



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—修菩提道
認假為真

無始劫來生死本
顛倒凡夫認作真
若能認得歸源路
跳出輪迴眾苦門

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Accepting Fraud as Real

From the beginningless kalpas, birth and death

Is regarded by commoners as real.

Recognizing the path to return to the source

Liberates oneself from all doors of suffering in transmigration.

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The Shurangama Sutra

A Simple Explanation by
Venerable Master Hsuan Hua

大佛頂首楞嚴經淺釋

(Continued from issue #251)

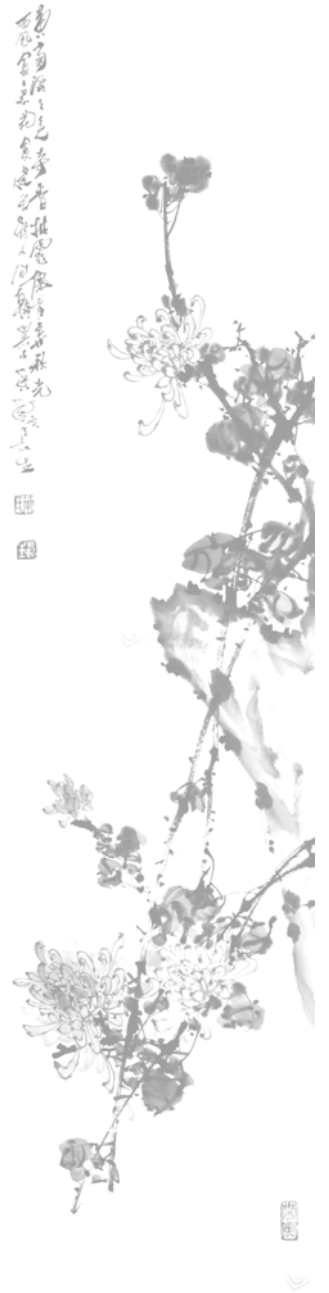
(接上期)

屬諸比丘，休夏自恣：「屬」，是附屬；「諸比丘」，就是一切大比丘。辟支無學附屬這一切的大比丘，來「休夏自恣」。在佛教裏頭，有「結夏安居」這個規矩。「結夏」，就是從農曆四月十五到七月十五，在這三個月（九旬）的期間要安居。怎麼安居呢？就是住在那兒，什麼地方也不去；也不旅行，也不去 holiday（度假），到處都不去。爲什麼？

（一）四月到七月，天氣很熱的，在印度更熱，若各處走，也很熱。
（二）避免踏死蟲類。爲了養成慈悲愛護眾生的心，所以從四月十五到七月十五這段蟲子生活最旺的期間，要避及殺生，足不踏生蟲。因爲這時蟲子很多，你若一走路，在路上就會把蟲子、一切生物踩死；尤其印度那個地方，我相信蟲子更多。所以佛在這段期間立下「結夏安居」這個制度，又叫「結制」，在九十天結夏之中，出家人——就是比丘、比丘尼，和佛都住一個地方，什麼地方都不去。等結夏完了，就叫「解制」，也就是「休

To join the affiliated bhikshu's Pravaraṇa at the close of the summer retreat. Affiliated bhikshus refer to all great bhikshus that include Prateyakabuddha and those beyond studies, and they came to join this Pravaraṇa retreat. In Buddhism, there is a rule that those who have left the home-life must pass the summer in retreat. For a period of ninety days, from the fifteenth of the fourth lunar month to the fifteenth of the seventh lunar month, the members of the Sangha were to stay in one place; they were not to travel or take a vacation.

Two reasons for this rule. First, summer heat made traveling uncomfortable, especially in India for instance. Second, summer season provided favorable conditions for insects and other small creatures to be in the open. To avoid stepping on them or squashing them to death, and to protect and nurture compassion for all living beings, the Bhikshus, the Bhikshunis, and the Buddha lived in one place and did not go out during this period of ninety days, which is also called "Binding Rule." Conversely, "Rescinded Rule" is when the summer retreat ends. The summer



夏」，即結夏圓滿、休止了。結夏安居完了，正是七月十五日，這天就是「佛歡喜日，僧自恣時」。

怎麼叫「自恣」呢？就是僧眾在這三個月的期間，也不知道誰有什麼過錯，也不知道誰犯什麼毛病了，在結夏完了的時候，大家都要共同檢舉。也就是你若知道你的過錯，就要坦白；若不知道你的過錯，旁人要檢舉。這個「檢舉」，就是要大家改過自新。

自恣，是「自陳己過」。每一個僧人都盡量把他所要說的話說出來，很坦率地把自己的過錯都舉出來，毫不隱藏，告訴大眾，這叫「白眾」；這種制度，在僧人裏邊是非常重要的。又者，自恣，就是「恣汝所問」，你願意怎麼舉問都可以的。在這時候，我說你的過錯，你不能不滿意，要互相說過；你說我有什麼不對，我說你有什麼不對，大家互相勸勉、互相警惕，你把我的毛病都找出來了，我把你的毛病也都找出，這互相都沒有毛病了！這叫「互相勸善規過」，勸你往好的地方去做，規諫你不要再犯過。

休夏自恣就是有這兩種的作用，令人改過遷善、改過自新，「以前種種，譬如昨日死；今後種種，譬如今日生」，做一些個有益身心的事情。所以過一個結夏，僧人增加一歲，這叫「僧臘」；僧臘，就是由受戒那一天算起，結過多少夏、安過多少居，就算多少個歲數。為什麼要這樣？就因為出家人，都要循規蹈矩，愛惜其他生命，所以有這個儀式。我們現

retreat, which always falls on the fifteenth of the seventh lunar month, is also known as “Buddha’s Happy Day; **bhikshu’s Pravaraṇa**”

When people committed offense during the period of ninety-day seclusion, a communal examination would be held at the close of the retreat where the offenders were asked to confess their transgressions. Being aware of your offenses, you must confess it openly. Being unaware of your faults, others would bring them to light in order for you to correct them and start anew.

This was called the “Pravaraṇa”. If a person has committed an offense without realizing it, then others in the assembly would question and help him see his mistakes. The offender was to answer the questions and admit his faults without causing an argument. Those questioning him also were to behave accordingly when pointing out his faults. Such practice aimed to rid faults of everyone. This is called ‘mutually exhort one another to do good and admonish wrong doings’. In other words, to exhort one to do good deeds and caution one to commit no more transgressions.

This kind of communal examination was designed to help people change their errors toward the good.

*Everything that had happened before
became a dead issue,
and everything that happened from
that day onward started a new life.*

That which benefited the body and mind was encouraged; that which benefited not the body and mind was discouraged. A Sanghan will earn his or her monastic age each year when completing a summer retreat. A year is already counted for those who have received the precepts, and each year is subsequently added to their monastic age when they complete

在在西方國家，不像印度那麼炎熱；衛生設備比那兒好，在夏天也不像印度那麼多的蟲，可是我們還守這種制度，是好的。

十方菩薩，咨決心疑，欽奉慈嚴，將求密義。

【編按】此段經文淺釋融入一九八七年九月八日「主觀智能推動力」講述

不單有緣覺、聲聞這二乘人，還有十方菩薩：這就不只是一個菩薩，是由十方來的菩薩。什麼叫「十方」呢？東、西、南、北是「四方」，東南、西南、西北、東北叫「四隅」；這八方，再加上、下，是十方。那麼說：「這八方還有上方菩薩來，這可以。下方也有菩薩嗎？」有的，地藏菩薩就是專管我們下邊的事情。所以這有十方的菩薩。

「菩薩」兩個字，本來在講經題時已經講過，現在再略略地講一講。菩薩也是梵語，叫 Bodhisattva (菩提薩埵)。Bodhi (菩提) 是覺，Sattva (薩埵) 是有情，就是「覺悟有情」——他自己已經覺悟了，而又去覺悟有情；又可以說是有情裏邊的一個覺悟者，他原來也是和我們一樣來著，不過他覺悟了。我們現在沒覺悟，就叫「人」；他就是由我們人覺悟的，所以叫做 Bodhisattva。菩薩能自覺又能覺他，能自利又能利他，可是他沒有圓滿，所以叫「菩薩」。

這十方來的菩薩有多少呢？也是不知道數目。來做什麼呢？是不是來湊熱鬧呢？是不是來好像看戲似的，到這地方看熱鬧來了？不是的。他們都有不明白的事情，來咨決心

their summer retreat. Why is this necessary? It is because left-home people ought to follow the rules and cherish the life of all beings. Even when we are in a western country with better climate, cleaner places, and fewer insects in the summer, we must still abide to this system. This is a good thing.

Bodhisattvas from the ten directions who desired counsel in order to resolve the doubts in their minds were respectful and obedient to the Awesome but Compassionate One as they prepared to seek the Secret Meaning.

Editor's Note: This part of the briefly explained sutra text is derived from the lecture of the 'Driving Force of Subjective Wisdom' on 9/8/1987.

Besides the Two Vehicles of Sound-Hearers and Those Enlightened By Conditions, there were also **Bodhisattvas from the ten directions** in the Shurangama assembly. The "ten directions" comprise of north, south, east, west, northeast, southeast, northwest, southwest, as well as above and below. You might ask, "I'd expect there're Bodhisattvas from the eight directions and from above, but what about those from below?" Yes, Earth Store Bodhisattva, for example, watches over us from below.

I've discussed about the word "Bodhisattva" in the introduction, and will provide a brief explanation. The word, Bodhisattva is of Sanskrit origin; "Bodhi" means "enlightenment" and "Sattva" means "sentient being". A Bodhisattva is one who enlightens those with sentience. It can also be said that a Bodhisattva is an enlightened being among the sentient beings. He's a sentient being who was no different from ordinary people, but became enlightened. We are not yet enlightened, so we are still called 'human'. Bodhisattvas having attained the enlightenment of self can enlighten and benefit others, and even benefit themselves. Because their enlightenment is not yet perfect, they are called Bodhisattvas.

"How many Bodhisattvas came from the ten directions?" An incalculable number. "For what purpose? Did they come together to join a commotion? To watch a play?" No, they came because

疑：他們是共同來研究心裏不明白的事情；「心疑」，就是他心裏還不了解的。「咨」，是咨詢、咨問，就是請問。請問什麼？請問不能決定、或心裏不能明白的道理。什麼道理呢？就是這個「密義」的道理。密義，也就是本經這個「密因」。

(下期待續)

there were some things they did not understand. They **desired counsel in order to resolve their doubts in their minds**. They had questions. They wanted to ask about doctrines they could not understand. "What doctrines in particular?" The doctrine of the **Secret Meaning**, which refers to the "secret cause" mentioned in this sutra.

(To be continued ...)

(上承自第8頁)

(Continuing from page 8)

心地無非，也就是諸惡不作。但神秀的諸惡不作說是名為戒，而非自性戒。這個心地無非也就是戒，也就是諸惡莫作，也就是心地不要做不對的事，這就叫做戒。

你心地無癡，也就會眾善奉行，但這個眾善奉行，和神秀大師所說的不同，他在名字上說慧，而沒有把自性提出來，沒有講到心地上。心如一塊地，你種什麼它就長什麼，故種善因就結善果，種惡因就結惡果。你心地不要種愚癡的種子，這就是智慧。

心地無亂，也就是自淨其意，和神秀大師所說本無分別，但名稱不同。六祖大師所說的法，都是從心地講起，從自性上說起，是心內說法。神秀大師所說都是外邊的法，著相的法，是心外說去。

「自性光明無照，有妙湛總持，自己身體就鍊成一個金剛不壞身。身去、身來即行住坐臥，四威儀中本來都在定中。」

(下期待續)

But Shen Hsiu gave morality another name, calling it the absence of evil, while the Sixth Patriarch spoke of the morality of the mind-ground, the morality of the self-nature. Master Shen Hsiu said that morality is to abstain from evil; that is equivalent to the Sixth Patriarch's instructions of the morality of the self-nature, which is to clear the mind-ground of wrong thoughts.

When your *mind-ground is free of delusion*, you will offer up all that is good. However, this 'offering up all that is good' differs from Shen Hsiu's instruction. Shen Hsiu merely assigned names. He did not speak of wisdom in terms of the self-nature and the mind-ground. The mind is like a piece of ground. What you plant will grow from it. Hence, if you plant a good cause, you reap a good retribution; if you plant a bad cause, you reap a bad retribution. Do not plant the seeds of stupidity in the mind-ground: that is the wisdom.

When your *mind-ground is without confusion*, the mind is purified. Originally, there is no contradiction in what Shen Hsiu had instructed, except that he provided his methods with different names. The Sixth Patriarch always spoke Dharma from the mind-ground. His Dharma arose from the self-nature, from the intrinsic mind. Shen Hsiu's dharma is extrinsic and attached to marks. His dharma is from the extrinsic mind.

The brilliance of the self-nature illuminates everything; it is miraculous, profound, and all-inclusive. The *self-nature neither increases nor decreases*; it is your very own indestructible vajra. Whether coming or going; standing or sitting, and walking or lying down, you're in samadhi at all times.

(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)

那你說這回好了，自由用功，那我可以不守規矩啦！這不可以的，你不守規矩，那是誤解自由。如果大家坐著你躺著，大家躺著你坐著，這就不如法，這叫標異現奇。好像以前有人在此打坐，當一般人都站起來經行，那個人還在那兒坐著，說你看看我，看看我。這叫出眾不守規矩。總之，修行用功，不但要守規矩，且要對自己自由，而非不守規矩。這一點人人都要明白。

志誠再拜曰。弟子在秀大師處。學道九年不得契悟。今聞和尚一說。便契本心。弟子生死事大。和尚大慈更為教示。

師云。吾剛聞師教示學人戒定慧。未審汝師說戒定慧。行相如何與吾說看。

誠曰。秀大師說。諸惡莫作名為戒。諸善奉行名為慧。自淨其意名為定。彼說如此。未審和尚以何法誨人。

師曰。吾若言有法與人。即為誑汝。但且隨方解縛。假名三昧。如汝師所說戒定慧。實不可思議。吾所見戒定慧又別。

(Continued from issue #251)

Now, you would say, "Good! Spontaneity means that I'm free to do what I want and that I don't have to follow rules and regulations!" No. That is not permissible. If you do not follow rules and regulations, you have misunderstood the meaning of spontaneity (freedom). If you lie down when people sit, and sit when they lie down, you are not in accord with Dharma. You are being a nonconformist. In the past, a person came here to participate in the meditation session. He remained seated while everyone rose from their seats and began meditating while walking. His defiance implied, "Look at me! Look at me!" This is trying to show off by not following the rules. Thus, when you practice diligent cultivation, you must follow rules and regulations while applying spontaneity in your practice. Everyone should clearly understand that spontaneity does not mean you are free to disobey the rules.

Chih Ch'eng bowed again and said, "Your disciple studied the Way for nine years at the place of Great Master Hsiu but obtained no enlightenment. Now, hearing High Master's explanation, I am one with my original mind. Your disciple's birth and death is a great matter. Will the High Master, out of great compassion, instruct me further?"

The Sixth Patriarch said, "I have heard that your Master instructs his students in the dharmas of morality, concentration, and wisdom. Please tell me how he defines the terms."

Chih Ch'eng said, "Great Master Shen Hsiu says that morality is abstaining from doing evil, wisdom is offering up all good conduct, and concentration is purifying one's own mind. This is how he explains them, but I do not know, High Master, what dharma of instruction you use." The Master said, "If I said that I had a dharma to give to others, I would be lying to you. I merely use expedients to untie bonds and give it a false name 'samadhi'. Your master's explanation of morality, concentration, and wisdom is truly inconceivably good but my view of morality, concentration, and wisdom is different from his."

志誠再禮拜六祖大師說：
「弟子在秀大師處學道九年。」你們在這兒只學道一年就覺得很長了，你看古人都是學十年、二十年、三十年，長久那麼用功，不是學幾個月就可以畢業。學了九年也沒有開悟。現在聽和尚所說的道理，就如水投水，如乳合乳，祖師的心就如弟子我的心，本來我們的心是一樣的。弟子不知那天就要死了，這生死的問題是最重要的，請祖師和尚大發慈悲，進一步給弟子教誨和指示。」

六祖大師說：「我聽你師父神秀大師教授戒定慧法，不知你師父如何講戒定慧的形相？其道理如何，說出來給我聽聽。」

志誠答：「諸惡莫作這就叫戒。能修一切善法，這叫慧學。自己清淨意念，這就叫定。神秀大師是如此說。我不知大和尚您用什麼法來教誨一切人？」

大師說：「我什麼法也沒有，若我說有一方法教化人，這就是騙人。我不過隨人根機，用各種方便法解除眾生的束縛，解開眾生的執著，這種法根本沒有一名字，故給它起一假名叫三昧——正定正受。好像你師父所說戒定慧真不可思議，可是我所說的戒定慧和他又不同了，我很特別的。」

志誠曰：戒定慧只合一種，如何更別。

師曰：汝師戒定慧接大乘人。吾戒定慧接最上乘人。悟解不同見有

Once again, Chih Ch'eng bowed to the Six Patriarch. Then, he said, "Your disciple had studied for nine years with Shen Hsiu but had not attained enlightenment. Now that I hear the principles spoken by the High Master, they flowed into Chih Ch'eng's mind like water merging with water, like milk blending with milk. The Patriarch's mind reflected mine. Originally, our mind are identical. Not knowing when I will die, I implore the High Master, out of great kindness and compassion, to teach me further about the great matter of birth and death." Now, tell me. How many years have you studied here? One year, and you think that is a very long time. The ancient ones studied the Way diligently for ten, twenty, or thirty years. You do not just graduate after studying for a couple months.

The Sixth Patriarch said, "I have heard that your Master instructs his students on the dharmas of morality, concentration, and wisdom. Please tell me how he defines the terms and explains the principles."

Chih Ch'eng replied, "Great Master Shen Hsiu says that abstaining from doing evil is morality; offering good conduct is wisdom; and purifying one's own mind is concentration. Those were his definitions, but I do not know, High Master, what dharma of instruction you use."

"I don't have any dharma at all," said the Sixth Patriarch. "I'd be deceiving you if I said otherwise. I merely observe people's potentials and apply expedient means to free them from bondage and attachments. There is not a name for this dharma, so it is given a false name as 'Samadhi,' -- Proper Concentration and Proper Attainment. Just as your master's explanation of morality, concentration and wisdom is inconceivable, my explanation differs from his. Mine is unique."

Chih Ch'eng said, "There is only one kind of morality, concentration, and wisdom. How can there be a difference?"

The Sixth Patriarch said, "Your master's morality, concentration, and wisdom guide those of the Great Vehicle; my morality, concentration, and wisdom guide those of the Supreme

遲疾 汝聽吾說與彼同否 吾所說
法不離自性 離體說法名為相說。
自性常迷。須知一切萬法皆從自
性起用。是真戒定慧法。

聽吾偈曰。

心地無非自性戒
心地無癡自性慧
心地無亂自性定
不增不減自金剛
身去身來本三昧

志誠說：「戒定慧就是戒定
慧，只可有一種講法，怎還有特別的
講法？」

六祖大師說：「你師父所說
戒定慧三無漏學，他是接引大乘
根機的人。我所說戒定慧是接最
上乘、最高根機的人。所以開悟和
明白是不同的。開悟是一悟到底，
明白只是明白一點點。所以見解
有頓、有漸，有快、有慢。你聽一
聽我所講的道理，是否與你師父
相同？我所說的法不是在外邊的
法，而是不離自性說一切法。離開
自性而說法，這叫著相，亦叫相
說。著相則自性常迷，離相則自性
常悟。你要知道一切萬法，都是從
自性生起而起一切用，應變無窮，
這才是真正戒定慧。我現再為你
說一首偈頌：

心地無非，就是沒有貪心、惡
心、嫉妒心、障礙心、損人心、利
己心。心地無非，就是心地沒有
惡。

(下轉至第5頁)

Vehicle. Enlightenment is not the same as under-
standing; seeing may take place slowly or quickly.
Listen to my explanation. Is it the same as Shen
Hsiu's? The Dharma that I speak does not depart
from the self-nature, for to depart from the self-
nature in explaining the Dharma is to speak of marks
and continually confuse the self-nature. You should
know that the functions of the ten thousand dharmas
all arise from the self-nature and that this is the true
dharma of morality, concentration, and wisdom. Lis-
ten to my verse:

*Mind-ground without wrong:
Self-nature morality.*

*Mind-ground without delusion:
Self-nature wisdom.*

*Mind-ground without confusion:
Self-nature concentration.*

*Neither increasing nor decreasing,
You are vajra.*

*Coming or going, the body
in original samadhi.*

Chih Ch'eng said, "Morality, concentration, and
wisdom is basically morality, concentration, and wisdom.
There can only be one kind of explanation. How can
there be a unique one?"

The Sixth Patriarch said, "Your master's morality,
concentration, and wisdom guide those of the Great Ve-
hicle, whereas my morality, concentration, and wisdom
guide those of the Supreme Vehicle. Enlightenment dif-
fers from understanding. Enlightenment is through and
through; understanding is minimal. Hence, perception
may be sudden or gradual, fast or slow. Listen to the
principles that I've expounded. Are they not different
from those of your master? The Dharma I've expounded
never strays from the self-nature. When you stray from
the self-nature you become attached to marks and con-
fuse the self-nature. When you are apart from marks, you
are in constant enlightenment. You should know that the
myriad dharma arises from the self-nature, producing
myriad functions that respond with no limit. This is the
true morality, concentration, and wisdom." Now, I will
say this verse for you.

A *mind-ground without wrong* contains no thoughts of
greed, wickedness, envy, obstructions, malevolence or
selfishness. A *mind-ground without wrong* abstains from
doing all that is evil and that is the morality of the self-
nature.

(Continuation in Page 5)

剋期取證打禪七

Chan Sessions Are for Seeking Enlightenment within a Set Period

宣公上人開示

A talk given by Venerable Master Hsuan Hua

要腳踏實地用功參禪，得到真本領那才算！

今天是禪七的開始，希望大家努力來參禪，不可錯過開悟的大好時光。

打禪七就是剋期取證。不可坐在禪凳上打妄想，那就是辜負自己參加打禪七的初衷。打什麼妄想呢？妄想有種種不同，總而言之，都是異想天開、不著邊際。有的人打這種妄想：「我參加這次禪七，希望能開悟，得到大智慧，開悟之後，我將向世界宣布這個消息，令全世界的人都知道我是開悟的人，對我恭而敬之。」

各位想一想，有這種思想的人，他是否能開悟？我敢下斷語，絕對不會的！為什麼？因為這個人剛坐在禪凳上，妄想紛飛，不是為求名，就是為求利。在名利上打轉轉，焉能開悟呢？

有的人打這種妄想：「我在這次禪七中，一定要開悟，我要做這次禪七開悟第一人，人家不開悟，唯獨我一個人開悟，這是多麼光榮的一件事！」甚至根本沒有摸著開悟的邊緣，卻冒充開悟，到處宣傳自己開悟了，來欺騙大家，令大家對他另眼相看，來個魚目混珠的騙局，這種思想

You must plant your feet on solid ground, and diligently work at meditation. Only when you attain true skill will it count!

The Chan session starts today, and I hope everyone will work diligently and not pass up this marvelous opportunity to become enlightened.

Doing Chan session is for seeking enlightenment within a set period. So don't sit on the meditation bench and indulge in idle thinking; that would betray your purpose in attending the Chan session. What kinds of idle thoughts might you have? Delusive thoughts come in all varieties, but in general they are no more than flights of fancy and wishful thinking. Some people have the idle thought: "I hope I can get enlightened and attain great wisdom in this session. After I'm enlightened, I'll publicize it to the world, and everyone will know I am an enlightened person and treat me with great respect."

All of you should ponder on this: can a person who thinks like that get enlightened? I emphatically declare that it's impossible. Why? As soon as that person sits on the meditation bench, his idle thoughts come in droves, and if he's not idly thinking about seeking fame, he's idly thinking about making a profit. How can a person who revolves around fame and profit become enlightened?

Some people have this idle thought: "In this Chan session, I definitely have to get enlightened. I have to be the first person and the only one to get enlightened in this session. No one else will get enlightened. How glorious that would be!" Without even getting close to being enlightened, he feigns it and announces everywhere that he is enlightened. He cheats people because he wants them to show him special regard. His scheme is to "pass off fish-eyes as pearls." But such ideas are so childish that

多麼幼稚，令人嗤笑！希望大家不要有這種妄想，要腳踏實地用功參禪，得到真本領那才算！

有的人打這種妄想：「我要開悟，開悟就有人來供養我，我可以建個大廟，作為一方法主，信徒源源而來，親近、供養我，我成為大法師，名揚天下，婦孺皆知我是大名鼎鼎的法師。」可是大家要知道，不學無術，受人供養，是心不安理不得的。

坐禪的姿勢要正確，對身心皆有益處，否則失掉坐禪的意義。坐禪時，先將身心放鬆，不可緊張，最好結雙跏趺坐，這是基本的坐法。

何謂雙跏趺坐？就是先把左腿放在右腿的上邊，然後將右腿搬到左腿上邊，這又叫「金剛座」，是堅固不動的意思。過去諸佛皆以金剛座而成佛。這種坐法，可以降伏天魔，可以制止外道，他們見到這種坐法，知難而退，不敢前來找麻煩。

結雙跏趺坐之後，眼睛觀鼻端，不可東張西望。所謂：眼觀鼻，鼻觀口，口觀心。

這樣才能攝持身心，將心猿意馬拴住，不令它們向外奔馳。所謂：

專一則靈，
分歧則弊。

要端然正坐，就是腰要直，頭要正，不可前俯，不可後仰；不要向左歪，不要向右斜；好像大鐘一樣，四平八穩，不動不搖。不可像鐘擺那樣，

people will only despise and laugh at him. Hopefully no one will entertain such ideas. Rather, we should plant our feet firmly on the ground and apply our efforts in investigating Chan, so that we can attain real skill that counts!

Other people have this kind of idle thought: "I want to get enlightened, so people will make offerings to me. Then I can build a big temple, be the Dharma host of the area, and have lots of followers who come and make offerings. I'll be a great Dharma Master known throughout the world, and everyone will treat me as a high-class Dharma Master." However, you must know that if you really aren't as proficient and knowledgeable as you make out to be, and you receive people's offerings, your conscience will not rest easy.

When sitting in Chan, make sure your posture is correct. A correct posture benefits both body and mind. Without it, sitting in Chan loses its meaning. When you sit in meditation, first relax the body and mind. Don't tense up. It would be ideal to sit in full lotus, which is the basic posture.

To sit in full lotus, first put the left foot over the right thigh, and then move the right foot over the left leg. This is also called the vajra position, which means it is firm and unmoving. All the Buddhas of the past attained Buddhahood by sitting in the vajra position. In this sitting posture, one can subdue the demons from the heavens and counter those of other religions. When they see you in this position, they surrender and retreat, afraid to disturb you.

Once you are sitting in lotus posture, your eyes should contemplate your nose, and not look left and right.
The eyes contemplates the nose;
The nose contemplates the mouth;
The mouth contemplates the heart.

This way, you can gather in the body and mind. The mind is like a monkey or a wild horse, and you must corral it so it won't run away. It is said,

*When focused, there is efficacy.
When scattered, there is inefficiency.*

You should sit properly, with your head and back straight. Don't lean forwards, backwards, or to the left or right. Sit firm and steady like a large bell, not swaying or

東搖西晃。雙跏趺坐才合乎坐禪的姿勢。

初學禪的人，覺得不習慣，腿也痛，腰也痠，不要緊，咬緊牙關，忍耐一時，久了自然沒有這種現象，所謂「久坐有禪」，自然得到禪味。

什麼是禪味？就是得到禪定的快樂，得到輕安的滋味。這種滋味奧妙無窮，不可以心思，不可以言議，得身歷其境的人，才能體會，才能領受，好像如人飲水，冷暖自知，只可意會，不可言傳。各位想要知道這種禪味是甜是苦？就要努力參禪，到了相當境界時，自然曉得其中之味！所以要參！參到水落石出時，就得到禪味。

「禪」不是說的，而是參的，所以禪宗是不立文字，教外別傳，直指人心，見性成佛的法門。

參禪的人，參到火候的時候，絕對不發脾氣，不與人爭論，到了無諍三昧的境界。也不求名，也不求利，看富貴成爲花間的露水，看功名成爲瓦上的霜片，頃刻就消逝無蹤。真正修行人遠離名利，不爲名利動搖其心。

若想測驗人是否有修行？就看他所行所爲是不是在名利上動腦筋？如果求名得不到就發脾氣，求利得不到也發脾氣，那個無明火，老虎神，比誰都厲害，這個人，不問可知，一定是名利中人。

(下期待續)

moving. Don't be like the bell clapper which swings back and forth. Full lotus is the proper posture for sitting in Chan.

Beginning Chan meditators who are not used to it may experience pain in their legs and soreness in the back. Don't worry. Just grit your teeth and be patient for a while, and these sensations will naturally subside. It is said, "With long sitting, there is Chan." You will attain the flavor of Chan.

What is the flavor of Chan? It is attaining the bliss of Chan samadhi, and tasting the flavor of light ease. This flavor is inexhaustibly subtle and wonderful, inconceivable and indescribable. Only those who have experienced it will understand and know, just as a person who drinks the water will know its temperature. It can only be perceived by the mind but cannot be expressed in words. If you want to know if the flavor of Chan is sweet or bitter, work hard at investigating Chan, and when you reach a certain stage, you will discover the flavor yourself! So, you must investigate! Investigate until "the underlying stones appear from the receding water" (the truth is brought to light), and then you'll know the flavor of Chan.

Chan must be investigated, not discussed. That is why Chan School is not established with words. Transmitted outside the teaching, this Dharma-door points directly to the mind, so that one sees the nature and attains Buddhahood.

When Chan cultivators have achieved a certain amount of skill in their investigation, they definitely will not lose their temper or argue with people, because they have reached the state of the samadhi of non-contention. Nor will they seek fame or gain, because they will regard wealth and aristocracy as being like dew, and fame and status like frost, disappearing in an instant. Real cultivators keep their distance from fame and gain, and don't let their minds get influenced by them.

If you want to evaluate a person's cultivation, see if his every move is motivated by the desire for fame and profit. Is he someone who seeks fame, and gets mad when he cannot obtain it? Does he lose his temper if his pursuit of profit is frustrated? Does his fire of ignorance and his tiger-like ferocity make him the toughest one around? If so, then you know without asking that this person is after fame and gain.

(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 Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

(Continued from issue #251)

(接上期)

我們拜懺，是要看我們能不能夠拿出至誠懇切的心來。這是相當不容易的。昨天，我的小師弟說：「我們大家還有一天半。我們要以準備往生時的心情來拜懺。」假如沒有平常的功夫，是真的辦不到的。

我們拜梁皇寶懺的時候，應緊念無常。這個無常，它什麼時候來，根本不會預先通知的。

我記得兩年前，在法界聖城，我們拜萬佛寶懺的時候，有一位女醫師，她在十多年前就為法界聖城的出家人做義診的。萬佛寶懺拜了六天，還有五天，當天晚上，她回去，十點鐘左右，洗完澡，就往生了。往生之前還告訴她女兒：「我不能再跟妳講電話了。我明天還要去法界聖城拜萬佛寶懺。」沒等到拜完，法會圓滿，她就走了。

所以無常什麼時候來，是不知道的。我們只能夠隨時準備，這樣子才能夠有把握。

那天晚上，她洗完澡。她女兒打電話給她，問問她怎麼樣。她說：「沒有什麼事。我洗完澡。不能跟妳講太

When bowing in repentance, we should pay attention to whether we are able to bring forth our utmost sincerity. This is not easy. Yesterday, a young dharma brother said, "We have one and a half more days left for repentance-bowing. We should apply the same mind-set in preparing for rebirth when we bow in repentance." If we do not practice such skill on a daily basis, it would an impossible task.

When we bow the Jeweled Repentance of Emperor Liang, we must bring to mind the notion of impermanence that comes for us without notice.

I recalled two years ago about a female doctor who had volunteered to provide free health services to the monastics for more than a decade. She attended the 10,000 Buddhas Jeweled Repentance at the City of Dharma Realm (CDR). After six consecutive days of bowing in repentance with five more days to completion, she went home, took a shower, and around 10 pm, she passed away. Before her passing, she said to her daughter, "I can't talk to you on the phone anymore; I have to go to CDR tomorrow to bow the 10,000 Buddhas Jeweled Repentance." The mother didn't get to complete her bowing repentance.

Uncertain is the arrival of impermanence. Being prepared for it at all times is what we can do, thus giving us a sense of assurance.

After taking her bath that evening, the mother received a phone call from her daughter who wished to check on her wellbeing. The mother said, "No problem. I just finished bathing. I can't talk to you for too long. I must get up

久了。我明天早上還要繼續去法界聖城拜萬佛寶懺。」她就睡了，再也沒有醒過來。就是這樣。

時間真的過得好快。上個星期天，我在這裡講的時候，是起懺。再輪到我結法緣時，就是結懺了。時間過得很快。本來我上來應該說，「啊！終於等到我跟大家結法緣了。」我們要培養師父那種為法忘軀的精神。不要像我的小師弟，講了兩天就準備要休息了。

上次我講到，我們兩個禮拜前，一位同參往生了，也是出乎我們的意料之外，這麼快。另一位同參幫她換衣服之後，來告訴我，她的心臟還是熱的，身體的其他部分都涼了。按照佛經說，這表示她再來做人。這位同參在車上跟我講：「妳看她在萬佛城的福居樓服務老人十多年，這麼辛勞，而且為人非常老實，話也不多，誠誠懇懇地去做事情，而且成就她女兒出家，成為小沙彌尼。功德這麼多，這麼大，為什麼她只能夠回來做人而已呢？」她這麼問我，我記得當時這樣回答她：「妳以為做人很容易嗎？妳覺得往生西方極樂世界是這麼簡單嗎？」

我恰好看到師父有這麼一段開示，想跟大家分享一下。

上人在講華嚴經的時候說：「講到這一段經文，讓我想到佛當年住世的時候，有一次在法會上，佛用他的手拿起了地上的一點土，問當時在會的大眾。佛說：『你看我掌上的土多呢？還是大地的土多呢？』」大家回答：『當然是大地的土多。』佛說：『在這個世界上的眾生，從無量劫以來，在

early to continue bowing the 10,000 Buddhas Jeweled Repentance at CDR.” When she hung up the phone, she went to sleep, but never woke up.

Time really flies. Just last Sunday, when I was here speaking, we began with the Repentance. Today, it is my turn again to create dharma affinities, and complete the Repentance. I could have instead said, “Ah, finally my turn has come to create dharma affinities with everyone.” Follow not my young dharma brother who takes a break after giving lectures for two days, but our Master’s teaching about the sacrifice of oneself for the sake of the dharma.

Last Sunday, I mentioned about a cultivator’s passing two weeks ago. The news of her passing was beyond our belief. A fellow cultivator who helped change the clothes of the deceased told me that the heart of the deceased was warm and the rest of the body was cold. According to the Buddhist sutra, this means that the deceased would be reborn as a human. The fellow cultivator asked me, “How could she be reborn as a human when she had accumulated many merit and virtue through helping the monastics for more than a decade in the Tower of Blessings in CTTB. She even helped her daughter leave the home life?” I remembered answering her, “Do you think it’s easy to obtain a human form? Do you think it’s simple to be reborn in the Western Land of Ultimate Bliss?”

I just read the Venerable Master’s instructional talks, and I’d like to share them with everyone.

While lecturing on the Avatamsaka Sutra, the Venerable Master said, “This section of the sutra reminds me of the time when the Buddha was living in the world. In one of the dharma assemblies, the Buddha scooped some soil with his hand and asked the assembly, “Which is more – the soil in my palm or the soil on the ground?” Everyone replied, “Of

六道中輪迴，輾轉不息，生了又死，死了又生，生生死死，生滅變異。不要說成佛不容易，就是得到人身也不容易的。所以說得人身者如掌上土，失人身者如大地土。』由此證明得人身確實非常難的。得人身之後又能夠修行就更難了。能夠修行而成就道業，得到解脫，那就更是難上加難。因此，佛又說：『人身難得，佛法難聞，中土難生。』現在可以說美國難生。因為在中國不幸遭到曠古未有的大劫難。就等於沒有佛法了。如今佛法西來，所以說美國難生。」

我們既然知道，人身這樣難得。為什麼不利用有限的時光，來修無盡的功德呢？人的生命是有限的，功德是無窮的。所以古人說：「光陰似箭如流水，轉眼就是白頭翁。」又說：「流水一去不復返，今世人身難再得。」什麼是無盡的呢？唯有修行的道業跟德業是歷千古而不湮滅的。

我們來到這個世界，為的是什麼？誰叫我們來的？是不是我們自己願意來的呢？是不是我們被迫來的呢？都不是的。是隨業受報，隨著過去世所造的業而來受果報的。為什麼要受果報呢？就是根據每個人平時所作所為的一切，這個就是「因」了。就是這個業因。有了這個因，就有這個果。果就是應該受的報。善有善報，惡有惡報。不是不報，時候未到。

假使我們能夠修行，超出三界，就可以不受生死輪迴的痛苦了。

(下期待續)

course the soil in the ground is more.” The Buddha said, “From countless kalpas past, living beings in this world have ceaselessly transmigrated through the six paths, cycling through birth and death repeatedly, changing from one form to another. Becoming a Buddha is as extremely difficult as obtaining a human body. Therefore, those who have obtained the human body are like the small soil in my palm; those who have lost the human body are like the vast soil on the ground.” This proves that the human body is indeed very difficult to obtain. Much more challenging after having obtained the human body is our ability to cultivate, to perfect the Way and to attain liberation. The Buddha even said, “Human body is difficult to obtain; Buddhadharma is difficult to encounter; being born in the Middle Kingdom (China) is difficult to obtain.” In present time, the Buddhadharma has arrived to the West, so we can say that obtaining a human body in America is also difficult. Many unfortunate events in China have brought the end of Buddhadharma.

We’re very much aware of the difficulty to obtain the human body, why don’t we take advantage of our limited time to cultivate limitless merit and virtue? The human lifespan is limited; merit and virtue, limitless. As a saying goes, “Passing of time is like that of a fast arrow and moving water; we become old in a blink of an eye.” Another, “Running water does not backflow; the human body of today is difficult to regain”. What is limitless? Only Way karma and Virtue karma through cultivation can last for eons and not disappear.

Why did we come to this world? Who asked us to come? Did we come on our own? Or, were we forced to come? It’s none of the above. We undergo the retributions according to our karma in previous lives. Why do we need to undergo retributions? Retributions are the ‘effects’ we create through our actions or behavior, which constitute the ‘cause’. Wholesome deeds beget wholesome retributions; evil deeds, evil retributions. Do not think that retributions would never come; it is just that the time has not yet ripen.

By cultivating and transcending the Triple Realm, we would then be free of transmigration or the suffering of birth-and-death.

(To be continued ...)



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金輪聖寺

2017年3、4月每週法會時間表 Schedule of Weekly Events – March and April of 2017

日期	法會
3/5(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
3/12(星期日)	夏令時間開始(撥快一小時) Daylight Saving Time begins 2:00 am 慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 普門品 Recitation of Universal Door Chapter 8:00 am — 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm
3/19(星期日)	普賢行願品 Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 3:00 pm
3/26(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
4/2(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 (法界聖城 萬佛寶懺 起香 Ten Thousand Buddha Jeweled Repentance at CDR Begins)
4/9(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
4/16(星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am - 3:00 pm
4/23(星期日)	巴士上法界聖城 Bus to CDR 本日金輪寺無法會 Gold Wheel Temple will be closed today. (法界聖城 萬佛寶懺 圓滿日 Ten Thousand Buddha Jeweled Repentance at CDR Completes)
4/30(星期日)	慶祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday 浴佛節 Dharma Assembly of Bathing the Buddha 8:00 am—10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm

~常將有日無日，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.