



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Thought after thought is true and sincere

Thought after thought, true and sincere, will duly penetrate.

Working quietly brings a response in the midst of quiet work.

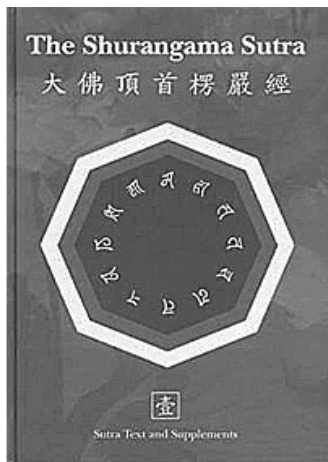
*Beyond the edge of mountains and the end of streams,
you roam the Dharma Realm freely whether east or west.*

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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 #247)

妙堪遺囑：他們都有一種不可思議的智慧，有這種智慧，就可以荷擔如來的家業。因為他們都是有一種不可思議的境界，所以叫「妙」。「堪」，是堪可承受，就是「可以了」；他們有這種不可思議的境界，都可以接受佛的遺囑「遺囑」，就是佛入涅槃了之後，告訴大家誰做什麼；也就是繼承佛的志願，去轉法輪。就好像一般的世俗人，父親臨死的時候，就告訴兒女：「你要做什麼，你將來怎麼樣去做。」吩咐子女怎麼樣去修行、去做什麼。佛也就吩咐弟子：「你用什麼功，你應該到什麼地方去轉法輪，教化眾生。」這叫遺囑。

這些大阿羅漢，都有接受佛遺囑的這種資格、這種程度了。怎麼樣的程度呢？他們都是有不可思議的智慧，既可以轉法輪，又可以自利利他；自己有了智慧，教化他人，令他人也有智慧。所以這兩句，就是讚歎阿羅漢「智慧的德」。

嚴淨毗尼：「嚴」，就是嚴謹，很莊嚴的、很尊嚴的、很威嚴的，鄭

Wonderful and worthy of the bequest. They had all attained a kind of inconceivable wisdom. With this kind of inconceivable wisdom, they were capable of carrying on the Tathagatha's legacy. They all had this kind of inconceivable wisdom. Hence 'wonderful'. 'Worthy' means that, because of the inconceivable states they had accomplished, they were capable of receiving the Buddha's final bequest, that is, the last instructions the Buddha assigned his disciples on what to do after his Nirvana, on matters of turning the Dharma Wheel in continuity of his Bodhi resolve. It is similar to what people in this world do. When a father is about to die, he tells his sons and daughters what they should do in the future. Likewise, the Buddha left instructions for his disciples to follow, e.g. How they should cultivate, what they should do, where they should go to propagate the Dharma and to teach and transform living beings." This is called a bequest.

The Great Arhats had reached the level in which they were qualified to receive the Buddha's bequest. What is this level? They all had an inconceivable wisdom and could turn the dharma wheel. They could benefit themselves and benefit others. Having inconceivable wisdom, they teach and transform others and cause them to have wisdom too. These lines are in praise of the Arhat's virtue of wisdom.

Stern and pure in the Vinaya. 'Stern' means severe in demeanor, refined, strict and not the least bit sloppy. It means they were honorable

重其事，一點都不馬虎的。你在他面前，也不敢笑，也不敢調皮，也不敢不守規矩，也不敢東望西望的，因為他太嚴了。為什麼你們常常笑？就因為我這個做師父的不太嚴。所以你們見到這師父講起來什麼，就嘻嘻哈哈的；要是嚴，你們就不敢嘻嘻哈哈了。

「淨」，就是清淨。怎麼樣能清淨呢？就是把惡斷了！斷一切惡，這就叫「淨」，也就是一切的習氣毛病都沒有了。也可以說把見惑、思惑、塵沙惑都斷了，無明沒有了，這叫清淨。沒有污濁了，也就是沒有惡了。惡怎麼樣沒有的？說是「斷惡」沒有的。現在這個「淨」，連「斷惡」那個「斷」都要忘了；你要是還記得「我怎麼樣斷惡」，那還是沒淨呢！你若記得某一天斷了多少惡，某個時候斷了多少惡，那還是沒淨！為什麼？還有邈邈東西在你心裏頭呢！你若淨了，那你都忘了，根本就沒有了，淨了。

淨什麼呢？淨「毗尼」。毗尼是梵語，中譯是「善治」，就是善能治你的毛病；毗尼就是戒律。「嚴淨毗尼」，就是對治毛病這個法做到最高處，極點了。所以嚴淨毗尼就是對於「善治」這個法門，特別有實行的，他善能持戒。這個「嚴淨」，就是強調他們在戒律裏頭，一點染污法都沒有了，都是清淨的，這個毗尼清淨了。

弘範三界：「弘」，是弘大，當「大」字講；「範」，就是師範、規範、

and awesome, yet forbidding, such that when you were in their presence you dared not misbehave, e.g. laughing casually, being mischievous, disobeying rules, roaming your eyes around. Why are you always giggling? It is because as your teacher, I am not stern enough. Hence, whenever you hear me speak, you giggle. If I am stern, you will not dare giggle.

'Pure' means clean and chaste, devoid of defilements. How can one be pure? By severing all evils! When one severed all wickedness and all faulty habits, one is 'pure'. It also means having severed all view delusions, all thought delusions, and all the myriad dust-and-sand-like subtle delusions. It also means free of ignorance. Pure and chaste, they had no defilements; they were devoid of evil. How can one be free of evil? The answer is by cutting off evil. The state of purity, however, is to have no thought of cutting off evil. If you still remember how you have cut off evil, or how much evil you have cut off in what time and what day, then you are not yet 'pure'. Why? You still have filthy things in your mind. If you are 'pure', all these filthy things would have been entirely forgotten.

What do we have to maintain pure? Vinaya. Vinaya is a Sanskrit word. Translated into Chinese as 'good cure', it means good in being able to cure your faults. Vinaya are the precepts. Stern and pure in the Vinaya means one has perfected the Dharma which cure faults. It means the great Arhats, through actual practice, had perfected and attained this Dharma. They were good in upholding the precepts. 'Stern and pure' is hereby emphasizing that they uphold the precepts purely, with no defilements at all.

Great exemplars in the Triple Realm. 'Great' means grand and majestic. 'Exemplar' means an ideal example



模範。現在這是一個大師範，在什麼地方呢？在三界，就是欲界、色界、無色界。他們這個樣子，足可以做三界的導師、三界的領袖、三界的模範、三界的師表。這兩句，是讚歎他們的「戒德」——持戒律的德行。

應身無量：「應身」又叫化身。應、化身是一樣的；這是本來他沒有這個身體，他變化出來一個，去教化所應該度的眾生。這應身有多少呢？「無量」。或者有的時候有三千個應身，或者有的時候有五千，或者有的時候又一萬，或者有的時候又十萬、百萬、千萬、萬萬，這應身有無量無數這麼多。

度脫眾生：應身去做什麼呢？是不是應身到那兒顯個神通，令人知道呢？不是的！這是到那個地方去教化眾生。他們能以隨機赴感，有甚麼機緣，他就去度這個眾生，以這個應化身教化眾生。「度」，就是去教化他；「脫」，就是令他得到解脫了，令他能以出離三界。

眾生應以佛身得度，他就現佛身而為說法。應以辟支佛身得度，他就現辟支佛身而為說法。應以梵王、或者帝釋身得度，他就現這種應身去度。或者應該以比丘、比丘尼身得度的，他就現比丘、比丘尼身去為其說法。就好像觀音菩薩那個「無緣大慈、同體大悲」一樣，所以這叫「應身無量，度脫眾生」，令一切眾生都離苦得樂，得到度脫，得到自己所歡喜的那

worthy of emulation, e.g. model of teaching, discipline, conduct. Now this is a great exemplar in teaching. Where? In the Triple Realm: the Desire Realm, the Form Realm, and the Formless Realm. These Great Arhats could be the guides, leaders, models, and teachers of living beings in the Triple Realm. These lines are in praise of the Arhats' virtue of maintaining the precepts.

With limitless response bodies. 'Response-bodies' is the same as transformation-bodies. Originally the great Arhats didn't have response bodies, but they created them by transformation along the process of teaching and rescuing living beings they ought to save. How many Response-bodies do they have? Limitless. It could be three thousand, five thousand, ten thousand, a hundred thousand, a million, a billion, and beyond.

To take across and to liberate living beings. What is the purpose of response-bodies? Is it for showing off spiritual powers to let people know that they have them? No. According with the causal conditions, the great Arhats manifest the corresponding response-body to teach and transform living beings. 'Take across' means to teach and transform living beings. 'To Liberate' means to cause them to be released from the Triple Realm.

For living beings that need to be rescued by a Buddha, they manifest the body of a Buddha and speak Dharma for their sake. For living beings that need to be rescued by a Pratyekabuddha, or by a Brahma King, or by Shakra, or by a Bhikshu or a Bhikshuni, they manifest those response-bodies accordingly to take those beings across. It is like Guan Shr Yin Bodhisattva's practice of great kindness towards those with whom one lacks affinities, and great compassion of identity in substance. Hence, this called 'With limitless response-bodies, taking across and liberating living beings', causing living beings to leave suffering and to attain bliss. They enable living

種安樂。這兩句就是讚歎大阿羅漢的「慈德」，因為他們太慈悲了；慈能予樂，給眾生樂。

不單在當時是這個樣子，也能拔濟未來：「拔」，就是好像用手把他從苦海裏拉出來，從泥坑子裏拉出來，從地獄裏拉出來。好像腳在淤泥裏陷住了，將這隻腳拔起來，那隻腳又陷到泥裏頭去了；那隻腳拔出來，這隻腳又陷進去了，沒有法子往前邁一步。這時候，你用手去把他一拉，就把他從淤泥裏拔出來了。「濟」，是過河；就好像不能過那個水了，他預備一艘舟航令他渡過來。就是他在澤裏邊，邁步也邁不上來岸，你能把他救上來了，這叫「拔濟」。

拔濟這些未來的人；「未來」，就是還沒有到呢！當時講的，那是一個預備的，就是你、我現在這些人都是，你、我現在都在這個「未來」數目裏頭呢！我們都是在拔濟之中的。就由這個「拔濟未來」，所以我們現在都有希望；我們現在的人，只要你肯相信這些阿羅漢講給你聽的法，你就可以得到救度了！

越諸塵累：「越」，是超越；「諸」，是語助詞；就是把這個「塵累」都沒有了、超過去了，超越所有的塵累。「累」，就是累贅。什麼叫累贅呢？好像你身上掛著一塊東西，五十磅你可以拿得動，若一百磅你拿不動，這就是個「累」了，累得你沒有力量來把它舉起來。「塵累」，就是這種塵勞的累贅，連累

beings to arrive at the same kind of peace and joy that they themselves enjoy. These lines are in praise of the Arhats' virtue of kindness because they are extremely kind and compassionate. Kindness is bestowing happiness, bringing living beings happiness.

In addition to what they were doing during that time, they can also **Pull out and ferry those of the future**. 'Pull out' can be described as using you hand to pull someone out from the sea of suffering, from a mud pit, from the hell. Say, for example, that someone gets both feet stuck in the mud so that each time he pulls one foot out, the other foot gets stuck deeper, until eventually he can't take another step. Then you extend your hand and pull him out of the mud. 'Ferry' is to transport across water. For example, someone is caught in flood waters, or someone is unable to cross a body of water, then you got them a boat for safe crossing, helping them to safe shore. This is called 'Pull out and ferry'.

Pull out and ferry 'those of the future'. 'Future' refers to the time that has yet to come. At the time this line was spoken, it was meant to be in readiness, for people like you and me. We are all included in the collection of 'those of the future'. We are all in the midst of being 'pulled out and ferried across'. Counting on the Great Arhats 'Pulling out and ferrying those of the future', we now have hope. As long as we believe in the Dharma the Arhats speak for us, we could be rescued and ferried across.

Transcend all the burdens of dust. 'Transcend' means to rise above. 'All' is intended as a supporting word here. The phrase means to rise above all the burdens of dust and go beyond. 'Burdens' refers to wearisome loads. For example, you are carrying a load on your back. If it is 50-lbs load, you can manage to carry it. But, if it is a 100-lbs load, you may not be able to handle it and you may be weighed down by it. That's a 'burden'. It wears you down and leaves you with no strength to lift it up. 'Burdens of dust' refers to the wearisome burden that

你，令你得不到解脫；得不到解脫，這就是在塵裏頭累著。好像就講這個「紅塵」，不要講那麼多意思，你把這個最要緊的意思明白了，那其餘的都會明白。我們這一些個負擔、這些個習氣毛病、這些個欲念，這都叫「塵累」。你若把你這個欲念都沒有了，那塵累就空了。所以「越諸塵累」，也就是叫你斷欲去愛，把這塵沒有了！

(下期待續)

weighs you down, keeping you from attaining liberation. It just weighs you down. It is like the 'mundane dust'. There is no need to expound it in detail. All you need is to understand the gist of it and you will know the rest of its principle. All of our burdens, our habitual faults, our desires... are 'burdens of dust'. If you can get rid of desires, then the burdens of dust will be emptied. Hence, to transcend all the burdens of dust means to sever all desires and cut off all emotional love. Get rid of this dust!

(To be continued ...)

(上承自第14頁)

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所以「無情的歲月在增中減」，有味的佛法必須要從我們不願意做的事情，我們不習慣做的事情，開始磨練自己，訓練自己。那才是有心要學佛法。

Recall the phrase, "*Time is relentless; it reduces while adding up.*" To taste the wonderful flavor of the Buddhadharmā, we must start with self-discipline and self-improvement by conforming to rules and regulations. This will attest to our sincerity in learning the Buddhadharmā.

在藥師寶懺裏提到很多很多心理的病。藥師佛很慈悲，不光是指出我們的病，也告訴我們藥在哪裡。所謂「慈悲喜捨是藥。忍辱柔和是藥。正信三寶是藥。勤修福慧是藥。六波羅蜜是藥。飽餐甘露是藥」等等。等一下我們拜藥師懺的時候，慢慢地，仔細地體會，我們到底有多少病在心裡面？要服用多少藥，我們才能夠在未來的一年裡善用我們的生命。否則的話，我們還是原地踏步，沒有很大的進步。所以新的一年，我們希望能夠如此唯心改良，幫助自己，開發更多我們佛性寶藏裡面的智慧。阿彌陀佛。

Within the text of Medicine Master Buddha Repentance, many illnesses of the mind are mentioned. The Medicine Buddha is very compassionate; he provides remedies that correspond to our illnesses. He states that kindness, compassion or joyful giving is medicine; enduring insults is medicine; proper faith in the Triple Jewel is medicine; diligently cultivating blessings and wisdom is medicine; the Six Paramitas is medicine; savoring its sweet dew is medicine; and so forth. As we will be bowing the Medicine Master Buddha Repentance later today, we should ponder the proper medicine to the illnesses of our minds. Such step can lead us to a life well-lived. Otherwise, we would fall back to square one without much progress. So, this New Year, let us all truly and sincerely foster our mindfulness, and develop our inherent wisdom of Buddha nature. Amitabha.

(The End of the Article)

(全文完)

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 #247)

禪者智隍。初參五祖。自謂已得正受。菴居長坐積二十年。師弟子玄策。遊方至河朔。聞隍之名造菴問云。汝在此作什麼。

隍曰。入定。

策云。汝云入定。為有心入耶。無心入耶。若無心入者。一切無情草木瓦石應合得定。若有心入者。一切有情含識之流亦應得定。

隍曰。我正入定時不見有有無之心。

策云。不見有有無之心。即是常定。何有出入。若有出入即非大定。

隍無對。良久問曰。師嗣誰耶。

策云。我師曹溪六祖。

隍云。六祖以何為禪定。

策云。我師所說。妙湛圓寂。體用如如。五陰本空。六塵非有。不出不入。不定不亂。禪性無住。離住禪寂。禪性無生。離生禪想。心如虛空亦無虛空之量。

Dhyana cultivator Jr Huang had initially studied under the Fifth Patriarch. He declared that he had attained to the "right reception." He lived in a hut, constantly sitting, for twenty years.

In his travels, the Master's disciple Hsuan Ce reached Ho Shuo, where he heard of Jr Huang's reputation. He paid him a visit in his hut and asked him, "What are you doing here?"

"Entering samadhi," replied Jr Huang.

Hsuan Ce said, "You say you are entering samadhi. Do you enter with thought or without thought? If you enter without thought, then all insentient things, such as grass, trees, tiles, and stones, should likewise attain samadhi. If you enter with thought, then all sentient things which have consciousness should also attain samadhi."

Jr Huang said, "In the moment I enter samadhi, I do not notice whether I have thought or not."

Hsuan Ce said, "Not to notice whether or not you have thought is eternal concentration. How can you enter it or come out of it? If you enter into and come out of it, it is not the great samadhi."

Jr Huang was speechless. After a long while, he finally asked, "Who is your teacher?"

Hsuan Ce said, "My master is the Sixth Patriarch at Cao Xi."

Jr Huang asked, "What does your master take as Dhyana samadhi?"

Hsuan Ce said, "My teacher speaks of the wonderful, clear, perfect stillness, the suchness of the substance and function, the fundamental emptiness of the five skandhas, and the non-existence of the six sense objects. There is neither emerging nor entering, neither samadhi nor confusion. The nature of Dhyana is non-dwelling and is beyond the act of dwelling in Dhyana stillness. The nature of Dhyana is unproduced and beyond the production of the thought of Dhyana. The mind is like empty space and is without the measure of empty space."

智隍禪師，最初是參拜五祖弘忍大師。古來修道人，尋師訪道參訪善知識，要找真正明眼的善知識而跟隨學習。他自己稱說已得正定，得到真正的道理。他住一茅蓬，是用茅草搭成來避風雨，長坐不臥有二十年。六祖大師的弟子玄策，他是各處替六祖大師作宣傳。他各處遊走參方，到河北河朔，聽到智隍法師的名字，因他長坐不臥二十年，很多人都知道他是個修行人。於是玄策就到他的茅蓬拜訪問說：「喂！你在這兒做什麼？」

智隍答：「你問我什麼？我在這兒入定。」

玄策法師說：「你這個入定，是心有個念說想入定，還是沒有個心念說想要入定呢？假設你說是無心入定的話，那所有無情，沒有知覺性，沒有氣血的木瓦石等，都可以入定，它們都應該得到入定的境界。若你說是有心入定，那一切有情含識、有氣血、有情感的一切眾生，它們都應該得到定了。」

智隍禪師答說：「當我正在入定時，我不見我自己有有無之心，或者是有心入定，或者是無心入定，這時我都空了。」

玄策說：「你既然不見有有無之心，這叫常定，那你又出入到什麼地方？怎麼出的定？怎麼入的定？照你所說不見有有無之心，這是常定啊！它是沒有出入的，那又怎樣生出一個出入來呢？你是怎麼搞的？若有出入，這不是大定，不是佛祖所說的定。」

Dhyana Master Jr Huang bowed and received the Fifth Patriarch, Great Master Hung Jen, as his teacher. In ancient times, cultivators of the Way would travel far and wide, seeking for a bright-eyed knowing good advisor. For 20 years living in a thatched hut at the town of Ho Shuo in Hopei, Master Jr Huang practiced sitting in meditation and never lying down. He thought he had attained proper samadhi and proper principles until the Sixth Patriarch's disciple named Hsuan Ce, who traveled everywhere advocating for the Sixth Patriarch, heard about Dharma Master Jr Huang's cultivation and paid him a visit. Hsuan Ce asked Jr Huang, "Hey! What are you doing here?"

Jr Huang replied, "What are you asking me? I am here entering samadhi."

"Given that you are entering samadhi," said Dharma Master Hsuan Ce. "Tell me, is it done with or without a thought in mind that you want to enter samadhi? If you say it's done without a thought in mind, then all insentient beings or those lacking thoughts could also enter samadhi and reach the state of samadhi. Conversely, if you say it's done with a thought in mind, then all sentient beings would have attained samadhi."

Jr Huang said, "When I enter samadhi, everything is emptied. I don't see myself with or without thought."

Hsuan Ce said, "Not seeing whether or not you have thought, that is permanent samadhi. But then, where do you go when you enter into and leave from the state of samadhi? How do you get in? How do you get out? What you said about not seeing yourself with or without thought is permanent samadhi, which has neither entrance nor exit. But how come you have an entrance and an exit? What are you doing? Having an entrance and an exit is not the great samadhi that the Buddha spoke of."

智隍一聽就沒有話講了，想了很久，想自己所說的道理，的確是沒有道理；別人所說的道理，智慧比他高，想了很久亦無話可辯，就問說：「你的師父是誰啊？誰傳授給你的法？」他不講旁的，因他看玄策辯才無礙，那他的師父一定比他更聰明。

玄策答：「我的師父是曹溪南華寺方丈和尚六祖大師。」

智隍問：「六祖大師他是以什麼為禪定呢？」

玄策法師說：「我的師父所說，本性是妙湛圓寂而不動，而它的用和體亦是如如不動，了了常明。五陰——色、受、想、行、識，本來是空的，六塵——色、聲、香、味、觸、法本來也是沒有的。定本來沒有出和入，也沒有定，也沒有亂。你明白本體的妙用後，就知禪的性質是沒有住，也沒有離住，它是離開執著的寂滅，它是離開這種死板的禪。禪的自性它是無生，也離開生禪定的想。心，自性就像虛空一樣，但也沒有虛空的思想。」

隍聞是說。徑來謁師。師問云。仁者何來。隍具述前緣。

師云。誠如所言。汝但心如虛空。不著空見。應用無礙。動靜無心。凡聖情忘。能所俱泯。性相如如。無不定時也。

隍於是大悟。二十年所得心。都無影響。其夜河北士庶。聞空中有聲云。隍禪師今日得道。隍後禮辭復歸河北開化四眾。

Jr Huang was befuddled. He began to see that he had been misleading himself. Jr Huang fell silent and found no words to refute Hsuan Ce whose wisdom he acknowledged was greater than his. Then he asked, "Who is your teacher? Who transmitted the Dharma to you?" Jr Huang inferred from Hsuan Ce's articulation that his master had far greater wisdom.

"My master is the Sixth Patriarch, the Abbot of Nan Hua Temple in Cao Xi," replied Hsuan Ce.

"What does he adopt as Dhyana concentration?" Chih Huang asked.

Hsuan Ce explained, "The Sixth Patriarch says that the original nature is wonderful, clear, perfectly still and unmoving. Its substance and function are "thus, thus unmoving, clear, clear, and illuminating." The five shadows, i.e. the five skandhic heaps of form, feeling, perception, impulses, and consciousness are fundamentally void, and the six sense objects of form, sound, smell, taste, tangible objects, and objects of the mind are also non-existent. When you understand the wonderful function of the original substance, there is no question of either dwelling or not dwelling in Dhyana. The Dhyana nature transcends that kind of "dead Dhyana" which is attached to stillness. The nature of Dhyana itself is unproduced and transcends such thoughts as, "Here I sit in Dhyana meditation." The mind and the inherent nature are similar to empty space, yet without the thought of empty space."

Hearing this explanation, Jr Huang went directly to visit the Master. The Master asked, "Kind Sir, where are you from?" Jr Huang narrated the above occurrence in detail. The Master then said, "It is truly as said. Once your mind is like empty space, yet not attached to the thought of emptiness, then the functionality of your self-nature will be unobstructed. Have no thoughts of either movement or stillness. Bear no sentiments of being a commoner or a sage. Put an end to both the subject and the object. With the nature and the marks 'thus, thus,' you will be in samadhi at all times."

Jr Huang was greatly enlightenment. What he had gained in twenty years vanished from his mind without a trace. That night the people of Hopei heard a voice in space proclaiming, "Today, Dhyana Master Jr Huang has attained the Way." Later, he made obeisance and left, returning to Hopei to teach and transform the fourfold assembly there.

智隍聽到玄策的話覺得六祖所說的道理很妙，就跟著玄策來拜見六祖大師。師問：「仁者！你是從那裡來啊？」智隍法師就說出前面與玄策互相問答的道理。

六祖大師說：「誠然如你所說，你只要自存心如虛空似的，可是也不著空見，不要有一個虛空的見在心裡。你能如此就能應用無礙——事來則應，事去則靜。行、住、坐、臥都沒有心。也不要想我是凡夫或聖人，要把這情感忘了。也沒有個能見也沒有個所見，也沒有個能空，也沒有個所空。你要知道，見明之時，見不是明；見暗之時，見不是暗；見空之時，見不是空。見塞之時，見不是塞；見有之時，見不是有；見無之時，見不是無。所以楞嚴經說：『見猶離見，見不可及。』性也如如，相也如如，能這樣則時時都在定中。」

智隍一聽六祖大師如此說，豁然大悟。二十年所修的功夫都跑了，都無蹤無影。因二十多年他都存有入定的心，現在什麼都空了，始得萬法的本源。就在這天晚間，在智隍的住處河北（而他現在是在廣東），一般的學者，官員和老百姓、智隍的信徒和皈依弟子，皆聽到空中有聲音說：「隍禪師他今天得道了！」得道即是開悟。智隍禪師恭敬地向六祖頂禮而後回到河北，大大度化在家和出家四眾弟子。

Jr Huang was moved by the Sixth Patriarch's wonderful principles as explained by his disciple, Hsuan Ce. So, together they went to see the Master. The Master asked him, "Kind Sir, where are you from?" Jr Huang narrated the events leading to his visit.

"It is as told," explained the Master. "If your mind is like empty space, while not holding onto the idea of empty space, you will not be hindered. When something presents itself, you will respond; and when it passes, you will be still. Whether walking, standing, sitting, or lying down, bring forth no thought. Do not think about whether "I'm a sage!" or "I'm just a common person." Get rid of emotional feelings. Get rid of the ideas of subject and object, i.e. that which can see and that which is seen, that which can empty and that which is emptied. You should know that when you see brightness, your seeing is not bright; when you see darkness, your seeing is not dark; when you see emptiness, your seeing is not empty; when you see form, your seeing has no form; when you see existence, your seeing is not existent; and when you see non-existence, your seeing is not non-existent. Hence, *the Shurangama Sutra* says, "When you see your seeing, the seeing is not the seeing to be seen. Since the former seeing is beyond the latter, the latter cannot reach it." When your nature and marks are 'thus, thus,' then you are in samadhi at all times."

Listening to the Sixth Patriarch's words had brought a great awakening to Jr Huang whose practice of entering into Samadhi for twenty years vanished into thin air. He became enlighten to the fundamental source of the myriad dharmas. That night, while Jr Huang was still in Nanhua Temple, the people in his remote hometown of Ho Shuo, including his followers and disciples, as well as scholars and court officials heard a voice in space proclaiming, "Today, Dhyana Master Jr Huang has attained the Way!"

Afterward, Dhyana Master Jr Huang respectfully bowed to the Sixth Patriarch, took leave and returned to Hopei, where he taught extensively and helped transform the fourfold assembly (i.e., monks, nuns, laymen, laywomen).

(To be continued ...)

(下期待續)

萬物皆在說法

All the Myriad Things Are Speaking the Dharma

宣公上人開示

A talk given by Venerable Master Hsuan Hua

**明白了，就放下；
不明白，就執著。**

**If you understand, you can put it down.
If you don't understand,
you will be attached.**

各位！你們現在聽到《華嚴經》上說：佛示現百千億種音聲，為眾生演說妙法。我們應該覺悟世界所有一切的聲音，皆在說法。所謂：

All of you have heard that in the *Avatamsaka Sutra* it says, “The Buddhas manifest hundreds of thousands of millions of sounds to proclaim the wonderful Dharma for living beings.” We should awaken to the fact that all the sounds in the world are speaking the Dharma. It is said,

溪聲盡是廣長舌，
山色無非清淨身。

*The sounds of the brooks are all simply
the vast, long tongue.
The hues of the mountains are none other
than the pure body.*

溪的聲音好像佛的廣長舌相，演說妙法；青山的顏色，都是清淨法身，令視者生歡喜心。若能明瞭這個道理，世上一切的一切，都在說法。

The sounds of streams and creeks are akin to the sounds of the Buddha proclaiming the wonderful Dharma. The hues of the green mountains, to the pure Dharma-body, delighting those who see them. If you understand this principle, then absolutely everything in the world is speaking the Dharma.

善人給你說善法，惡人給你說惡法，馬給你說做馬的法，牛給你說做牛的法，令你明白為什麼做馬和做牛的因緣。原來馬、牛在前生的時候，不孝順父母，不恭敬師長，或者不願聽父母或師長的訓誨，把身轉過去，脊背向著父母或師長，所以，今生做了畜生，也大同小異。

Good people speak good Dharma for you, and bad people speak bad Dharma for you. Horses speak the Dharma of being a horse, and cows speak the Dharma of being a cow, thus helping you understand how they became horses and cows. Horses and cows, in their previous lives, were once people who were unfilial to their parents and disrespectful to their teachers. They had refused to listen to their parents and teachers' reprimand. Now in this life they have become such animals as retribution for their insolence.

總而言之，持五戒、行十善，便生人天之界，有了貪瞋癡之心，便墮三惡道。

In general, if you observe the five precepts and practice the ten good deeds, you can be born in the human realm or the heavens. If you have greed, anger and delusion in your mind, you will fall into the three evil paths.

貓捕鼠、虎捉兔，弱肉強食，皆在說法。各有各的因果，各有各的立場，各說各的妙法。教授說教授的法，學生說學生的法。比丘說比丘的法，比丘尼說比丘尼的法。有情在說法，無情也在說法。若能認識，青山白雲，黃花翠竹，都在說法，萬事萬物皆在說法。

土匪去搶人家的錢財，因為在往昔，被他人所搶過，所以現在來討債；若是從前沒有被人搶過，如今去搶人家的財物，將來他要被人所搶，這是還債，這是因果循環報應真實的哲理。

所以人做事情要正大光明、大公無私，不可處處想佔便宜，不肯吃虧，所謂「吃虧就是佔便宜」，切記！切記！不應該佔方便，硬要去佔方便，這是虧本。本來應該佔方便，而不去佔方便，這就是存款。

所以人要各正其位，各盡其職，不貪意外之財，不飲過量之酒，這也是說法。

青青翠竹總是法身，
鬱鬱黃花無非般若。

所以我們對於一切，應當如是觀。明白了，就放下；不明白，就執著。

(全文完)

Cats catch mice, and tigers prey on rabbits; the weak are eaten by the strong -these are all speaking the Dharma. Each has its own cause and effect, its own standing, and its own wonderful Dharma. Professors speak the Dharma of professors, and students speak the Dharma of students. Bhikshus speak the Dharma of Bhikshus, and Bhikshunis speak the Dharma of Bhikshunis. Sentient beings are speaking the Dharma, and insentient things are also speaking the Dharma. If you can recognize this, then the green mountains, the white clouds, the yellow flowers, and the green bamboo are all speaking the Dharma. All the myriad things and creatures are speaking the Dharma.

Bandits collect debts by taking the wealth and property of those people who had robbed them in previous lives. On the other hand, if they had robbed no one in the past, but have done so in the present, they will be robbed in the future to pay off their debt. That's the karmic retribution of the laws of cause and effect.

Therefore, people should be righteous, altruistic and unselfish. Don't always think of taking advantages and refusing to take a loss. It is said, "To take a loss is to gain an advantage." Keep that in mind, and don't forget it! If you're not supposed to gain an advantage, but you insist on getting it, you will only lose capital. If you're supposed to gain an advantage and you don't pursue it, then you are putting a deposit in a bank.

Thus, each person should stand in his proper place and do his best to fulfill his obligations. You should neither become greedy for unexpected wealth nor consume excessive alcohol. This is also speaking the Dharma.

*The emerald-green bamboo is
just the Dharma-body.
The thriving yellow flowers are
nothing but Prajna.*

That's how we should contemplate everything. If you understand, you can put it down. If you don't understand, you will be attached.

(The End of the Article)

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.*

恆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

(接上期)

(Continued from issue #247)

佛法是從苦開始的。爲什麼呢？我們最不愛的是吃虧，最不愛的是要守這麼多的規矩。很不舒服，很不自在。我們喜歡自由，喜歡無拘無束。不經過這個苦，我們沒有辦法得到甜。這是一個定律。除非我們不是真的想修行，想得到真正的智慧，幫助我們解決生死的大病。除此之外，好像沒有什麼其他的捷徑。雖然大家都說，念佛就是一個最捷徑的法門了。但是這個捷徑還是有要求的，還是需要我們的心定，那句佛號才能夠定住在我們的心裡面。所以歸根結底，我們還是要回到原點，從我們的心出發，先掃除我們心裏所有的垃圾、毛病。

我們下午拜藥師寶懺的中卷，大家就可以看到，正如剛才法師說，我們的病不光是身體的病，其實心裡很多病。而且心理的病會構成生理的病。

大家看到卷中說，我們從無始以來至于今日，所有「貪瞋嫉妒之病（這些心裡的狀態就是病），傲慢自傲之病，不識善惡之病，不信罪福之病，不孝五逆之病，破辱三

The flavor of Buddhadharma is initially bitter. Why is it so? Because what we dislike most is taking a loss and abiding by lots of rules. It makes us uncomfortable and uneasy. We love being free and uninhibited. However, if we do not overcome that which is bitter, we will not attain the sweet fruit of our attainment. This is the established rule. If you wish to cultivate the Way and gain genuine wisdom on resolving to end birth and death, bitter hardship is the only way. Reciting the Buddha's name, for instance, is the most efficient dharma door. Yet, there are requirements that prove to be taxing because we must have concentration and samadhi for the Buddha's name to remain in our minds. Ultimately before we attend to our minds as the starting point, we must rid them of all our defilements and habitual faults.

This afternoon, we will continue with our bowing to the middle roll of Medicine Master Buddha Repentance. Thence you will see, as mentioned by the dharma master, that we don't only suffer from symptoms of physical illnesses. There are also psychological ones, which bring out many ailments in our bodies.

The middle roll of the Repentance text states, "Since the beginningless time, all illnesses are born of greed, anger, and jealousy, of arrogance and egotism, of inability to discern the good from the bad, of doubting retribution and blessings, of being unfilial and defiant, of destroying and defiling the Triple Jewel, of breaking the

寶之病，不修齋戒之病，破犯尸羅之病。」尸羅就是戒律，就是佛弟子應該守的規矩。剛才如同上人說，不殺生，不偷盜，不邪淫，不妄語，不飲酒等等。尸羅就是戒律。我們不要違反它。還有我們最容易犯的就是「自讚毀他之病」。自我感覺非常良好，覺得別人很不順眼。還有「貪得無厭之病」，這個我們更熟悉了。樣樣都覺得不夠，還需要更多。其實我們的人生就如同蜜蜂釀蜜一樣，也好似春蠶織繭一樣，把自己困住。爲什麼呢？就如同剛才經文說，我們從無始以來，心念一動，沒有定了，在本性裏起心動念。入了胞胎，生出來以後，慢慢知道有人我是非。長大成人，進入社會，貪嗔癡慢慢就更多了。每樣都犯很大的錯誤。

我們常常有「迷聲逐色之病」。見到好的東西，聽到好的音聲，我們就迷了。迷了就貪了。就貪得無厭，越多越好。很多人一生，出來社會做事，聚集財富，聚集學問，他們的目的都是爲了一己的享受，或者是一家人的享受。聚集很多財富，但是到死的時候，跟自己一點關係都沒有。也帶不去。這就如同蜜蜂釀蜜一樣。很辛苦採蜜回來，造成蜜，但是被人拿走了。還有如春蠶自困，自己捆著自己。我們的一生當中沒有學佛。就算我們學佛，但是我們不認真，不經過刻苦的話，我們造下很多的罪障，把自己捆得緊緊繃繃的，一點自由都沒有。一生就過去了。

pure precepts, of violating the sila.” Sila is the moral code of conduct for Buddhist disciples. It is much like what the Venerable Master said, “No killing, no stealing, no sexual misconduct, no telling lies, and no taking intoxicants.”

Sila is a set of precepts that should not be violated. One of the most common violations is the illness of self-praise and deprecating others. Another is the illness of insatiable greed with which we are more familiar. Speaking of greed, we never seem to have enough, and we always want more. We are like bees voraciously gathering honey, and we become like silkworms wrapped inside the cocoons. Why do we exhibit such behavior? The sutra states, “Since the beginningless time, a single agitation in our minds destroys our samadhi, thus creating myriad of thoughts in our inherent nature. This leads to our entry into a womb. After our birth, we gradually learn about rights and wrongs, and about self and others. When we reach adulthood, and enter society, our Three Poisons (i.e, greed, anger, delusion) gradually intensifies, causing us to make many a mistake.

We are afflicted with the sickness of being confused and chasing after sights and sounds. Seeing or hearing something pleasant our minds become muddled and greedy. For example, a person entering the workforce endeavors to accumulate wealth and to acquire knowledge for the sake of satisfying himself and his family. But when he dies, he cannot take with him the riches he had accumulated. He is compared to a bee whose hard work at gathering honey is done for nothing, because someone else will seize the honey. Like a silkworm enclosed in a cocoon, he is held captive by his own greed. To those of us who are about to encounter or have encountered Buddhism, but are not taking it seriously and have not undergone bitter tasks, we end up creating a lot of offenses that confined us and kept us from our liberation throughout our lifetime.

2016年7月法會時間表 Schedule of Events – July of 2016

| 日Sun | 一Mon | 二Tue | 三Wed | 四Thu | 五Fri | 六Sat |
|---|---|---|---|------|--|------|
| | | | | | 10◎ | 2◎ |
| 3 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm | 4◎ 六月初一 美國國慶日 US Independence Day | 5◎ | 6◎ 初三 韋馱菩薩聖誕 Wei Tou Bodhisattva's Birthday | 7◎ | 8◎ | 9◎ |
| 10 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm | 11◎ | 12◎ | 13◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua | 14◎ | 15◎ | 16◎ |
| 17 慶祝觀音菩薩成道日暨大悲法會 — 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 | 18◎ 六月十五 常仁大師悟道日 Great Master Chang Ren's Enlightenment Day | 19◎ 十六 宣公上人日 Venerable Master Hua's Day | 20◎ 十七 常智大師誕辰 Great Master Chang Jr's Birthday | 21◎ | 22◎ 十九 觀音菩薩 成道日 Gwan Yin Bodhisattva's Enlightenment (Actual Day) | 23◎ |
| 24 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm | 25◎ | 26◎ | 27◎ | 28◎ | 29◎ | 30◎ |
| 31 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm | | | | | | |



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金輪聖寺

2016年8月法會時間表 Schedule of Events – August of 2016

| 日Sun | 一Mon | 二Tue | 三Wed | 四Thu | 五Fri | 六Sat |
|--|--|---|--|------|--|------|
| | 1◎ | 2◎ | 3◎ 七月初一 | 4◎ | 5◎ | 6◎ |
| 7 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm | 8◎ | 9◎ | 10◎ | 11◎ | 12◎ 初十 宣公上人涅槃每 月紀念日 Monthly Memorial of Venerable Master Hua | 13◎ |
| 14 慶祝盂蘭盆節法會 Celebration of Ullambana 8:00 am - 3:00 pm | 15◎ 十三 大勢至菩薩聖誕 Great Strength Bodhisattva's Birthday | 16◎ | 17◎ 七月十五 盂蘭盆節 Ullambana (Actual Day) | 18◎ | 19◎ | 20◎ |
| 21 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm | 22◎ | 23◎ 廿一 普庵祖師誕辰 Patriarch Pu An's Birthday | 24◎ | 25◎ | 26◎ 廿四 龍樹菩薩聖誕 Nagarjuna (Dragon Tree) Bodhisattva's Birthday | 27◎ |
| 28 慶祝地藏菩薩聖誕暨地藏法會 Dharma Assembly of Celebration of Earth Store Bodhisattva's Birthday and Recitation of Earth Store Sutra 8:00 am — 3:00 pm | 29◎ | 30◎ | 31◎ 廿九 地藏菩薩聖誕 Earth Store Bodhisattva's Birthday (Actual Day) 虛雲老和尚誕辰 Venerable Master Hsu Yun's Birthday | | | |

～常將有日思無日，莫待無時想有時～