



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—修菩提道

放下頌

推倒須彌心地平
嫉妒驕慢了無形
修行豈有他玄妙
放下三四佛自成

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Verse on Letting Go

Toppling Mount Sumeru levels the mind-ground.

When arrogance and jealousy are ended, there are no more marks.

In cultivation, how could there be other esoteric wonders.

Letting go of the Three Minds and the Four Marks, a Buddha you will be.

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The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*



(接上期)

(Continued from issue #249)

摩訶目犍連：「目犍連」翻成中文，叫「菴菴根」，又叫「采菽氏」。他的名字叫「拘利陀」，這是一種樹的名字，因為他的父母向拘利樹求子生了他，所以就以這樹做名字。

目犍連尊者在佛弟子中，是「神通第一」。怎麼樣得到的神通呢？因為他注重定力。舍利弗尊者注重戒律，他就注重定力，所以常常入定；因為入定，「靜極光通達」就得神通，這是主要的因素；要是往詳細的說，他也是修種種的法門，不過是以定力為主。目犍連尊者所專長的就是神通，可是雖然神通第一，最後還是被人殺害了。由這個證明，我們不要光學神通，你就有甚麼神通，到果報來了，還是要受的。所以我們就老老實實修行是好的，不要殺生、不要偷盜、不要邪淫（僧人是不淫）、不要打妄語、不要飲酒，要以戒律為根本，這是很要緊的。

摩訶拘締羅：「拘締羅」叫「大膝氏」，因為他祖上的膝蓋很

Mahamaudgalyayana's name means "Kolita Tree" because his parents prayed for a son to the spirit of said tree.

Among the Buddha's disciples, Mahamaudgalyayana was foremost in spiritual penetrations. How did he achieve it? He achieved it through his emphasis on Samadhi. While Venerable Shariputra emphasized Vinaya. Mahamaudgalyayana, when entering into Samadhi, would bring about his connection with the light of ultimate stillness, thereby gaining spiritual penetration. In addition to his Samadhi strength, Mahamaudgalyayana also cultivated various dharma-doors. Despite having achieved his spiritual penetration, Mahamaudgalyayana was killed by someone. This shows that retributions cannot be avoided even when one has attained spiritual penetration. Regardless, we must cultivate the Way, and refrain from killing, stealing, committing sexual misconduct (monastics practice celibacy), lying and taking intoxicants. We should take Samadhi and Vinaya as our foundation. This is very important.

Mahakaushthila: Mahakaushthila's name means "Big Knees." Some say his ancestors' kneecaps were big, and some say that Kaushtila's



大的；有的又說他本人也是膝蓋很大的，所以叫「大膝氏」。他是舍利弗尊者的舅父，善能辯論。因為他很好面子，到各處去學外道的法，預備回來和他外甥辯論，殊不知和佛辯論反而輸了，也出家了。

我們不論哪一位，若有同這位尊者當時所犯的毛病，在講解經典時，能把它提出來，這是好的。好像這位拘絺羅，不錯！就是好爭第一，就是犯這個「爭」的毛病。因為爭的毛病，他是有勇無謀，有一股勇氣，而智慧還不夠。所以他遇著佛——有大智慧的人，就甘拜下風。由這一位尊者現身說法，我們就應該不爭了。哪一位尊者犯了我們這六大宗旨的哪一條，我們若認識了，對這個經典也就認識了，這是真會講經了；不過要正確，不要附會牽強，不要硬貼膏藥。

好像這位拘絺羅（大膝氏），他以前就是歡喜爭第一。他這個爭，不是拿刀動槍的那種爭，而是用口頭上來爭；這就是一個拿刀動槍的開始，口頭上爭，爭不過了，就要拿刀動槍了。所以我們由這位尊者得知，學佛法的人不要爭第一，不要處處和人比賽。處處爭第一，就因為你不是第一，才爭第一；你要是第一，那又何必爭呢？你若不爭了，那才是第一；你爭，就爭來，那也不是第一。所以這一點，各位都要注意了！

富樓那彌多羅尼子：「富樓那」，也是梵語，譯成中文就叫「滿願」；這是他父親的名字。「彌多羅尼」，是他母親的名字，譯成中文就

were big. In general, large kneecaps are attributed to a family trait. He was the Venerable Shariputra's uncle and excellent in debate. Rather fond of showing off, he traveled everywhere acquiring the dharma of heretics that would help him with his debate against his nephew upon his return. None would have expected that he had lost his debate to the Buddha and that he had also left the home-life.

If any one of us shares this Venerable Master's fault, or if you can discuss it during the Sutra lecture, that is good. Kaushtila enjoyed engaging in a debate to prove his worth as being number one. His "contentious" nature made him foolhardy. But he had insufficient wisdom that caused his defeat when he debated with the Buddha— a person with great wisdom, and he willingly accepted it. Beside his ability in speaking the dharma, this Venerable One's account brings to our understanding that we don't need to be contentious. Further, if a person notices, for example, an error made by a Venerable One on one of the Six Guiding Principles, such detection implies that this person understands the sutra, and truly knows how to lecture it. When it comes to lecturing a sutra, one must be accurate without bending the truth, without taking a popular position, and without embellishing or plastering the fact.

Kaushtila (known as Big Knees) was always vying for the number one spot. He fought not with swords or guns, but with words. But for others, when words failed, weapons would be used. We should learn from this Venerable One that those studying the Buddhadharma should not fight or compete to be number one. Just because you're not number one, that does not mean you have to fight for it. Suppose you're already number one, what's the use of fighting then? Not being contentious to win is number one; being contentious to win is not number one. All of you should pay attention to this!

Purnamaitreyaniputra, another Sanskrit name, means "Son of Fullness and Compassion". "Purna", which means "full", refers to his father's name, which meant "Fulfilled Vows".

叫「慈女」。「富樓那彌多羅尼子」，就是富樓那、彌多羅尼兩個人的兒子；這是以父母的名合起來做他的名字，中文就叫「滿慈子」。

這位滿慈子尊者有什麼本領呢？他是「說法第一」。「舍智、目通、說法那」。「舍智」，這是說舍利弗尊者智慧第一，他的智慧最大。「目通」，目犍連尊者在諸大弟子之中，是神通第一，神通最高。「說法那」，富樓那尊者說法最妙，一樣的經典，旁人就沒有說得那麼生動，講得那麼好聽，而富樓那彌多羅尼子一講，怎麼樣啊？喔，那真是講得天花亂墜、地湧金蓮哪！天上天女終日來聽他講經，就給散花，地下也生出金蓮來。他是善說諸法微細微細那個相，所以在諸大弟子之中，他是說法最為第一的。

誰若想說法第一，就念「南無富樓那尊者」。你念來念去，他把這種智慧辯才就加被你，你說法也就會令人動聽了。怎麼樣動聽法呢？你想要睡覺都睡不著覺了！好像有的人，我這一講經，他就close（閉上）眼睛，衝盹兒了；這富樓那尊者若來為你說法，你就不會睡覺了。所以富樓那尊者是說法第一，善說諸法相；他辯才無礙，說的法再沒有那麼好的了！總而言之，是比我講得好，我今天講的，絕對不如富樓那尊者說法說得好！

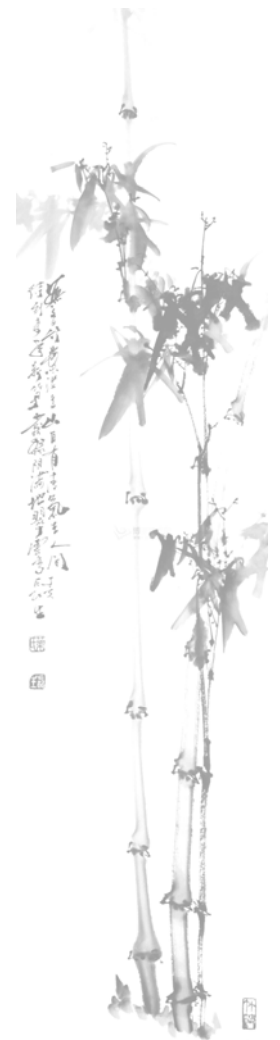
這位滿慈子尊者就好說，他有善巧方便，能深入經藏、智慧如海，

“Maitreyani”, which means “Compassionate Woman”, was his mother’s name. “Putra” means “son”.

What was his particular talent? He was foremost in speaking Dharma. Following are the Venerable Ones with their corresponding virtues: “Shariputra’s wisdom, Maudgalyayana’s penetration, and Purna’s speaking dharma”. While Shariputra was foremost in wisdom, and Mahamaudgalyayana in spiritual penetrations, Purnamaitreyaniputra was foremost in speaking Dharma. None could explain the sutras with such subtlety and depth as the way he did. When Purna spoke the sutras, heavenly maidens scattered flowers, and golden lotuses sprang from the earth. He specialized in speaking the subtle mark of all dharmas. Among the Buddha’s great disciples he was foremost in speaking dharma.

If you wish to be foremost in speaking Dharma, recite “Namo Venerable Purna” repeatedly, and he would help you with his wisdom and eloquence to move people. How will they be moved? They won’t doze off when you’re giving dharma lectures. When Purna spoke the Dharma, everyone remained awake even if one tries to sleep! The Venerable Purna was said to have unobstructed eloquence when he discussed the characteristics of all dharmas. When I lecture on the Sutra, however, some of you begin to close your eyes and doze off. This shows that my lecture today and my articulacy pale in comparison to Venerable Purna’s. Hence, Venerable Purna was foremost in speaking dharma.

This Venerable Son of Fulfilled Compassion had expedient and skill-in means, had the ability to deeply



善解諸法實相；這位，和那位爭的，又不同了！沒有爭了，也沒有貪，也沒有求，也沒有自私，也沒有自利，也沒有打妄語。這位尊者是利於旁人而說法，就是用法布施；布施，這就是利益其他的人。我們把這兩位尊者的品行和思想都認識了，這就是明白經典的道理了。所以我們講經，就要認識經典的重點在什麼地方？我們天天這麼一點一點地研究。

我們每一個，聽這麼多人上來講，單聽一個人的意思，就不是很圓滿的；聽這麼多人講，我不相信每一個人講的都一樣，我也不相信每一個人的意見都一樣。所以上來講，各有各的意見，他說得好的，我們也聽；講得不好的，我們還要聽。好不好都要聽，這一方面也鍛鍊我們的「法忍」——就我們對法上要有忍。不能說這人講得好，這我就歡喜；講得不好，我就不歡喜，那你就沒有法忍了。

你學佛法，先要忍；忍，就是「忍受」。你要能忍了，才能受；受，就是有受用，你會有受用。你在聽法的時候，也不著急，也不打瞌睡，注目凝神這麼聽；誰講得好我也聽，誰講得不好我還聽，好不好我都一樣聽；這個樣子，就是練習對這個法有忍了。有忍，你才能有所受用；你若不能忍，根本就接受不了，人講好的，你也是就像耳邊風過去了，因為你沒能把它忍下去、受下來。這忍受，就是專心致志聽，聽這個人講得合法，我把它放在我這個 storage room（儲藏室）

enter the sutra treasury, and had wisdom as vast as the sea. He specialized in explaining the real mark of all dharmas. He was different from the other one who liked to contend! Contention, greed, self-seeking, selfishness, self-benefit, and lying were truly absent in this Venerable One who spoke dharma for the sake of benefitting people. This is the giving of dharma to benefit others. If we can recognize the conducts and thoughts of these two Venerable Ones, we will understand the principles of the sutra. When we lecture the sutra, we need to understand what is the main focus of the sutra, and investigate further bit by bit on a daily basis.

Nowadays we have had listened to so many people's talks. Listening to just one person provides minimal elaboration on the principles being discussed. But listening to many people, I learn that their talks are not usually the same. Their ideas and beliefs are not the same either. Speakers will have their own viewpoints. If one speaks well, we should listen. If one doesn't speak well, we should also listen. This is to train our 'patience with dharma'. We should be patient with dharmas. We should not say because the person speaks well then we're pleased. And if he doesn't speak well, then we're not happy. This is not having patience with dharma.

When studying the Buddhadharma, you must first learn to be patient. If you can endure, then you will be able to receive. If you can receive, then you will enjoy the benefit. When listening to the dharma, you must not be anxious, or doze off. Direct your attention to listening; whether or not one speaks well you will still listen. This is to train yourself to have patience with dharma. If you have patience, only then can you obtain benefit. If you cannot be patient and cannot accept even if one speaks well, so to you, it'll be like a wind blowing by your ear, because you are unable to endure and maintain focus on listening. Perfect listening involves accepting lecture that accords with the dharma, preserving it in

裏邊，或者放到腦裏，或者放到心裏，把它好好地記錄下來。你能這樣，有這忍耐心來聽法，那是真聽法了。你在聽的時候，知道他講得好或不好，講得對或不對；可是不要盡量去分別它，知道就夠了。那麼這樣，你熏修長了，你那個寶藏裏邊，也就法寶無量了！

(下期待續)

(上承自第14頁)

有一次跟上人間談。我說：「師父啊！在台灣有一位某某和尚。他是什麼境界呢？」師父跟我說：「哦！他這是初果的境界。」我說：「師父啊！他這個才初果啊？」師父馬上就說：「你以為證果是這麼容易的嗎？」

我們要學佛，就是學習佛所說的，所想的，所做的，所願的，所努力的，把佛的一切都放在我們的身、心、性。學佛不是搞奧妙，搞些虛無飄渺，搞這個境界，那個境界。這實在是，非但一點都不管用，是不是一個人垃圾多還不嫌它多呢？所以我們大家，對不起，我說我自己，我自己這個眾生，應該要好好的警惕自己，鞭策自己，看緊自己，管理好自己，不要讓自己的貪嗔癡慢疑，種種的煩惱當家做主。應該看緊自己，打掃自己的垃圾，凡事都管好自己，我希望我這個眾生今生還可以得救。

各位境界非常之高超，當然就不需要學那些基本功了。但是我非常了解，認識我自己，我是這樣的眾生。所以大家各憑自己的根基，各自努力。阿彌陀佛。

(全文完)

your storage room that is your mind, and having patience to even listen to the dharma. Whether or not the speaker is good, or speaks correctly, being aware of those conditions while listening is suffice; there's no need for you to differentiate. In that way, you will be able to develop and filter through your cultivation, and have immeasurable dharma treasures inside your own treasure trove!

(Continuing from page 14)

One time, while talking casually to the Venerable Master, I asked, "Master, there is this Monk-so-and-so in Taiwan. What state has he attained?" The Master said, "Oh, he has attained the state of First Fruition." I inquired further, "Master, he is *only* at the First Fruition?" The Master replied directly, "You think it's that easy to attain fruition?"

Learning the Buddhadharma means learning from the Buddha, and putting into practice the Buddha's teachings. Moreover, it means incorporating into our body, mind and nature the Buddha's ideas, actions, resolve and diligence. Learning the Buddhadharma does not mean seeking the mysterious or the supernatural states. Such pursuit is but a garbage that has already been piled up. My apology to those who have to hear this sort of deprecation; I'm referring to this living being who happens to be me where I must remind myself not to be swayed by greed, anger, stupidity, arrogance, doubt, and every kind of afflictions. When my pile of garbage is cleared, I hope that I could still be saved in this life.

To those who have attained the higher states, you need not apply effort with these fundamental skills. However, I know myself very well. So, all of you must work vigorously toward your potentials. Amitabha.

(The End of the Article)

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 #249)

有僧舉臥輪禪師偈曰。
臥輪有伎倆 能斷百思想
對境心不起 菩提日日長

師聞之曰。此偈未明心地。若依而行之。是加繫縛。
因示一偈曰。
惠能沒伎倆 不斷百思想
對境心數起 菩提作麼長

有一位和尚，或者此和尚是個無名和尚，或者是不好名的和尚。他念臥輪禪師的偈頌說：「臥輪有一本領，能斷百種思想，不生思想。」可是有這能斷百種思想，就已經落到第二、第三，而非第一義諦。「他說對著什麼境界都不起念，故菩提一天比一天長得高，長得大。」

六祖大師一聽就說：「此偈還未明白真正的心地法門。為什麼呢？若依此偈修行，等於是自己把自己束縛住了。」故六祖大師說出另一偈頌：「惠能我什麼本領也沒有，我不需要斷百思想，連斷百思想的念都沒有。對著什麼境界就事來則應，事去則淨，所以隨便它興，隨便

One Bhikshu was reciting Dhyana Master Wo Lun's verse, as follows:
Wo Lun has a talent
For stopping a hundred thoughts:
Facing situations his mind won't move;
Bodhi grows day by day.

When the Sixth Patriarch heard it, he said, "This verse shows that there is no understanding of the mind-ground. To cultivate according to it will increase one's bondage." Then he spoke this verse:
Hui Neng has no talent
For stopping a hundred thoughts.
When situations arise, his mind moves;
How can Bodhi grow?

There was a nameless monk reciting the verse composed by Dhyana Master Wo Lun, who was known for his talent for cutting off his thoughts. However, this verse in itself revealed Dhyana Master Wo Lun's failure to arrive at the cardinal truth; he had instead reached the second and the third. He thought that his Bodhi grew day by day because he was not moved by states.

When the Sixth Patriarch heard Wo Lun's verse, he said, "This verse illustrates a lack of understanding of the genuine mind-ground dharma door. One who practices to this verse will remain in self-bondage." So the Sixth Patriarch spoke another verse: *Hui Neng has no talent. He has neither the need to cut off thoughts, nor the thought to cut off thoughts. He handled situations as they arise and maintained composure as they subside. He is not at all concerned*

它去，我也不管它菩提長不長。」這就像前邊所說：「本來無一物，何處惹塵埃」的道理一樣，我根本就是清淨，又何必拂拭呢？

頓漸品第八

頓就是立刻明白，明白一個理。理則頓悟，事須漸修，修行是要一天一天地去修行，悟只是悟個理，至於證果還要自己去修行。

時祖師居曹溪寶林。神秀大師在荆南玉泉寺。於時兩宗盛化。人皆稱南能北秀。故有南北二宗頓漸之分。而學者莫知宗趣。師謂眾曰。法本一宗。人有南北。法即一種。見有遲疾。何名頓漸。法無頓漸人有利鈍。故名頓漸。

當時六祖大師在曹溪寶林山南華寺，弘揚頓教法門。神秀大師，即是五祖的徒弟，他曾很想作祖師。這個祖師欲真是害死人！這麼聰明的人，都斷不了這個祖師欲。此時神秀大師在湖北荊州玉泉寺。這時有南宗、北宗之分，南宗講頓法，北宗就講漸法，兩宗教化盛行。六祖大師門下有幾千人，神秀大師門下有幾萬人，因他原有幾百人跟隨著他，後來一天比一天多，故比南宗盛。但是人人都知南宗是接受五祖衣鉢的傳人，神秀雖很有學問，但五祖大師並未傳給他衣鉢，所以當時人就稱「南能北

whether or not his Bodhi grows. This reflects the same principle to a verse he composed years ago while still a layman at Huang Mei: “Originally there is not one thing. Where can the dust alight?” I am basically clean and pure. What need is there to dust off?

Sudden and Gradual – Roll 8

“Sudden” means instantaneous understanding of a principle. Understanding the principle may bring sudden awakening. You have to cultivate and put that principle into practice everyday. While awakening relates to the principle, attaining fruition relates to your cultivation of the way.

While the Patriarch was staying at Pao Lin Temple in Ts’ao Hsi, the Great Master Shen Hsiu was at Yü Ch’üan Temple in Ching Nan. At that time the two schools flourished and everyone called them, ‘Southern Neng and Northern Hsiu’. So it was that the two schools were divided – southern and northern, sudden and gradual. As the students did not understand the doctrine, the Master said to them, “The Dharma is originally of one school. It is people who think of North and South. The Dharma is of one kind, but people understand it slowly or quickly. It is not the Dharma that is sudden or gradual. It is people who are sharp or dull. Hence the terms sudden and gradual.”

All of you remember Shen Hsiu, the Great Master who was exceptionally intelligent, but extremely ambitious. He couldn’t cut off his desire to become a Patriarch. At Ts’ao Hsi’s Pao Lin Temple, located in the south, the Sixth Patriarch was propagating the Dharma Door of Sudden Teaching to an assembly of over a thousand people. And at Yü Ch’üan Temple located in Ching Nan, up north, Shen Hsiu was propagating the Dharma Door of Gradual Teaching to a much larger crowd of over ten thousand people. From these two temples where they had propagated the Dharma Doors derived the names: ‘Southern Neng and Northern Hsiu’. Shen Hsiu drew hundreds of followers, then their number increased steadily each day. Though both Great Masters were under the teaching of the Fifth Patriarch, only Hui Neng, the Sixth Patriarch received the Fifth Patriarch’s transmission of robe and bowl. Between the one who received the transmission and the other who did not, they each culminated in the founding of ‘Southern

秀」，南方就是能大師，北方就是秀大師，故有南宗和北宗頓漸之分。神秀的弟子擁護神秀作第六代祖師，但總是名不正言不順，總還有六祖惠能大師在那兒，所以常派人想將他殺了，而後獨稱第六代祖師。

所有參禪學道的人，不知那一個是對。六祖大師他又不識字，有時講的道理和經典不相合。北方秀大師在五祖座下，做過教授師，很有學問，但他沒有直接得到衣鉢，所以學人不知要跟那一位學才好。

故六祖大師對大眾開示說：「法本來只有一宗旨，沒有兩個的，而人卻有南方人和北方人。法本來只有一種，沒有多種，就是不二法門。而人的見解有快、有頓、有遲、有疾。什麼叫頓漸呢？本來法沒有頓漸，而人卻有聰明、有愚癡，有利根、有鈍根之分，所以這頓漸是因人而立的。

然秀之徒眾。往往譏南宗祖師不識一字有何所長。秀曰。他得無師之智。深悟上乘。吾不如也。且吾師五祖。親傳衣法。豈徒然哉。吾恨不能遠去親近。虛受國恩。汝等諸人。毋滯於此。可往曹溪參決。

然而神秀的徒弟，往往譏諷南宗祖師說：「哈！那個祖師一個字都不識，他有什麼能力呢？祖師？真是可笑之至，豈有此

Sudden Teaching School' and 'Northern Gradual Teaching School'. The disciples of Northern Gradual Teaching School regarded their master, Shen Hsiu as the Sixth Patriarch, but felt awkward because the designation was officially transmitted to Hui Neng of the south. Further, they often sent people to kill Great Master Hui Neng in order to transfer the title of a Sixth Patriarch to Shen Hsiu.

The students of the Way were confused about the Southern and Northern schools. In the former, Great Master Hui Neng who was illiterate gave his teachings that sometimes did not tally with the sutra text. In the latter, Great Master Shen Hsiu who was well-educated received only teaching under the Fifth Patriarch, but not the transmission of the robe-and-bowl. So, the students of the Way did not know whose teaching to adopt.

Great Master Hui Neng who acknowledged the situation thereby said, "There is only one Dharma -- the Dharma Door of Non-Duality. There is no Sudden Teaching or Gradual Teaching. Differentiation arises to accommodate the varying levels of potentials in people. Beside those coming from the south and those from the north, the bright ones could grasp the principles instantly, while the slow ones could grasp the principles gradually. Both follow in accordance to their abilities: either sudden or gradual. Hence the term "the Sudden Teaching and the Gradual Teaching."

Nonetheless, Shen Hsiu's followers continually ridiculed the southern Patriarch, saying that he couldn't read a single word and had nothing in his favor. But Shen Hsiu said, "He has obtained wisdom without the aid of a teacher and understands the Supreme Vehicle deeply. I am inferior to him. Furthermore, my Master, the Fifth Patriarch, personally transmitted the robe and Dharma to him, and not without good reason. I regret that I am unable to draw near him, as I am humbly receiving state patronage here. But all of you should not stay here. Go to Ts'ao Hsi and call on him."

Shen Hsiu's disciples often ridiculed the Sixth Patriarch, and said "Hey, look at him!" "He can't even read. What skills does he have? He is a Patriarch? How absurd it is that an illiterate has earned

理，太滑稽了，一個字都不識怎可作祖師呢？」無形中就是輕視六祖。不僅不懂英文，連中文都不懂，你看這位祖師可憐不可憐？說這些話的人是神秀的徒弟，當著神秀面這樣講。

神秀聽後就說：「你們不要這樣講。」神秀在表面上還過得去。「他是開悟的人，得無師的智慧，是深悟最上一乘，我的確沒有他開悟的那種智慧，我的確不如他。況且他是我第五代祖師親傳衣鉢，得以心印心妙法的傳人。這不是偶然，是很不容易的。我恨不能親自去親近六祖大師，跟他學佛法。雖然國家封我為國師（五祖座下十大弟子，武則天均請去供養），但你們各位不要滯留在我這兒，你們應該到曹溪跟六祖學習。

神秀大師他是故意試驗他的徒弟，所以才說：「六祖比我有道德。」如果這些門人真對我有信心，即使六祖真有道德，亦不會去的；如果他們沒有真心，我如此一說，他們就跑了。所以神秀假意如此說：「你們不要在這裡住了，到曹溪跟六祖去學。」但是這些徒弟都知道他的師父不願他們走，所以也就沒有人離開。

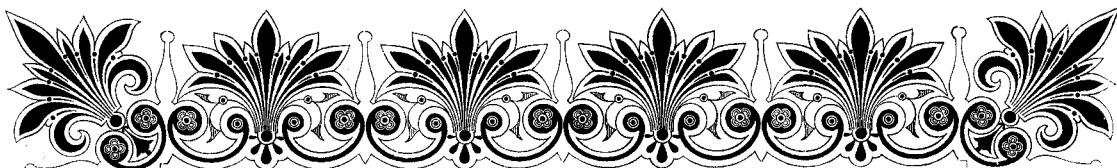
(下期待續)

such a title?" They taunted the Patriarch in front of Shen Hsiu. Don't you think the Sixth Patriarch was truly pathetic? He can't read either English or Chinese.

When Shen Hsiu heard them, he said in a seemingly polite manner, "Don't talk such way! He is an enlightened person, has obtained wisdom on his own, and has truly grasped the Supreme Vehicle without the aid of a teacher. He has the enlightened wisdom that I lack. So, I'm not as good as he. Our teacher, the Fifth Patriarch, passed down to him the wonderful mind-seal Dharma. Such was no accident. I wish I could get away from my duties here, and draw near and learn from the Sixth Patriarch. All of you should go to Ts'ao Hsi and study under him instead." Shen Hsiu had been conferred the title 'National Master'. He along with his ten great disciples was invited to the Imperial Palace by Empress Wu Tsai T'ien to receive offerings.

Shen Hsiu was actually testing his disciples when he mentioned to them that the Sixth Patriarch had greater virtue. What he really meant was, "If you believe in me, you won't leave for the Sixth Patriarch who has more virtue. If you don't believe in me, you'll immediately go as told." But his disciples knew that he didn't want them to leave, so no one did.

(To be continued ...)



愛欲是修道的絆腳石

Love and Desire: The Stumbling Blocks in Cultivation

宣公上人開示

A talk given by Venerable Master Hsuan Hua

**我們還有這口氣在，就要對人好，
可是不應有情愛的思想摻在內。**

生死愛情的海，就是障道的根本。修道人，無論對人或對物，生出愛欲之心，都會障礙修道的發展。詳言之：愛欲就是生死，生死就是愛欲，愛欲就是生死之根。若是不破愛欲無明，終不能離開生死大愛海。如何能離開生死？簡單得很，就是「斷欲去愛」，別無他法。

修道人，不要有情愛的思想，更不能有情愛的行爲。對任何人，不要生出一種情愛心；有了情愛，苦根不斷；有了情愛，生死不能了。

有人說：「人是有感情的動物，食色性也。」就因爲這樣，所以才要修道！

在《四十二章經》上說：

想其老者如母。長者如姊。
少者如妹。稚者如子。
生度脫心。息滅惡念。

我們修道人，就須存這種的觀想。如果無情無愛，見到人是不是就把嘴堵起來，不理睬人呢？這樣也不對。我們不執著情愛，不生情愛之心，但還不能討厭人，也不能說我不愛人，我就憎恨人，這樣也

As long as we still have a breath left, we should be good to people, but there shouldn't be any thoughts of emotional love involved.

An obstacle to the attainment of the Way is the sea of emotional love that ultimately brings forth birth and death. Giving rise to feelings of love and desire, whether towards people or objects, hinders progress in cultivating the Way. Precisely, 'love and desire', which is 'birth and death,' is the root cause of 'birth and death'. Unless you end the ignorance of 'love and desire', you remain in the great love-sea of 'birth and death'. How can you leave 'birth and death'? Very simple -- rid yourself of desire and love. This is the only way.

Cultivators should possess no thoughts of emotional love. Nor should they take part in emotional love. Never give rise to feelings of emotional love towards any person. Once you have emotional love, you cannot cut off the root of suffering. Once you have emotional love, you cannot put an end to birth and death.

Someone says, "Humans are creatures of emotions. The desires for food and sensuality are part of their nature." It is precisely because of this, that we must cultivate the Way!

The *Sutra in Forty-two Sections* states:

Regard all elderly women as your mother. Regard all those senior to you as your elder sisters. Regard all those junior to you as your younger sisters. Regard all those young ones as your children. Resolve to save and liberate them, and quell unwholesome thoughts.

Such is the practice for every cultivator. Would being free from emotional love mean silencing our mouths and ignoring people when we see them? No, that is not the case. The issue is about not giving rise or clinging to emotional love. We are not to hate people.

不對。那麼，要怎樣才對？就是不愛，也不憎。不愛不憎為中道。

修道，修什麼道？就是修這個中道，對誰都是平等相待，慈悲為懷，但要謹慎行事，不可落在情愛樊籠裏。

各位注意！不要被情愛所迷惑。有人寫封信給你，你的心就好像小兔子在懷中，亂蹦亂跳，以為有人愛你，這是好事，其實這是想把你拖到地獄去！

各位善知識！要在這個地方用功夫，要真真實實地瞭解：「愛欲，是一件很麻煩的事。」從無始劫以來，生死不了，為什麼？就因為被「情愛」二字所害。若能「斷欲去愛」，才能超出三界，了生脫死。

凡是你所願意的，就是愛；你所討厭的，就是憎恨。我歡喜這個，就生出愛心；我厭惡那個，就生出憎恨心，這都是感情用事。修行人不應該用感情來處理一切事。可是也不能像關帝公似的，坐在那裏蹦著臉，給他叩頭，他也不理睬。對人要謙和，要有禮貌，不可貢高我慢，目空一切。

總之，對人要以慈悲為懷，方便為門，處處為人著想，令人生歡喜心，我們還有這口氣在，就要對人好，可是不應有情愛的思想摻在內。各位！切記切記！這是很重要的法門。

(全文完)

You can't say, "I'm not supposed to love people, so I'll have to hate them." That's wrong, too. So, what's the right way? Neither love nor hate. Not loving and not hating is the Middle Way.

What is the Way that we are cultivating? The Middle Way. Treat everyone equally. Regard all with kindness and compassion. Take heed not to become trapped in emotional love.

All of you, pay attention! Don't be blinded by love. You think that receiving a love letter from someone who loves you is a wonderful feeling as your heart flutters like a bunny hopping wildly in your chest. In reality, however, such emotional love will drag you into hells!

All Good and Wise Advisors! You must apply your efforts here, and truly understand that 'love and desire' is a very troublesome affair. From beginningless eons, we have hitherto failed to end birth and death. Why? Because we have been afflicted by emotional love. Only by cutting off desire and by getting rid of love can we transcend the Triple Realm and be liberated from birth and death.

Loving that which you love, and hating that which you hate comprise of intense emotions that can overpower your judgment especially when handling matters. Handling matters unaffected by emotions does not imply devoid of emotions like the seated Lord Guan Dyi who's indifferent to those bowing to him. Instead, we should be amiable and courteous to people. We should not be arrogant and look down on others.

In general, we should help and treat people with kindness and compassion. Always be considerate of others and make them happy. As long as we still have a breath left, we should be good to people, but there shouldn't be any thoughts of emotional love involved. All of you! Be sure to remember this! Be sure to remember this! This is a very important Dharma-door.

(The End of the Article)

懺悔是常常反省自己

To repent and to reform is an everyday obligation

恒是法師開示於二〇一五年十一月二十七日金輪聖寺梁皇寶懺午齋期間

Instructional Talk by Dharma Master Heng Shr on November 27, 2015,
during Lunch at the Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

我今天要跟大眾僧和拜佛的大眾求懺悔。

上供的時候，我頂禮上人，頂禮佛菩薩，求懺悔。懺悔什麼呢？因為今天我順著經文唸「廣修供養」，普賢菩薩的十大願之一，是我非常歡喜的。我一時失神了，就唱成「五者廣修供養」，樂眾沒有發現，甚至我自己也沒有發現，大眾也都跟著我一直錯唸下去。到了中午同參也沒有說，等到休息的時候，貴法師就跟我說：「你知道你剛剛唱錯了嗎？是『三者廣修供養』，不是『五者廣修供養』。」貴法師一路幫我懺悔，幫我補過。

我要跟大家講的是，失去正念了，念錯了，唱錯了，都不知不覺。只是心裡面覺得有一點點什麼不妥，但是也沒有人再去注意。這也就是說，出家年頭多了一點，吃的飯多了一點，其實這是很可憐的，很危險的。因為做錯了，也沒有人敢說你。所以我們不要覺得，在佛門裡面久了，我們什麼都是對的。很多時候自己錯了，自己也沒有發覺。如果沒有人告訴你，自己也沒能當下起覺照。甚至別人告訴了你，都還要歡喜做自己的辯護律師。

I want to repent today in front of the Sangha and the cultivators of the Repentance Dharma Assembly.

At this Meal Offering, I bowed to the Venerable Master and to the Buddhas and Bodhisattvas in repentance. What am I repentant of? Earlier today I inadvertently recited "Fifth: Practice Profoundly the Giving of Offerings" when I should have recited "Third: Practice Profoundly the Giving of Offerings", which is one of Samantabhadra Bodhisattva's Ten Great Vows and the one I like most. The assistant who chanted after me and the other who took charge of the drum and bell followed my mistake. So did the rest in the Dharma Assembly. I was not aware of my mistake until after the break when Dharma Master Gwei approached me and said, "Did you know that you chanted the wrong section number?" I am indebted to Dharma Master Gwei who helped me amend and repent my mistakes.

What I'm saying is that when we lost Proper Mindfulness, we make mistakes without being aware of it, like when we recited or chanted wrong. We felt that something is not right, but no one seems to pay attention when senior monastics commit mistakes, it is dangerous because no one dares to speak up. Not very often we are told of our mistakes. Do not think that you are not liable to make mistakes because you have been within the Buddha's door for a long time. Unless someone tells us, we may never know about the mistakes we've made. However, if someone did tell us, we may still like to act as our own defense attorney.

所以人道的眾生很難度，因為不覺得有什麼痛苦。無形的眾生比較容易度，因為地獄裡面種種的苦，畜生種種的苦，餓鬼道的種種苦，他們都經歷了。所以他們都知道做人的時候，沒有好好地做，所以一生一世白白地受苦。因為知道真的苦了，就要探究那個苦的因從哪裡來，苦的緣從哪裡轉變，希望把這個苦果了了。

所以我覺得拜懺，說是很容易，談何容易呢？我們不是等到拜梁皇懺，或大悲懺、萬佛懺的時候才急急忙忙要來求懺悔。所謂日久功深。如果我們平時不注意心念，自我反省，那麼迴光返照，我們是沒有份的。所以不是拜懺的時候才懺悔，我們應該常常反省自己。上人曾經說，五眼六通有正也有邪。我們跟著上人，不能夠真假不分，不能夠黑白顛倒。真人不做假事，假人不會做真事。

你是真誠發心，來上人的道場，爲了佛法，爲了糾正自己的種種錯誤，爲了這個法而來的話，那一定會有考試的。這個考試卷不會斷的。你考過了這個，Pass了，還有下一張考卷。但是我們眾生都喜歡假的，不喜歡真的。有的人可能有一點點善根吧，上人也要護持他的善根。但是人的心是陰陽交界處。自己走錯路的時候，不會發覺的。爲了所謂的名聞利養，別人戴一頂高帽子，這個讚歎，那個禮拜，這個恭敬，很快就完蛋了。前車一落坑，後車就應該看清楚。所以我們的境界只有一個，妄想煩惱的境界。把這個認識清楚了，把這個做對了，但得本，莫愁末。

(下轉至第6頁)

Difficult to cross over in the human realm are living beings who do not clearly see the cause of their miseries. Unlike these living beings, those who were once humans themselves had had undergone various sufferings for their errors and taken the forms hereafter as hell beings, hungry ghosts, or animals. When they experienced retribution and realized how it had come about, they changed the conditions to their suffering that they could only hope to end.

Therefore, I think that bowing in repentance is easier said than done. So goes a saying, "skills comes with constant practice." When we do not pay attention to or reflect on what we do on a daily basis, we will gain no skills. Introspection and repentance for our misdeeds are essential. Do not wait until the next Emperor Liang's Repentance, or the Great Compassion Repentance, or the Ten Thousand Buddhas Repentance to repent. To repent and to reform is an everyday obligation. The Venerable Master had said that the Five Eyes and Six Spiritual Penetrations can be either proper or deviant. As Venerable Master's disciples, we should distinguish between what is real and what is fraudulent. Do not take black as white. A pure person commits no fraud; an impure person performs no honest deeds.

Visiting the Venerable Master's Way Places to learn Buddhadharma and to correct your wrongdoings requires sincerity on your part. You will be tested every time. When one test is passed, another will come. Unfortunately, many people prefer the fraud to the genuine. Still, the Venerable Master saw in us our good roots however minimal, and still wanted to protect and nourish them. Imbalanced between yin and yang, the minds of people are more easily influenced by fame and gain, leading them to take the wrong path. Even worse, they don't know they're on the wrong path, while still gravitating to compliments and adoration. This brings their downfall like a car that falls into a pothole. Those who have witnessed such a downfall must take heed and turn around. Hence, we have only one state — the state of delusive thoughts and afflictions. By clearly recognizing this state and doing the right thing, we will obtain the fundamentals and worry not of the ancillaries.

(Continuation in Page 6)



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金輪聖寺

2016年11、12月每週法會時間表 Schedule of Weekly Events – November and December of 2016	
日期	法會
11/6(星期日)	夏令時間結束 (撥回1小時) Return to Standard Time at 2:00 am 楞嚴經 Recitation of Shurangama Sutra 8:00 am — 10:00 am 楞嚴咒 Recitation of Shurangama Mantra 1:00 pm - 3:00 pm
11/13(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
11/19 ~ 11/27	梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm 11/19 7:30 pm 灑淨 Purifying the Boundaries 11/20 8:00 am 起香 The Repentance Begins 11/27 圓滿日 Completion of the Repentance
12/4(星期日)	普賢行願品 Recitation of the Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm
12/11(星期日)	慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm (法界聖城彌陀七 起香 Amitabha Buddha Recitation at CDR Begins) (12/17 彌陀七圓滿日 Amitabha Buddha Recitation at CDR Completes)
12/18(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm (法界聖城禪七起香 Chan Meditation at CDR Begins)
12/25(星期日)	楞嚴經 Recitation of Shurangama Sutra 8:00 am — 10:00 am 楞嚴咒 Recitation of Shurangama Mantra 1:00 pm - 3:00 pm

~常將有日思無日，莫待無時想有時~

*Always think of the day as if there is no tomorrow.
Do not wait until there is no time and try to find time.*