind with no purity brings no dharma into efficacy. So, we must practice by examining our mind as taught by the Venerable Master who once said, “With the New Year, resolve to rectify your mind.”

Earlier, we mentioned that virtue is of great importance toward cultivating the Way and learning the Buddhadharma. People might say, “Oh, how can we speak of virtue when we haven’t reached that level of cultivation”. Actually, the level of cultivation begins at your first step from the bottom then toward the top. The Venerable Master said, “What is virtue? First, be not discouraged when suffering losses; second, take no advantage of others; third, benefit others as much as possible.” Thence, we can know if our minds have been rectified in the course of our everyday life. To receive a response from the Buddhadharma, or to establish a connection with any dharma door, we must rectify or improve our minds.

(Continuation in Page 12)

2016年5月法會時間表 Schedule of Events – May of 2016

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1◎ 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	2◎	3◎	4◎	5◎	6◎	7◎ 四月初一
8 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	9◎	10◎ 初四 文殊菩薩聖誕 Manjushri Bodhisattva's Birthday	11◎	12◎	13◎	14◎ 初八 釋迦牟尼佛聖誕 Shakyamuni Buddha's Birth- day (actual day)
15 慶祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday 浴佛節 Dharma Assembly of Bathing the Buddha 8:00 am—10:00 am 念佛法會 Amitabha Buddha Recitation 1:00 pm — 3:00 pm	16◎ 初十 宣公上人涅槃每 月紀念日 Monthly Memorial of Venerable Master Hua	17◎	18◎	19◎	20◎	21◎ 四月十五
22 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	23◎	24◎	25◎	26◎	27◎	28◎
29 華嚴法會—宣公上人涅槃廿一週 年紀念法會暨大傳供 Avatamsaka Dharma Assembly commemorating 21 st Anniversary of Venerable Master Hua's Nirvana (Special Passing of Offerings) 8:00 am - 3:00 pm	30◎	31◎				



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

2016年6月法會時間表 Schedule of Events – June of 2016

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
 <p>6/10 ~ 6/12 金輪寺四眾弟子回聖城參加上人涅槃廿一週年法會，請向金輪寺報名。 All fourfold disciples from Gold Wheel Monastery are going to CTTB for the 21st Anniversary of Venerable Master Hua's Entering Nirvana. Please call GWM to register.</p>			1◎	2◎	3◎ 廿八 藥王菩薩聖誕 Medicine King Bodhisattva's Birthday	4◎
5 五月初一 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	6◎	7◎	8◎	9◎	10◎ 巴士上萬佛城 Bus to CTTB 7:00 PM	11◎ 巴士上萬佛城 Bus to CTTB
12 巴士上萬佛城 Bus to CTTB 本日金輪寺無法會 Gold Wheel Temple will be closed today.	13◎	14◎ 初十 宣公上人涅槃廿一週年涅槃紀念日 21 st Anniversary of Venerable Master Hua's Entering Nirvana.	15◎	16◎	17◎ 十三 伽藍菩薩聖誕 Chye Lan Bodhisattva's Birthday	18◎
19 五月十五 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	20◎	21◎	22◎	23◎	24◎	25◎
26 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	27◎	28◎	29◎	30◎		

~常將有日無日，莫待無時想有時~