



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—修菩提道 習聖見道

達摩精神法西流 玄奘思想建法幢
曲高調寡言行聽 當初燃身非等閑
人性無異你我他 聖凡也經考驗磨
既是同道修心人 事理明白豈相礙

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Learning from the sage to realize the Way

The dharma of Bodhidharma's spirit flows to the West.

Hsuan Zhuang helps establish the dharma banner.

High tunes and few notes are within speech, action, and listening.

In the past, burning the body is no small matter.

Human nature is no different between you, me, and him.

Both sages and commoners must undergo tests and tribulations

Since the Way is same for all who cultivate the mind,

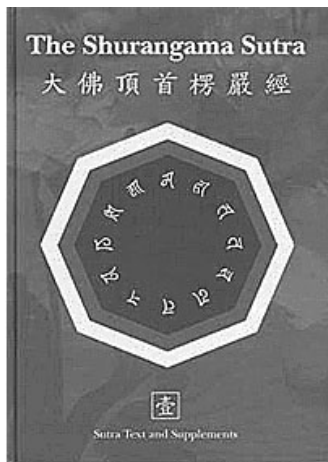
How can there be mutual obstruction with the understanding of all affairs and principles.

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and is never apart from worldly enlightenment



The Shurangama Sutra

A Simple Explanation by
Venerable Master Hsuan Hua



(接上期)

(Continued from issue #250)

須菩提：須菩提尊者是佛十大弟子之中的一個，他是「解空第一」。解，就是「明白」，他是第一位明白空理的，所以在《金剛經》上，他是一個當機眾，請示釋迦牟尼佛「般若」這個道理。

「須菩提」中譯有三種意思：空生、善現、善吉。因為他的名字有三種意思(不是一定三個名字)，所以在「五不翻」裏頭是屬於「多含不翻」；因為這個，所以還叫「須菩提」。這位尊者在往昔歡喜珠寶，可是歡喜珠寶，就常常把它藏起來，不叫人看見。所以在他出世的時候，還有這種境界現出來：很奇怪的，他一出世的時候，他家倉庫裏所有的金銀財寶都沒有了、都空了，不知道到什麼地方去了，所以叫「空生」。

等過了七天之後，這些倉庫裏頭的財寶又都現出來了；本來都沒有了，這回又都現出來了，所以他的名字又叫「善現」。父母親生了他之後，就要去問一問算卦的先生，這個小孩子是好、是不好？

Subhuti, another of the ten great disciples, was foremost in understanding emptiness. So in the *Vajra Sutra* he is the Buddha's interlocutor; that is, it was he who asked Shakyamuni Buddha to explain the doctrine of prajna.

His name has three meanings: "Born to Emptiness", "Splendid Apparition", and "Good Luck"(though not limited to these three.) Belonging to "the five terms of that which cannot be translated," his name is deemed "untranslatable due to having multiple meanings." Therefore, he came to be known as Subhuti. In his past life, this Venerable One was very fond of jewelries and gems, and would hide them and not let anyone see them. So, when Subhuti was born, there was a phenomenon manifested: all the wealth in his household – all the gold, silver, and precious gems – disappeared. The treasuries stood empty. No one knew where it had all gone, but since the disappearance of the wealth coincided with the infant's birth, he was given the name "Born to Emptiness".

Seven days after his birth, all the riches reappeared, and so the child was renamed "Splendid Apparition". His parents wanted to find out whether their child was good or bad, so they went to a diviner soon after his birth. In India there was no

人們差不離有什麼事情，都看爻卦、問〈易經〉；印度沒有〈易經〉，但是也盛行醫卜星相，也有算卦、卜筮的書。生了這小孩子，請算命的、批八字的給算一算；一算，這個小孩子「既善且吉」，是又好養、又吉祥，所以他的名字又叫「善吉」。

以上是須菩提名字的來源。若按著「須菩提」這三個字的中文意思來講，「須」是「應該」，你要這樣；要怎麼樣呢？菩提。這個「菩提」的音，就是「普提」；普提，就是叫你們都打起精神，不要那麼萎靡不振，不要向自己投降，像戰敗的公雞。都要提起精神來，抖擻精神振作起來！不要坐那兒，就像一堆泥巴癱在那兒，坐也不像坐的樣子，站也不像站的樣子，躺也不像躺的樣子，走也不像走路的樣子！這四大威儀，都要時時刻刻的注意，所謂「三千威儀、八萬細行」，我們要打起精神來！

優婆尼沙陀等，而為上首：「優婆尼沙陀」也是梵語，譯成中文就叫「塵性空」。因為他看一切的塵性是本空的，覺悟塵性這種無常的道理，所以這一位尊者，也是沒有所執著，善解空理。「等」，有這個「等」字，就不是單單他們六位比丘，有很多很多，最低限度也有一千二百五十位大比丘；不過不能把他們的名字全都提出來，只提出這六個人的名字，來代表所有的大阿羅漢、大比丘。這個「等」，就等於一千二百五十五個弟子都包括在內了；不過他們六個人是上首，在這些尊者裏邊是做領袖的，是做這些人的表率的。「上首」，也就是「上座」，也就是資格老，老資格要坐在前邊。

那麼這幾位尊者出現到這個地方，我們也應該學一學以上這幾位尊者的行為，打起精神來，不要天天好像睡不醒那個樣子，自誤前程。所以我們學習《楞嚴經》，若把這

Book of Changes (I Ching). Instead they used the diviner to figure out whether their child was good or bad. He came up with “good” and “lucky”, so the child was renamed “Good Luck”.

Above is the origin of Subuti's name. When translated into Chinese, “Su” means ‘should;’ ‘bhuti’ sounds like ‘Bodhi’. That means you should all strike up your spirit, don't be in the doldrums. Don't give up like a defeated rooster. Strike up your vim and vigor! Don't just sit there and lame like a pile of mud and lack the deportment of sitting, standing, reclining, and walking! You should at all times pay attention to the four great deportments. As goes the saying: “Three thousand awesome deportments, eighty thousand subtle conducts”. We must strike up our spirits!

Upanishad, also Sanskrit, means “Emptiness of Dust-Nature”. Upanishada awakened to the Way when he saw that the nature of all external objects is fundamentally empty; he awakened to the doctrine of impermanence as it is embodied in the nature of external objects. Therefore, this Venerable One had no attachments and could well explain the principle of emptiness.

And others means that these six Bhikshus were not the only ones in the assembly. There were at least twelve hundred fifty disciples in the assembly, but these six held seniority and sat in the highest positions. Thus, they are mentioned by name to represent the assembly of great Arhats and great Bhikshus.

Now that these Venerable Ones had appeared in this place, we should also try to study the practice of these Venerable Ones and strike up our spirits. We should not doze off and missed out our bright future. When we study the Shurangama Sutra, if we can comprehend the personality and thoughts of

些尊者的性格和思想都認識了，也就尊重佛經了。

好像須菩提尊者化緣，就願意到有錢的家裏去化，他執著說：「這有錢的人，應該叫他們更多種一點福！」所以要到他們那兒化緣去。那麼迦葉祖師就說：「那沒有錢的人應該種福，若不種福，永遠都沒有福報！」所以他給沒有錢的人種福去。這兩位尊者各有所偏，可是殊途同歸，這都是一個樣的道理。我們學佛法，要學圓融無礙，不要有一種偏；有一種偏，雖然殊途同歸，還是有所偏了！修行要修中道，中道「非空非有、亦空亦有」。

復有無量辟支無學，並其初心，同來佛所，屬諸比丘，休夏自恣。

【編按】此段經文淺釋融入一九八七年九月五日「主觀智能推動力」講述

復有無量辟支無學：「復有」就是又有。又有「無量辟支無學」，辟支就是辟支佛，前面大阿羅漢是聲聞乘，這辟支迦羅是緣覺；聲聞、緣覺，這叫「二乘」。這二乘的辟支迦羅，有無量無邊那麼多。「無學」，就是到無學位上；證到四果阿羅漢，這叫「無學位」。

本來辟支佛是在無佛出世的，就叫「獨覺」；有佛出世，就叫「緣覺」，因為他跟著佛修行「十二因緣」而悟道的。十二因緣，就是「無明緣行，行緣識，識緣名色，名色緣六入，六入緣觸，觸緣受，受緣愛，愛緣取，取緣有，有緣生，生緣老死」，這是「順生門」。「無明滅則行滅，行滅

these Venerable Ones, we would have venerated the Buddhist Sutra.

When Venerable Subuti went out to beg for alms, he liked to go to the rich people's household. He insisted that: "For rich people, we should ask them to plant more blessings!" However, for Mahakasyapa Patriarch, he said: "Those who have no money should plant blessings. If not, they will never have any blessings!" So he went to plant blessings for the poor only. Hence, these two Venerable Ones have their own prejudice. They each have a different view but the principle is the same. When we study Buddhism, we should learn to completely penetrate and without obstruction. We should have no prejudices even if the principle is the same. In cultivation, we should study the Middle Way that is 'neither empty nor exist, and is also empty and exist'.

Moreover limitless Pratyekas who were beyond learning and those with initial resolve came to where the Buddha was to join the bhikshus' Pravaraana at the close of the summer retreat.

Editor's Note: This part of the briefly explained sutra text is derived from the lecture of the 'Driving Force of Subjective Wisdom' on 9/5/1987.

The **numberless Pratyekas** were the Pratyekabuddhas, who belong to the vehicle of Those Enlightened by Conditions. This vehicle and the Sound-Hearer Vehicle of the great Arhats mentioned above are often referred to as the Two Vehicles. They had reached a level of being **beyond learning**. Upon attainment of the fourth fruit of Arhatship, cultivators reach a position of being beyond learning.

The term "Pratyekabuddha" can be interpreted as meaning "Solitary Enlightened Ones", referring to those who were enlightened by themselves at a time when no Buddha was in the world, but it also has come to refer to "Those Enlightened by Conditions" during a time when a Buddha is in the world. Those Enlightened by Conditions follow the Buddha in cultivating the Twelve Causes and Conditions and thus awaken to the Way. The Twelve Causes and Conditions are:

則識滅，識滅則名色滅，名色滅則六入滅，六入滅則觸滅，觸滅則受滅，受滅則愛滅，愛滅則取滅，取滅則有滅，有滅則生滅，生滅則老死滅」，這是「還滅門」。

在有佛出世的時候叫「緣覺」，那麼現在來的這一班辟支佛，有沒有獨覺？有。說是：「釋迦牟尼佛在世的時候，怎麼還有獨覺？」這一些獨覺，不是在釋迦牟尼佛成佛以後修道的；是在釋迦牟尼佛沒有成佛以前，他們在山裏頭修這十二因緣法，「春觀百花開，秋睹黃葉落」，看萬物自生自落這種道理，他們就悟道了，所以叫「獨覺」。這些的獨覺，等到釋迦牟尼佛成佛了之後，他們也都從深山穹谷裏邊、巖穴之內出來，來助佛揚化，幫著釋迦牟尼佛弘揚佛法，來做影響眾。所以又有無量無數那麼多的辟支無學，就是已經證了辟支佛果位，到無學的程度上的，有這麼多人。

並其初心，同來佛所：不單說這一些無學辟支佛，還有初發心的辟支佛、大阿羅漢、比丘；他們的道業都還沒有成熟，所以叫「初心」。連同這些初發心的聲聞、緣覺，都一起跟著無量辟支無學，到佛所住的地方。

(下期待續)

1. Ignorance, which conditions activity;
2. Activity, which conditions consciousness;
3. Consciousness, which conditions name and form;
4. Name and form, which condition the six sense organs;
5. The six sense organs, which condition contact;
6. Contact, which conditions feeling;
7. Feeling, which conditions love;
8. Love, which conditions grasping;
9. Grasping, which conditions existence;
10. Existence, which conditions birth;
11. Birth, which conditions;
12. Old age and death.

This is the Door of Accord with Production”

When ignorance is extinguished, activity is extinguished; when activity is extinguished, consciousness is extinguished; when consciousness is extinguished, name and form are extinguished; when name and form are extinguished, contact is extinguished; when contact is extinguished, feeling is extinguished; when feeling is extinguished, love is extinguished; when love is extinguished, grasping is extinguished; when grasping is extinguished, existence is extinguished; when existence is extinguished, birth is extinguished; when birth is extinguished, old age and death are extinguished. Thus the Twelve Causes and Conditions can be extinguished. This is the “Door of Return to Extinction”.

Pratyekabuddhas who live at the time when a Buddha is in the world are called Those Enlightened by Conditions; nevertheless, in the Shurangama assembly there were cultivators who are properly called Solitary Enlightened Ones. How can that be? There were sages who had cultivated the Way in the mountains before Shakyamuni Buddha had realized Buddhahood, when there was no Buddha in the world. In the springtime, they watched the blooming of many flowers. In the autumn, they saw the falling of yellow leaves. They observed the myriad things being born and dying; and by themselves, they awakened to the Way. Then after Shakyamuni Buddha realized Buddhahood, they left their caves in the crags deep in the mountains and desolate valleys, and came forth to help Shakyamuni Buddha propagate the Buddhadharma. Limitless numbers of them became part of that influential assembly.

Besides Pratyekabuddhas who were beyond learning, there were also Pratyekabuddhas **with initial resolve**, Arhats with initial resolve, and Bhikshus with initial resolve, who had not yet become mature in the Way. All came to where the Buddha was.

(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)

一日命門人志誠曰。汝聰明多智。可為吾到曹溪聽法。若有所聞盡心記取。還為吾說。志誠稟命至曹溪。隨眾參請不言來處。時祖師告眾曰。今有盜法之人。潛在此會。志誠即出禮拜。具陳其事。師曰。汝從玉泉來。應是細作。對曰。不是。師曰。何得不是。對曰。未說即是。說了不是。

可是神秀又想知道六祖所講的是什麼法門，所以有一天就派一位間諜—他所心愛的徒弟志誠，對他說：「你很聰明且多智慧，你代表我到曹溪去聽法。因六祖認識我，我若去了，他就不會講佛法。你聽見什麼道理，要一字不錯地寫下筆記，等你回來時再念給我聽。」好像三個禮拜前有其他法師派人來此，就像這樣。志誠受神秀大師的使命，就到曹溪，隨著大眾叩頭頂禮請開示，但他不說是何處來的，不透露他是從神秀大師那兒來的。

就在這個時候，六祖對大眾說：「現在有一偷法的人在此，你們大家注意點，他藏在大眾裡。」

(Continued from issue #250)

One day Shen Hsiu instructed his disciple Chih Ch'eng, "You are intelligent and very wise. You can go to Ts'ao Hsi on my behalf and listen to the Dharma. Remember everything you hear and take careful notes so you can read to me when you return." As ordered, Chih Ch'eng proceeded to Ts'ao Hsi and joined the assembly without saying where he had come from. The Sixth Patriarch told the assembly, "Today there is a Dharma thief hidden in this assembly!"

Chih Ch'eng immediately stepped forward, bowed, and explained his mission.

The Master said, "You are from Yü Ch'üan; you must be a spy."

"No," he replied, "I am not."

The Master said, "What do you mean?"

He replied, "Before I confessed, I was; but now that I have confessed, I am not."

So eager to know what dharma door the Sixth Patriarch was propagating, Shen Shiu sent his favorite disciple, Chih Ch'eng, to be his spy. Shen Shiu said, "You are intelligent and wise. Go to Ts'ao Hsi, be my ears, and listen to the dharma. If I go there, Hui Neng will recognize me and not speak the Dharma. Take notes of everything he says without any mistakes. And when you return, read to me what you have written down." A similar occurrence took place three weeks ago when other Dharma Masters had sent their people here. Upon arriving at Ts'ao Hsi, Chih Ch'eng didn't mention where he was coming from, much less disclosing that he's from Shen Hsiu's school.

On the spot, the Sixth Patriarch announced, "Be careful, everyone! There is a Dharma thief among the assembly!"

志誠一聽就走出來頂禮坦白，說：「我就是盜法的人，我從神秀大師那兒來的。」

六祖大師說：「你從玉泉寺來，就是間諜。」

志誠答：「我不是間諜。」師說：「爲何你不是間諜呢？」

志誠答：「在未說明白我的來歷前，我就是間諜，但現已坦白發露懺悔了，所以就不是。」

師曰。汝師若爲示眾。
對曰。常指誨大眾。住心觀靜。長坐不臥。
師曰。住心觀靜是病非禪。常坐拘身。於理何益。
聽吾偈曰。

生來坐不臥 死去臥不坐
一具臭骨頭 何爲立功課

這時，六祖大師問他說：「你師父平時對大眾開示些什麼？」

志誠應對說：「我師父常指示大眾，要住心於一處而觀靜，大家常打坐不睡覺。」

六祖說：「住心觀靜，這是一種病，是用功的毛病，這不是禪。常坐著反而拘縛自己的身體，不自由了，在道理上有何益處呢？修道人睡覺就睡覺，吃飯就吃飯，不要拘束這個身體。神秀大師只是教人在臭皮囊上用功夫，不知在自性上

Chih Ch'eng heard the announcement, stepped forward, bowed to the Sixth Patriarch, and admitted, "I am the Dharma thief. Great Master Shen Hsiu has sent me here."

The Master said, "You are from Yü Ch'üan Temple. You are a spy."

"No," he replied, "I am not."

The Master said, "How can you say that you are not a spy?"

He replied, "Before my confession, I was. But having confessed, I no longer am."

The Master said, "How does your Master instruct his followers?"

Chih Ch'eng replied, "He always instructs us to dwell with the mind contemplating stillness and to sit up all the time without lying down."

The Master said, "To dwell with the mind contemplating stillness is sickness, not Dhyana. Constant sitting restrains the body. How can it be beneficial? Listen to my verse:

*When living, sit, don't lie.
When dead, lie down, don't sit.
How can a set of stinking bones
Be used for training?*

The Master said, "How does your Master instruct his followers?"

Chih Ch'eng replied, "He instructs us to dwell with the mind contemplating stillness and to sit up all the time without lying down."

The Master explained the Dharma to Chih Cheng, "Contemplating stillness is a malady, and is not Dhyana. Constant sitting in meditation strains the body. What is the principle behind it? When you eat, just eat; when you sleep, just sleep. Do not strain your body. What Shen Hsiu teaches you is to work not on

用功，所以這是病；若他知道在自性上用功夫，就沒有病了。」

六祖大師是在自性上用功夫，就沒有病了。六祖大師是在自性上用功夫，是很自然用功的。故六祖偈說：「生的時候，坐著不臥，死了之後，就躺在那兒，不能坐了。這個身體是一具臭骨頭，四大假合而成的，你怎麼在臭皮囊上用功夫呢？為什麼不在自性上用功夫呢？」

所謂：應無所住，而生其心。而神秀所教的住心觀靜，這就是著相，根本和金剛經所述的宗旨相違背，所以六祖大師破除他的毛病、執著。

神秀大師教人住心觀靜，而六祖大師說這是毛病。長坐不臥說這是拘身，不是禪的道理。其實呢！你要能住心觀靜，久而久之也會有點成就，雖說不太自由，但也對身心有所幫助。但是六祖大師為何要說它不對呢？因為志誠是從神秀那兒來的，他必須把他的執著破除了，然後才能接受真正的佛法，所以六祖對他說種種的道理。這是教人用功時不要執著，你不要有長坐不臥的思想，說這是用功修行。

要「應無所住，而生其心」，住心觀靜是有所執著，執著就是障礙。要把執著破除才能與自性相契合，所以六祖大師才這樣講。我們一般人不要說六祖大師講長坐不臥是不如法的。我們要那樣坐，且又要覺得很自然而不勉強，若你覺得很勉強，這就不是道。用功是要很自由的。

(下期待續)

your self-nature, but on your stinking skin-bag. Hence, that is a malady. If he knows to apply effort on his self-nature, then there will be no malady.”

The Sixth Patriarch applied his effort on his self-nature; he is thus free of malady. He worked on his self-nature very naturally. Hence, he spoke the following verse:

*You sit up when you're alive,
You lie down when you're dead.
Your body's a stinking bone-bag
composed of four elements:*

Why not work on the self-nature instead?

Shen Hsiu's method of dwelling with the mind contemplating stillness contradicts the principle of the *Diamond Sutra*, which states, “To produce a thought that is nowhere supported.” So, the Sixth Patriarch dispelled Chih Ch'eng's attachment to marks and malady.

The Sixth Patriarch could not endorse Great Master Shen Hsiu's teaching on dwelling with the mind contemplating stillness, because ‘sitting up all the time without lying down’ contradicted the principle of dhyana, and strained the body. However, your body and mind do gain some accomplishment while being subjected to dwelling with the mind contemplating stillness. Then why did the Sixth Patriarch oppose this method? Because Chih Ch'eng, though being a disciple to Shen Hsiu, was so attached to the method when he could have otherwise received the genuine Buddhadharmā. Therefore, in cultivation you should not be attached to your work and think, “Look at me! I really work hard, constantly sitting and never lying down.”

‘To dwell with the mind contemplating stillness’ entails attachment. Attachments are obstacles. You need to abandon your attachments in order to be united with your self-nature. You must ‘produce a thought that is nowhere supported.’ The Sixth Patriarch gave Chih Ch'eng this teaching in order to break his attachments. If you can sit up all the time without lying down and without feeling strained, then go ahead. But, when you are coerced to do so, then it is not in accord with the Way. Applying effort in cultivation must come spontaneously.

(To be continued ...)

為世界和平而努力

Working Hard for World Peace

宣公上人開示

A talk given by Venerable Master Hsuan Hua

宇宙若充滿祥瑞之正氣，地球就不會爆炸了。

現在的世界，是由許多的國家組織而成；一個國家，是由許多的家組織而成；一個家，又是由許多人組織而成。所以，每個人與世界所有的人，都有連帶關係。

世上的人心，若是清淨，沒有污染的思想，這世界一定和平無戰爭；反之，人人的心都染污，這世界也跟著壞了。這個道理，人人都曉得，可是不實行，明知故犯，實在可憐！

所謂好，要從心做起；
所謂壞，也從心做起。

現在的世界，已經到了朝不保夕的時候了。為什麼？因為地球快要爆炸，已經到萬分危險的程度。地球為什麼要爆炸？因為被「貪瞋癡」三毒的戾氣所壓迫的緣故。地球如果毀滅，我們人類當然也不存在。

但是世人還不研究這個問題，終日醉生夢死在混光陰，猶不知危機重重。有人只顧目前的問題，不想將來的處境，他們擔憂人類一天比一天多起來，沒有飯吃，沒有衣穿，沒有屋住，沒有能源，認為這是嚴重的問題，其實這些問題是小問題，到時候，自然會解決。

If the universe is filled with auspicious proper energy, then the earth will not blow up.

The present world is made up of many countries. Each country is made up of many families. Each family is made up of many people. Thus, everyone is related to all the other people in the world.

If the minds of the people in the world are pure and free of defiled thoughts, this world will be peaceful and free of war. On the contrary, if people's minds are defiled, the world will become bad. Everyone knows this principle, but none applies it. It is a deliberate defiance of the principle. It's truly pitiful!

*That which is called "good"
begins with the mind,
That which is called "bad"
also begins with the mind.*

The present world has reached a precarious state when a person doubts one morning if there'll be another evening! Why? It's because the planet is on the verge of blowing up; it has reached an extreme level of danger. Why is the earth about to blow up? Because it has been pressured by the violent forces of the three poisons: greed, hatred, delusion. If the earth is destroyed, the human race will certainly not survive.

The people of the world are still not addressing this problem. Living a drunken life and dying a dreamy death, they are oblivious to the crisis. Some are only concerned about what lies before them and do not think of future conditions. They worry that the growing human population may bring about shortage of food, clothing, shelter and energy supply. They regard these as serious problems. Actually, these are relatively minor and will be naturally resolved in time.

我們的「生死」，才是大問題。在這一分鐘有，在那一分鐘就沒有了，轉眼之間，生離死別之苦便降臨。可是人人對這嚴重的問題，反而冷淡，好像在作夢似的。「生從何處而來？死往何處而去？」這個問題一概不知。那麼，知道了又怎麼辦呢？唯一解救的辦法，就是「改惡向善」，改造自己，不要有自私自利，要有慈悲心，一切為眾生，學習菩薩的精神。

每個人的行為，乃是由心念來支配，令他到十法界去。一念善，可以生天上；一念惡，可以墮地獄，所謂：

一念覺就是佛，
一念迷即眾生。

簡單說，一念利益眾生，就是菩薩；一念利益自己，就是眾生；一念能迴光返照，反求諸己，就是阿羅漢和辟支佛。選擇在你自己，背覺合塵是凡夫，背塵合覺是聖人，如反掌之易。

世界好或壞，乃由一念心而起。這是必然的道理。「人人心善，世界永住；人人心惡，世界毀滅。」佛教是勸人向善，瞭解因果，多做善功德，也就是不爭、不貪、不求、不自私、不自利、不打妄語，世界自然轉危為安，所謂「一切唯心造」。心能造世界，心能毀世界，心能造天堂，心能造地獄。

家由人而成，人由妄想而成。要是能將惡的妄想改為善的妄想，就是好人；要是將善的妄想改為惡的妄

Our 'birth and death' is really a great problem. This minute we're here; next minute, we're gone. In a flash, the pain of separation visits the living and the dying. But people are indifferent to this serious problem, as if it were a dream. 'Where did we come from when we were born? Where will we go when we die?' We are clueless. Even if we understood the situation, what could we do? There's only one way to save ourselves -- correct our faults and go towards the good. We must reform ourselves. Be not selfish and greedy for personal profit. Be kind and compassionate and do everything for the sake of other living beings. We should study and practice the spirit of the Bodhisattvas.

A person's thoughts control his behavior, thereby leading him to the Ten Dharma Realms. With one good thought, he can be born in the heavens. With one evil thought, he can fall into the hells. Consider the following verse:

*With one enlightened thought, you are a Buddha.
With one confused thought, you are a living being.*

With that said, you are a Bodhisattva when you have one thought of benefiting living beings; you are a living being when you have one thought of benefiting yourself; and you are an Arhat or a Pratyekabuddha when you have one thought of reflecting yourself with the light turned inward. The choice is yours. If you turn your back on enlightenment for defilement, you are a common person. If you turn your back on defilement for enlightenment, you are a sage. It's as easy as a turn of the hand.

Turning the world to good or bad depends on a single thought. If people's minds are good, the world will keep going. If people's minds are bad, the world will be destroyed. This is the law of nature. Buddhism encourages people toward the good, toward the understanding of cause and effect, and toward the development of abundant wholesome merit and virtue. That is, if people refrain from contention, greed, seeking, selfishness, self-benefit, and lying, the danger in the world will naturally transform to peace. It's said, "Everything is made from the mind alone." The mind can create the world; the mind can also destroy the world. The mind can create the heavens; the mind can also create the hells.

Families are made up of people, and people are made up of idle thoughts. If you change evil idle thoughts into good idle thoughts, you become a good

想，就是壞人；這是好人與壞人的關鍵。

我們修行人要「勤修戒定慧，息滅貪瞋癡」，這是基本條件。學佛法的人，首先要「諸惡莫作，眾善奉行」，這也是基本條件。如果人人能如此去實行，世界就會轉好，瑞氣增多，戾氣減少。宇宙若充滿祥瑞之正氣，地球就不會爆炸了。

怎樣令世界安穩？唯一辦法，來正法道場學佛法，悔過自新。人人改惡向善，世界就沒有三災八難，人人和睦相處，無爭無貪，成為大同世界。

希望沒有宗教信仰的人士，為家為國為世界，放下貪心，多為社會做點有福利的事業，要知道「財是身外之物」，生帶不來，死帶不去。

惡人借著善人的光，這世界才沒有三毒的戾氣，才不至毀滅。這個道理雖然很淺，但用功很深，才能有效果。各位！要從「心」著手，改造世界，化干戈為玉帛，令世界平安。

每個人的領袖，就是「心」。心若壞了，身體就疾病叢生，或遭意外災難。我們要反省，要檢討，如有罪過，趕緊懺悔！所謂：

彌天大罪，
一懺便消。

可是要有誠心來懺悔，才能消災，不可當作兒戲，白天做惡事，晚間懺悔，認為可以消災。如果有

person. If you change good idle thoughts into evil idle thoughts, you become a bad person. That's the aspect between being a good person and being a bad person.

Basic requirements for cultivators studying the Buddhadharma are to cultivate precepts, samadhi and wisdom diligently, and renounce greed, hatred, and delusion. Another is to abstain from all evil, and offer up all good conduct. If everyone practices such a manner, the world will become good, the auspicious energy will increase, and the violent energy will decrease. When filled with auspicious proper energy, the universe will keep the earth from blowing up.

How can we make the world peaceful and stable? There is only one way: by coming to a Way-place of the Proper Dharma where you learn to study the Buddhadharma, to reform your faults, and to renew yourself. If everyone mends his ways and becomes good, the world will be free from the three calamities and the eight difficulties, and all people will live together harmoniously, without greed or contention, in a world of Great Unity.

For the sake of the family, the country, and the world, I hope that people with no religious faith will renounce greed and do some work for the welfare of society. You should realize that money is an external thing you did not bring with you when you came, nor can you take it with you when you die.

When the radiance of good people counters the darkness of bad people, neither the violent forces of the three poisons nor extinction will threaten the world. This principle, however simple, requires your most profound effort to achieve it. All of you! You must begin with the mind and reform the world, changing hostility into harmony and bringing peace to the world.

A person's master is his mind. If the mind is corrupt, the body will succumb to sickness, accidents and disasters. We must examine ourselves. If we have transgressions, we should hurry and repent! It is said,

*A single thought of repentance
dissolves offenses that fill up the skies.*

If you want to quell disaster, you must repent with sincerity. This is no laughing matter. You'd think that doing evil during the day and doing repentance at night

這思想，罪不但不能消，反而更加一級，爲什麼？因爲知法犯法，不可饒恕。

(全文完)

could quell disasters. Such frame of mind does not eradicate your offenses, but increases them twofold. Why? Because you deliberately break the law, and therefore, you cannot be forgiven.

(The End of the Article)

(上承自第14頁)

(Continuing from page 14)

爲什麼一般人都不能夠顯出光明智慧呢？因爲人人都有一副假面具，不願意別人知道自己的過錯。所以佛要用當眾懺悔的方法，使人有一個改過自新的機會。有的時候，自己犯了過失，還不知道。於是要有旁人好意的勸諫，指出他的過錯。這就叫舉過。令他有懺悔，恢復清淨的機會。這是正法住世時的規律。

佛入了涅槃之後，漸漸地人就不用這個懺悔的方法了，文過飾非，這個法就慢慢末了。

上人說：「我們現在是正法剛剛傳到西方。可謂正法時代。所以應該遵循佛的制度。四眾弟子，不管犯了任何的過錯，只要改過，就能夠恢復本性清淨，不會在心中留下陰影。」

修行人不要有自私自利的心。應該把小我的觀念擴大成眾人。於眾人有事，即便對自己有損，都應粉身碎骨地全力以赴，盡力而爲。反過來說，如果損人利己的事，雖百利而不應該做。假如我們能這樣力行，就能成就菩薩所行的道路，往佛國邁進。

(下期待續)

Why do most people cannot manifest bright wisdom? Because people create false appearances of themselves to hide their faults. So, the Buddha employed the method of repenting in front of an assembly as an opportunity for those to rectify and renew themselves. Sometimes, a person is not aware of his faults. He needs another person to kindheartedly points out his faults. This is called "bringing up faults," thus giving the wrongdoers a chance to repent and regain their pureness. Such was the protocol during the Proper Dharma Age.

When the Buddha had entered nirvana, people soon began to disregard his method of repenting, and found excuses to hide their faults. Their actions led to the gradual extinction of the dharma.

The Venerable Master said, "We've entered a period when the Proper Dharma is being brought to the West. We called it the Proper Dharma Age. Therefore, we should follow the rules of the Buddha. All disciples of the Fourfold Assembly, despite their offenses, must repent and reform to regain their inherent pureness and to keep dark shadows from following them."

A cultivator should be selfless, broaden himself to encompass others, and effect what is beneficial to others. Even to the point of endangering himself, he should still do his best to provide help. On the contrary, benefiting only himself a hundredfold, and not others is not acceptable. If we can practice according to the rules, then we can tread the Bodhisattva path to Buddhahood.

(To be continued ...)

佛法在世間 不離世間覺

*The Buddhadharma is in the world,
and is never apart from worldly enlightenment.*

恒貴法師開示於二〇一五年十一月二十九日金輪聖寺梁皇寶懺午齋期間

Instructional Talk by Dharma Master Heng Gwei on November 29, 2015,
during Lunch at the Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

各位同參，各位善知識。剛才上人講到，我們聚會一堂，來研究佛法。

恰好我今天準備了上人的幾段開示。上人講到，每一部佛經的內容都不離開我們日常生活行為的種種規範。如果經典所說的道理，跟我們日常生活沒有相當的關係，這種經典佛是不會說的。佛所說的經典，就是爲了要幫助每一個人能夠過著良好、正常和豐裕的生活。所以佛說的一切法門，講的一些經歷，都是指引我們向正途前進的。但仍需要我們願意沿著此路走，才有用的。否則的話，我們從早到晚，聽經聞法，而不去用，不去實行，也沒有用的。這個很重要。

「佛法在世間，不離世間覺。」就如同上人常常說：「見事省事出世間，見世迷事墮沉淪。」世間的一切都是佛法，都是教我們覺悟的。假如我們看到好的事情就應該覺悟到自己的不足，急起看齊，努力去改善。假如我們看到一些事情是不對的，不應該的，或者不善的，我們就應該要覺悟，不要跟著去做。這樣子我們就能夠處處見到佛法。因此佛法從來就沒有離開過我們的日常生活，只是我們覺悟跟不覺悟而已。我們聽經，聞法，聽得很多了，但是最重要的還是要實行。因爲如果不實行的話，我們

All fellow cultivators, all good-knowing advisors. Earlier the Venerable Master mentioned that in our gathering we should investigate Buddhadharma together.

And it just so happened that I had prepared a few dharma talks from the Venerable Master. The Venerable Master mentioned that the theme of all Buddhist sutras was never outside of our daily lives. The Buddha would not lecture about principles that did not affect us. The Buddha spoke the sutras to help everyone live wholesome, normal, and abundant lives. Therefore, the Buddha explained that the dharma doors and their purposes would guide us toward the proper path. This path would have been useless if we didn't practice what we had learned from listening day or night to the sutras and dharmas. This is very important.

“The Buddhadharma is in the world, and is never apart from worldly enlightenment”. Similarly, the Venerable Master had said, “When you observe matters, then become awakened, you would transcend the mundane dusts. When you observe matters, but become muddled, you would fall into the abyss.” Everything in the world speaks dharma to us, and helps us to be awakened. When we see that which is good, we must attend to our shortcomings and strive to improve ourselves. When we see that which is bad, we must awake to the danger and steer clear of wrong paths. Everywhere, the Buddhadharma is always part of our daily lives. It's a matter of whether or not we are awakened. Learning many sutras and dharmas bears no greater weight than implementing and practicing what we've learned. If we do not implement and practice, we

真的不能體會到佛給我們講的道理，是怎麼樣的智慧，有怎麼樣的作用。佛法是講行解相應的。又要行，又要解。如何解呢，我們不能盲修瞎煉，閉門造車。我們要多聽經聞法。但是多聽經聞法而不行，就如同人沒有腳一樣，不能一步一步跨出煩惱，到達菩提。

我們要知道，佛法不曾離開過我們的日常生活。它跟我們是非常非常密切，而且事關重要的。

改過，求懺悔，是有不同程度的。不同的誠心跟勇氣，結果是不一樣的。

如同我們做了工以後，身體很髒，然後去洗澡。有些人從頭沖一下水，就出來了，很快，也不費氣力。而另有一些人，覺得很髒，拼命搓洗，出來之後覺得很舒服，精神也放鬆了，身體的疲勞也消除了，覺得很好。進去沖一下，不是沒有作用，但是不夠徹底。

上人說：「知過能改，善莫大焉。」能在大眾前表白自己的過錯，或在佛前懺悔自己的罪業，這樣過錯便能夠消除。如果不願意讓人知道，也不知道懺悔，反而隱藏起來，那過錯就永遠存在，你也不知道要悔改。

佛住世的時候，二眾中有犯錯的，都要當眾白過懺悔。這就好像白色的衣裳有污垢了，必須要洗乾淨，清理污漬。能夠好好地，認真地去懺悔，向大眾表白，承認過錯，作補償，這樣就能夠恢復本有的光明智慧。

cannot comprehend the principles spoken by the Buddha, and the essence of our wisdom. The Buddhadharma is to be understood and practiced. To gain understanding, we cannot practice blindly. We must listen to more sutras and hear more dharma. But if we do not apply them in practice, then we are like a person with no legs, unable to take the steps to leave afflictions and reach Bodhi.

We must bear in mind that the Buddhadharma is never apart from our daily lives. It is always connected to us. This is very important.

There are varied levels of repentance and reform. Their results always depend on the degree of our sincerity and effort. Consider the washing of our bodies. We take a shower after a day's work. Some people give minimal effort to wash themselves thoroughly, and simply wet their whole bodies under the steady stream of water. Others take a step further and scrub themselves, rubbing off any dirt on them. The former would not be as clean as the latter who have made the effort.

The Venerable Master said, "There is no greater good than to be aware of ones' faults and to be able to rectify them" Confessing before an assembly, or repenting in front of the Buddha eradicates one's offenses or faults. Those who conceal their faults so others will not know about them retain their faults and offenses; and the offender will never know about repentance and reform.

When the Buddha was living in the world, a disciple of Two-fold Assembly who had committed an offense was to repent in front of the assembly. This practice is likened to washing the filth off of a white shirt. Sincerely repenting in front of an assembly, admitting one's faults, and making amends will help regain one's inherent bright wisdom.



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金輪聖寺

2017年1、2月每週法會時間表 Schedule of Weekly Events – January and February of 2017	
日期	法會
1/1(星期日)	消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm
1/8(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
1/15(星期日)	普賢行願品 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
1/22(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
1/29(星期日)	消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm
2/5(星期日)	藥師寶懺 Medicine Master Jeweled Repentance 8:00 am — 3:00 pm
2/12(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
2/19(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
2/26(星期日)	普賢行願品 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

～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.*