



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—修菩提道

憶前因頌

一見如故憶前因
藕斷絲連骨肉親
頓知輪迴無底止
去慾割愛斬情根

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Verse on Recollecting Past Causes

Familiarity at first encounter arises from a recall of past causal conditions.

Although split, bonded by filaments of bone-flesh-relations.

Abruptly comprehending the bottomless limits of transmigration,

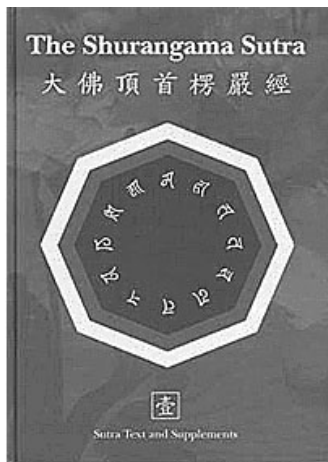
Cast out desires and love, sever the roots of emotions.

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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 #252)

(接上期)

欽奉慈嚴，將求密義。即時如來，數座宴安，為諸會中，宣示深奧，法筵清眾，得未曾有。

欽奉慈嚴，將求密義：這「慈嚴」，就是佛；「欽奉」，就是恭恭敬敬對佛。「將求密義」，就將要求他們智慧所達不到、所不明白的道理。他們對這個密因的道理都不懂，所以在十方聽見釋迦牟尼佛說《楞嚴經》和〈楞嚴咒〉，他們都到這兒來了，都要聽密因了義這個法門。為什麼他們要聽呢？他們不懂啊！所以你看，連菩薩都不懂這個道理，都要來咨決心疑！

所以我們現在講這部《楞嚴經》，這是菩薩所不明白的經典，我們現在想要明白它；我們如果明白，一開了悟，也就是菩薩。你不要自暴自棄，說是：「這是菩薩都不明白的道理，我怎麼能懂呢？我趕快走了，要退席了，不要耽誤時間！」就因為菩薩不懂的事情，現在就是叫你懂。

我們現在都是「近水樓臺先得月」，我們和釋迦牟尼佛有緣，所

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.

They were respectful and obedient to the Awesome but Compassionate One as they prepared to seek the Secret Meaning. They want to seek the doctrine that they failed to achieve with their wisdom and understanding. The Bodhisattvas did not understand the doctrine of the secret cause. Therefore, when they heard from the ten directions that Shakyamuni Buddha will speak the *Shurangama Sutra* and *Shurangama Mantra*, they all came—wishing to learn of the principle of the secret cause that leads to the complete meaning. Why do they want to listen? It's because they don't understand! Hence you see, even the Bodhisattvas failed to understand this doctrine and they came for counsel to resolve their doubts!

And thus, the *Shurangama Sutra* is being lectured—we want to understand what the Bodhisattvas failed to understand before. Because they did not understand the doctrines of the Sutra. If you now understand and become enlightened, then you too, are Bodhisattvas. Don't disdain yourselves. Don't say, "How can I understand the doctrines in which Bodhisattvas didn't understand? I'd better quit now. I want to retreat and not waste time!" It is because these are doctrines that the Bodhisattvas themselves did not understand that you are now being taught to understand.

Just like the analogy: "Those on the water front are the first to see the rising moon". Brought about by our affinities with Shakyamuni Buddha, the Buddha

以釋迦牟尼佛說出這個法，留到世界上來。以前菩薩不懂的事情，我們現在就可以懂了。我們現在能明白這個密因，明白這個了義法門，你說我們是不是多便宜啊？我們生在釋迦牟尼佛說法之後，這真是比那些菩薩得到好處都快。那些菩薩從十方來，那不知道經過多遠的路呢！有從天上來的，有從東方來、西方來的——那不是就我們一般東方、西方而已，這有無量世界，從其他的世界來的。

我們現在是有大善根、有大因緣，才能聽到這個教菩薩法，你切記不要害怕，不要以為「菩薩都不明白，我不要學了！」這是一種錯誤的觀念。

即時如來：「即時」，就是說《楞嚴經》這個時候，這叫「師資道合」的時候，也就是要說《楞嚴經》和《楞嚴咒》這個時候。「如來」，是佛十號之一。

敷座宴安：「敷座」，就是把臥具打開，坐到臥具上。佛因為聽到他們這樣請求了，安坐在那個地方。「宴安」，就是 very quiet、很寧靜、很平靜地坐那個地方，沒有講話。「宴」，是宴如，也就是清淨的意思，就是在這兒坐著參禪、靜慮的樣子，這是清淨。「安」，佛很安詳地坐在那兒。不是像一般人有時候打坐，把眉頭一皺這個樣子。不是這個樣子，是很慈祥地坐在那個地方，笑咪咪的，好像不知和誰笑呢！總而言之，誰見著，誰就歡喜佛這個樣子，所以這叫「宴安」。宴安這種表現，很平安而又很慈祥，這種樣子也是令人見相就發

proclaimed this dharma as a lasting legacy in this world. We now have the opportunity to understand doctrines that even the Bodhisattvas had not understood. We are now in an advantageous position, even though we have been born after Shakyamuni Buddha spoke the Dharma. Who knows how long a road those Bodhisattvas in the Shurangama assembly had to travel to get there? Not from our north, south, east, and west, perhaps, but from great distances from numberless other worlds.

Now we have encountered this sutra. We have great good roots and great affinities that enable us to listen to this Dharma taught to the Bodhisattvas. Don't be afraid and think that since Bodhisattvas didn't understand it, you shouldn't attempt to study it. That's a mistaken attitude.

Then the Tathagata arranged his seat, sat quietly and peacefully, and for the sake of everyone in the assembly, proclaimed the profound and mysterious. Those in the pure assembly at the banquet of Dharma obtained what they had never obtained before.

Then refers to the time when the *Shurangama Sutra* was spoken. It was a time when the teachings tally with the Way and conditions were appropriate – a time when the *Shurangama Mantra* was about to be proclaimed. **Tathagata**, one of the ten titles of the Buddha, has been explained already.

Arranged his seat means that he opened his sitting-cloth, spread it out, and sat down on it. Because the Buddha has heard their request, he calmly sat down. **Sat quietly and peacefully** means the Tathagata sat “in purity”, in the manner of one absorbed in dhyana, that is, “in quiescence”. “Peacefully” means at ease; he did not knit his eyebrows together straining to display the pose of one meditating but was very relaxed, with the faint trace of a smile on his face, making those who saw him feel happy. This quiet peaceful style pleased those who looked at him and made them become resolved to learn from him. Why

心，就生一種歡喜心。爲什麼要敷座宴安呢？就因爲要沈靜沈靜，入定觀察觀察。宴安，也就是入定觀察一切眾生的根性。

爲諸會中：「諸」，也可以說當語助詞，就是幫助這句話的。「諸會」，這會就是當時法會裏頭這些人——有一千二百五十個比丘，又有無量辟支無學，又有十方菩薩，這麼多人。我們今天這個法會和它比較，可就相差太遠了。釋迦牟尼佛那個法會，有無量百千萬億眾生圍繞佛；我們這兒，只有二、三十個人。人是二、三十個，但是神、鬼也是無量無邊的，這有很多很多的鬼都在外邊聽法呢！也有很多神在外邊守護著呢！你若不信，你看看，你數不過來的！

宣示深奧：「宣」，就是宣布出來，把它說明了。「示」，指示你。「深」，這個密因謂之深，這個深密的因。「奧」，奧妙，也就是了義。佛爲這個法會裏的大眾說法，就說「密因、了義」的法門。這個密因，如果佛不說，你沒有法子知道的；這個了義，佛若不指示你，你也不能明白的。所以爲諸會中，宣示深奧。

「奧」，是奧妙。怎麼叫奧妙呢？就是你不知道那個事情。你不知道那個事情，所以就奧妙；你若知道，就認爲很平常了。你沒吃過的東西，你看見了，無論如何要嚐一嚐、試一試；你若吃過了之後，怎麼樣？啊，我知道，那就是這個味道嘛！好像上個禮拜有人問 walnut（核桃），他說前生他吃過；因爲他前生吃過，所以今生吃，也就是吃以前吃過的東西。

did the Buddha arrange his seat and sit quietly and peacefully? It was because he wished to enter samadhi, and, in peace and quiet, contemplate the basic natures of living beings.

And for the sake of everyone in the assembly. In the “assembly” there were twelve hundred fifty Bhikshus, countless Pratyekabuddhas who were beyond learning, Bodhisattvas from the ten directions, and many more, countless hundreds of thousands of myriads of millions who circumambulated the Buddha. In comparison, the number of people attending our dharma assembly today is much less, only 20 to 30 people. However, an infinite number of ghosts and spirits have come to join us. Outside, countless ghosts are listening to the dharma and boundless number of spirits are standing guard protecting this way-place. If you don’t believe it, take a look; you won’t be able to count how many there are!

Proclaimed the profound and mysterious. “Proclaim” means to explain clearly and teach. “Profound” refers to the deep “secret cause”. “Mysterious and wonderful” refer to the “complete meaning”. He teaches the principle of the secret cause that leads to the complete meaning. If the Buddha did not speak about the secret cause, you would have no way to know of it. If the Buddha did not explain the complete meaning, you wouldn’t be able to understand it.

The mysterious and wonderful is whatever you don’t know. What you already know you consider quite ordinary, but if you see something you have never tasted before, you’ll want to have a taste of it no matter what. Once you have a taste of it, you can say: “Ah, I know. This is the flavor!” It is like last week, someone asked about walnut. He said he had eaten it before in his past life, so when he ate it again in this life, he was just eating what he had eaten before. If he hadn’t

那麼如果沒吃過的呢？就總想要試一試。

菩薩爲什麼要來咨決心疑？也就因爲他不懂這個道理，就想要明白多一點。釋迦牟尼佛知道法會這眾生的心理，於是就宣示深奧。

法筵清眾：「法」，是說法；「筵」，就是好像筵席，但是這是說法的筵席，不是一般吃酒、擺慶功宴那一種的筵席。這是法筵，是用法味來給你吃；你若吃飽了法味，那你就成佛。「法筵」，就是這個法會，不是說真叫你來吃法、喝法，那只是一個比喻。你講的時候，可以有那個意思，但是說的時候，不能就說「吃啊、喝啊」。怎麼叫「清眾」呢？到法筵裏來的大眾，沒有一個是不清淨的，都願意清淨其心、清淨其身，諸惡不作，眾善奉行。這一些大眾，心裏也不污濁，身上也不污濁；污濁，就是污濁邈邈，周身都不乾淨。因爲他沒有一種不正當、不好的行爲，都是心裏也乾淨、身上也乾淨，所以都叫「清眾」。

得未曾有：怎麼叫「未曾有」呢？就是說這種法，是從來沒有聽過的，這是頭一次聽見這個妙法。所以這叫「未曾有法」，也就是屬於「未曾有部」。

(下期待續)

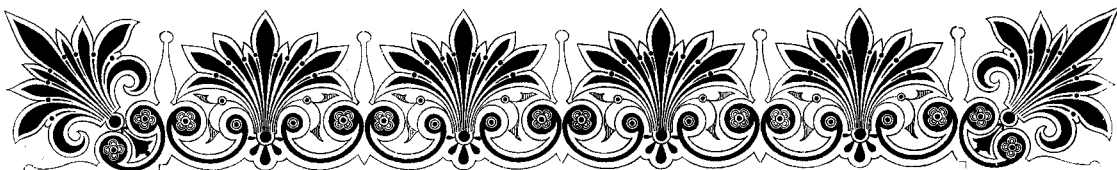
eaten it before, he would always want to have a taste of it.

Why did the Bodhisattvas come desiring to understand the doctrine more fully? It was because they don't comprehend the principles so they want to understand more, and Shakyamuni Buddha, knowing what was in the minds of those in the Dharma assembly, proclaimed the profound and mysterious principle.

Those in the pure assembly at the banquet of Dharma. Speaking Dharma is compared to giving living beings flavorful Dharma to taste. When you have eaten your fill of flavorful Dharma, you will realize Buddhahood. The banquet does not refer to an ordinary feast where wine is drunk and the like. This is just an analogy. You cannot simply say it refers to eat and drink. "Pure assembly" means that not one being who came to the assembly was unclean. All were pure in body and mind, without defilements. They did no evil and respectfully offered up good conduct. Defilement means one's body is filthy and unclean. Since they did not engage in any improper or unwholesome behavior, they are referred to as the "pure assembly".

Obtained what they had never obtained before. What do you mean by 'never obtained before'? It means that this kind of dharma was never heard of. This is the first time they had heard the wonderful Dharma, and so what they **obtained was unprecedented.** Unprecedented teaching also refers to the ninth of the Twelve Divisions of the Buddhist Canon - Dharma that has never been spoken before.

(To be continued ...)



The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #252)

誠聞偈悔謝。乃呈一偈曰。

五蘊幻身 幻何究竟
迴趣真如 法還不淨

志誠聽完後就一面懺悔，一面稱謝，亦呈一首偈頌說：

五蘊一色受想行識，是虛妄不實的，這個身體也是虛妄不實。身體本由四大——地水火風假合而成，故不要將它看得太認真了。給它找好衣穿、好飯吃、好房子住，找個好丈夫或好太太。什麼叫地大呢？即身體堅硬的性——皮肉筋骨屬於地大。水大即眼淚、鼻涕、唾沫、痰、大小便等均屬於水分。火大即身體暖氣，溫暖熱力。風大即身體上搖動、呼吸。到人死後，身體的堅硬性就歸於地大，濕潤性就歸於水大，溫暖性就歸於火大，呼吸動搖性就歸於風大，各有所歸，可是你自己跑到什麼地方去呢？不知道。我們現在學佛法，就想知道這個道理。所以這五蘊就是個虛幻身，五蘊假合，四大和合，幻化這麼一個身體。

Hearing this verse, Chih Ch'eng regretted his past mistakes, and expressed his gratitude in a verse.

*The five heaps, the body, all an illusion.
How can this illusion be ultimate?
If you tend toward True Suchness,
the Dharma is not yet pure.*

The five skandhas are not real. The body, too, is false. It is merely a combination of the four elements -- earth, water, fire, wind. Knowing this, you should not attach so much importance to it by looking for good food, good clothes, a nice place to live, or a good wife or husband. How do the four elements combine to form your body? The earth element comprises the solid parts of your body, e.g. skin, nails, bones, and muscles. The water element comprises the fluid components, e.g. tears, mucus, saliva, excrement. The fire element is your body heat. The wind element comprises the respiratory movements. After you die, each constituent of the body returns to its respective element, i.e. solid parts return to the earth element, fluid parts return to the water element, body warmth returns to the fire element, respiratory movements return to the wind element. Each has its point of return. But where do *you* go? You don't know, do you? We are studying the Buddha dharma in order to understand this principle. The body, then, is nothing but an illusory transformation of the five skandhas and the four elements.

這個虛幻怎會究竟呢？假如你有一個迴向真如的心，那還沒有得到法的本體呢！還未復還到清淨。爲什麼？因你還有一念說要迴向真如，你還有一念，就沒有得到法的本體。所以法的本體是沒有取，亦沒有捨，不想這樣，也不想那樣，就是任運而行。任運就是自由去做而不執著。

師然之。復語誠曰。汝師戒定慧勸小根智人。吾戒定慧勸大根智人。若悟自性亦不立菩提涅槃。亦不立解脫知見。無一法可得。方能建立萬法。若解此意亦名佛身。亦名菩提涅槃。亦名解脫知見。見性之人立亦得。不立亦得。去來自由無滯無礙。應用隨作應語隨答。普見化身不離自性。即得自在神通遊戲三昧。是名見性。

六祖大師給他印證說：「不錯，你的見解是對的。」又對志誠說：「你師父所講戒定慧，是勸有小根機那種智慧的人。我所說戒定慧，是勸大根大智的人。你若明白自性，連菩提涅槃都沒有了，也沒有什麼叫解脫，也沒有什麼叫知見，都沒有，都空了，一法不立，萬法皆空。因爲一法不立，所以才能建立萬法。雖說一法沒有，但是萬法宛然。雖然萬法宛然存在，可是還是一法不立。你要明白這個道理，這就叫佛身，當下就是佛。這個法你若明白，亦可叫作菩提涅槃，也可起個名字叫解脫知見，你叫它什麼名字都可以，但你要明白；若你不明白，那你叫它什麼名字都不可以。」

How can this illusion be ultimate? If you tend toward true suchness, then you have not obtained the basic substance of the dharma, nor have you regained purity. Why? Because you still have the thought, "I'd like to go back to true suchness." If you have even one thought, you have not obtained the basic substance. The basic substance of the dharma functions independently and freely, without attachment. There is no grasping or relinquishing, no thinking of this or that.

The Master agreed, and he said further to Chih Ch'eng, "Your Master's precepts, concentration, and wisdom exhort those of lesser faculties and lesser wisdom, while my precepts, concentration, and wisdom exhort those of great faculties and great wisdom. If you are enlightened to your self-nature, you do not set up in your mind the notion of Bodhi or of Nirvana or of the liberation of knowledge and vision. Without a single dharma set in the mind, the ten thousand dharmas can take root there. To understand this principle is to achieve the Buddha's body, also called Bodhi, Nirvana, and liberation of knowledge and vision. Those who see their own nature can either establish dharmas in their minds or not, as they choose. They come and go freely, without impediments or obstacles. They function correctly and speak appropriately, seeing all transformation bodies as integral with the self-nature. This way, they attain playful samadhi of ease and spiritual penetrations. This is called seeing the nature."

"Not bad," said the Master, "Your view and comprehension are correct. You should know that my precepts, concentration, and wisdom are not the same as those of Shen Hsiu. His teaching is for people of lesser wisdom." Here the Master describes the people of great wisdom for whom his teaching is intended. "They have awakened to the self-nature. They do not have notions of Bodhi, Nirvana, liberation of knowledge and vision, or knowledge and views. They have emptied everything. None of these dharmas exists for them. Not a single thing remains.

*Not establishing even a single dharma,
All myriad dharmas, emptied.*

Since not a single dharma is established, they are able to set up the ten thousand dharmas. Although not a single dharma exists, the ten thousand dharmas are ever-present. Although the ten thousand dharmas are ever-present, not a single dharma is established. If you understand this principle, you are instantly a Buddha. If you understand this dharma, you may call it Bodhi, Nirvana, or liberation of knowledge and vision. You may call it anything you like, provided you have understood. If you have not understood, you cannot call it any name at all.

真正明心見性，開悟的人，你立萬法，也可以；不立萬法，也可以，無障無礙，你願意來就來，願意去就去，不是說我到佛教講堂來，我願意來，我就來；我願意走，我就走了，這個不算！這是指生死自由，我願意生，我就生，我就在這兒活著；我願意死，隨時隨地就死了，什麼也不在乎，怎麼樣都可以。所以我常對你們講：「Every Thing is Ok！」這就是來去自如，一點麻煩都沒有。所以第三代僧璨祖師，他抓著樹枝就走了，這就是來去自由。你若學這個樣子，那就是有把握了，就是生死在我手裏抓著！無滯無礙，我願意走就沒有人可留得住，沒有人可障礙得住。無論什麼事情來了，我就應用，就去辦去。若有人問我話，就隨便答而不經過思索。但這要答得有道理，不能亂講，不合邏輯。不是說人家問你，天上有什麼？你說，地下有河，有山，有人。人問你，馬是怎麼做的馬？你說，那個牛，頭上有兩個犄角。這是答非所問，這就叫不合理。這時，到處都有化身，可是所有的化身都不離開自性，那麼隨時隨地都得到觀自在，和六種神通——天眼通、天耳通、他心通、宿命通、神足通、漏盡通。得遊戲三昧，大家歡喜什麼，他就做什麼，到處去遊戲。他也唱歌，但和唱歌的人不同；他也吃飯，但和吃飯的人不同。大家一起吃飯，他將所有的飯都吃盡，你看著他吃，但飯還在廚房，原封未動，這就叫遊戲三昧，這就叫見性。

People of genuine enlightenment who have understood the mind and seen the nature can either establish dharmas or not. Free from impediments, they come and go as they wish. Now, do not think, "I'm this way too. If I want to come to the Buddhist Lecture Hall, I come; if I want to go, I go." That is not it. The Sixth Patriarch was speaking of freedom over life and death, meaning, if you want to live, you live; if you want to die, you can die any place, any time, without any concern. That is why I often say to you, "Everything's O.K." Such is the self-ease of coming and going, with no problem at all. Third Patriarch Seng Ts'an demonstrated this by dying of his own will, with one hand holding onto a tree branch. If you master this, then you have the assurance of being in control of your life and death. To live or to die, as you please, without bondage or impediments.

With self-ease, you can handle anything that comes your way. You can answer questions effortlessly. Although you do not need to think much before responding, you must speak with principle and logic. If someone asks you what are in the heavens and you reply, "On earth, there are mountains, rivers and people," or if they ask what a horse is, and you say, "Oxen have two horns," you are not answering the questions. You are being illogical and talking nonsense.

Now, there are transformation bodies everywhere. These transformation bodies are not apart from the self-nature. At all times and in all places, these transformation bodies are replete with contemplating-self-ease and the six spiritual powers, i.e. heavenly eye, heavenly ear, knowledge of others' thoughts, knowledge of past lives, knowledge of the extinction of outflow, spiritually-based psychic power. They have obtained the "samadhi of playfulness". They go about playing. They do what people like. They sing, but they differ from those who sing; they eat, but they differ from those who eat. Let us say, everybody is eating together. People see them finishing every morsel of food in sight. But when you go to the kitchen, you will see the food still there, untouched. This is the samadhi of playfulness. This is "seeing the nature".

志誠再啓師曰。如何是不立義。
師曰。自性無非無癡無亂。念念般
若觀照。常離法相。自由自在縱橫
盡得。有何可立。自性自悟。頓悟
頓修。亦無漸次。所以不立一切
法。諸法寂滅有何次第。
志誠禮拜。願爲執侍。朝夕不懈。
誠吉州。太和人。

志誠聽六祖大師講如此玄妙
之義理後,又啓師曰:「什麼叫一
法不立,其意如何?」

六祖大師答:「你自性裡沒
有一切不對的事,沒有一切的惡,
沒有一切的障礙,就不迷亂不顛
倒。」你不要認爲你的手向下是
倒,向上是正。手向下,地不是倒,
向上,也不是正,無正無倒,這就
是無亂。「念念都是智慧,常常生
智慧。」所以六祖大師說:「始知
自性,常生智慧。」則能離開所有
法相而不執著。這時自由自在,縱
橫盡得。縱,你往前跳也可以。橫,
你橫著也可以。你說上天就上天,
下地就下地,這就是縱。橫,即你
想到西方極樂世界、東方琉璃世
界,都可遂心所欲。無論你做什麼
都是合法的,能這樣子的話,又有
什麼可立的呢?所以我說一法不
立。

你的自性要由你自己悟,你
即刻悟就可即刻修,而不必一步
步漸次修學。所以我才說不立一
切法,一切法都空了,諸法都是寂
滅相,那又有何次第可說呢?那
又有何第一、第二可說呢?」

Chih Ch'eng asked the Master further, "What is meant by 'not establishing?'"

The Master replied, "A self-nature devoid of faults and delusions is unconfused. Prajna is present in every thought, contemplating and shedding illumination. At all times, be apart from the marks of dharma. Free and at-ease, you can roam anywhere you wish. What is there to establish? Self-enlighten to self-nature. Instantly enlightened, instantly cultivate the way. There is no gradual sequences. Hence, not a single dharma is established. All dharmas are still and extinct. What echelon is there?"

Chih Ch'eng made obeisance and attended on the Master day and night without laziness. He was a native of T'ai Ho in Chi Chou.

After listening to the Sixth Patriarch's explanations of such esoteric and wonderful principles, Chih Ch'eng inquired further, "What is meant by 'not establishing a single dharma'?"

The Sixth Patriarch replied, "When your self-nature is devoid of faults, evils and impediments, then it is not confused or upside-down." Do not think that the palm facing downward is upside-down and the palm facing up is right side up. Palm down is not upside-down; and, palm up is not right side up. Being neither right side up nor upside down is being unconfused. *In every thought, there is wisdom. At all times, bring forth wisdom.* Hence, the Sixth Patriarch said, "You should know that the self-nature constantly generates wisdom." As such, you can be apart from all marks of dharma and not attached. By then, you will be free to come and go. You can move freely in all directions, e.g. east, west, north, south. You can go to the Western Land of Ultimate Bliss or the Eastern Land of Lapis-lazuli, as you wish. Whatever you do accords with Dharma. If you can attain this, what is there to establish? That is why the Master says that not a single dharma is established.

You yourself should awaken to your self-nature. Instantly awaken and instantly cultivate the way. There is no need to go through gradual stages of learning. That is why I said that no dharma is established, and that all dharmas are empty. Since the myriad dharmas are marked with still extinction, how can there be varying levels? How can there be a number one or number two, and so on?

志誠法師聽六祖大師開示之後，叩頭頂禮。這個間諜要棄暗投明反正了，他願為六祖大師做執侍，做各種服勞執役——叫他做什麼就做什麼，從早到晚做苦工而不懈怠。因他知道，這個祖師當初都是做苦工換來的，他舂米八個多月才得作祖師，那麼現在我來服侍祖師也要很勤勞，不可懶惰。

(下期待續)

Hearing the Sixth Patriarch's instruction, the former spy decided to leave darkness behind and embrace the light. He turned to what is proper and followed the Master's teaching. He wanted to be the Master's attendant, doing whatever he was told to do. From morn to night, he toiled without slacking off. He knew that the Sixth Patriarch became a patriarch after more than eight months doing the laborious work of threshing rice. He thought, "Now that I have an opportunity to serve the Sixth Patriarch, I should work diligently and not be lax."

(To be continued ...)

(上承自第12頁)

出家修道人，生死大事都不怕，何況這些小事？更不足為奇。出家人是超出數外，所謂：

超出三界外，
不在五行中。

這種批八字、看風水，是俗不可耐的人才相信，要曉得人一生的命運，由業力所感。我們人不要被氣秉所拘，不要被物欲所蔽，要自己創造命運，把握命運，命運可以改造，多行功德事，自然遇難呈祥，逢凶化吉，所謂：

但行好事，
莫問前程。

我們現在打禪七，就是創造自己的新生命。不迷信，而正信；不要人云亦云，以訛傳訛，不要跟著人家後面跑，這是大錯而特錯。要有擇法眼，知道是非，明白善惡，黑白分析清清楚楚，就不會顛顛倒倒了。

(下期待續)

(Continuing from page 12)

Cultivators who have renounced the home-life are not afraid of the great matter of birth and death; how much the less are these small matters worth their interest. Left-home people can transcend their fate.

*Having transcended the three realms;
not confined in the five elements.*

Only people who are strongly vulgar believe in such things as astrology and geomancy. We should know that a person's destiny is the result of his karma. Do not let our temperament take hold of us; do not let our desires blind us. Instead, we ought to create our own destiny and take control of our destiny. Destiny can be changed. By doing many meritorious and virtuous deeds, adversities will transform into serendipity. There is a saying,

*Just practice good deeds,
and ask not what the future brings.*

Now as we attend the Chan session, we are establishing a new life. Get rid of superstition, and believe in what's proper. Don't just repeat what you hear and go around spreading lies. Don't be blind followers—that would be a great mistake. You must have the Dharma-selecting Eye so that you can tell right from wrong, understand what's good and what's evil, and distinguish clearly between black and white. Then you won't be turned upside-down in confusion.

(To be continued ...)

剋期取證打禪七

Chan Sessions Are for Seeking Enlightenment within a Set Period

宣公上人一九七九年八月二十日開示於萬佛聖城
An Instructional talk given by Venerable Master Hua on August 20, 1979 in the City of Ten Thousand Buddhas

(接上期)

(Continued from issue #252)

清朝乾隆皇帝到鎮江金山禪寺欣賞長江的風光，他問法馨禪師：「長江一日有多少船往來？」禪師說：「只有兩條船往來。」乾隆不解地問：「你怎知道只有兩條船呢？」禪師說：「一條船為名，一條船為利。」

由此可知，凡是乘船的人，不是為名，就是為利，但不知求名者死在名上，求利者死在利上，最後兩手空空去見閻羅王，所謂：

萬般帶不去，
只有業隨身。

修道人，若是沒有脾氣，能忍辱，能耐苦，始堪成法器，能為佛教棟樑之材，將佛教發揚光大；凡是愛發脾氣的人，就是破壞佛教，成為害群之馬。

佛教剛在西方清淨之土種下菩提種子，現在已經萌芽，生出幼苗，希望大家做個好園丁，勤灌溉，常施肥，令它欣欣向榮，令它蒸蒸日上，將來開菩提花，結菩提果。

住在萬佛聖城裏的四眾，對於講話要特別注意，不可信口亂講，不可任意講是講非。萬佛聖城是修

When Emperor Qianlong of the Qing Dynasty went to Gold Mountain Chan Monastery in Zhenjiang to enjoy the scenery of the Yangtze River, he asked Chan Master Faqing, "How many boats come and go on the Yangtze in one day?" The Chan Master replied, "Only two boats." Puzzled, Qianlong asked, "How do you know there are only two boats?" The Chan Master said, "One boat is out for fame, and the other boat is out for gain."

From this, we know that anyone who takes a boat is either out for fame or for gain. What they don't know is that those who seek fame die for fame and those who seek gain die for gain. In the end, they go to see King Yama empty-handed. As it is said:

*You can't bring anything with you.
Only your karma will follow you.*

If a cultivator has no temper, and can endure insult and suffering, he/she can be a Dharma vessel and a pillar of Buddhism who can help Buddhism to expand and prosper. But if he/she likes to lose his/her temper all the time, he/her will only harm Buddhism and be the black sheep of Buddhism.

Buddhism has just planted the seeds of Bodhi in the pure soil of the West, and now they have already sprouted and put forth tender shoots. I hope everyone will be a good gardener and diligently water them and fertilize them often, so that they thrive joyously and grow more flourishing every day. Then eventually the Bodhi blossoms will open and bear the fruit of Bodhi.

The four-fold assembly of residents at the City of Ten Thousand Buddhas should be especially cautious in their speech. Don't talk recklessly and don't gossip about the faults of others. The City of

道清淨的聖地，不可有旁門左道的言論，大家要知道，面對萬佛，怎可以亂講話？謹記！

病從口入，禍從口出。

這是至理名言，說話要三思而後說，免得錯因果。說出的話，不但要負法律的責任，也要負因果的報應。

佛教是提倡「無我」的宗教，不允許相面、批八字的存在，更不相信風水，這些技倆與佛法相違背，背道而馳，所以禁止流通。如果相信這種法，那就「有我」的存在，一切為我所有，一切為我打算，有我無人，不合乎佛法。

佛教是教人不爭、不貪、不求、不自私、不自利、不妄語的宗教。可是看風水是教人爭、教人貪、教人求、教人自私、教人自利，甚至妄言，在一百天之內能發大財，能做大官。貪心的人，便相信他的話。可是大財未發之前，先破小財，送紅包作謝禮，這種說法不如叫人去搶銀行，馬上發大財，不需要一百天以後再發財。

再者，他知道有好風水，可以發財，可以陞官，為什麼自己不用，等你去用？豈有此理！希望聰明人，千萬不要上迷信的當，被老千所騙。

「醫卜星相」在佛教中是五邪命之一，不受歡迎。「醫」是醫生，替人治病。「卜」是算卦，預知休咎。「星」是觀星，觀星宿知吉凶。「相」是相面，知命運順或逆。這是迷信，要知道「人定勝天」的道理。

(下轉至第10頁)

Ten Thousand Buddhas is a pure and holy place for cultivation, and will not tolerate heterodox teachings. Right in front of the ten thousand Buddhas, how can people speak so carelessly? Take heed!

*Sickness enters through the mouth;
Calamity comes out of the mouth.*

This familiar adage holds a lot of principle. We should think thrice before speaking, to avoid making mistakes in cause and effect. Not only are we legally responsible for what we say, we must also undergo the retribution according to the law of cause and effect.

Buddhism is a religion which teaches selflessness, so it prohibits fortune-telling, whether by looking at facial features or hexagrams. Even less should we believe in geomancy. Since these skills go against the Buddhadharma and oppose the Way, their propagation is curtailed. If you have faith in these dharmas, you still have a notion of self. You will think of things as being “mine” and always be thinking on behalf of “myself.” But considering only yourself and no one else does not accord with the Buddhadharma.

Buddhism is a religion which teaches people not to contend, not to be greedy, not to seek, not to be selfish, not to pursue personal benefit, and not to tell lies. Geomancers, on the other hand, tell people to contend, to seek, to be selfish, and to pursue personal benefit. They may even lie by telling people they will strike it rich or be promoted to a high rank in the next hundred days. Greedy people believe their words. But before they strike it rich, they must first donate to the geomancer as a token of appreciation. The geomancers might as well tell people to rob a bank and get rich instantly, without having to wait a hundred days. Moreover, if the geomancer really knows of some favorable geomantic features conducive to striking it rich or getting a big promotion, why wouldn't he use them himself? Why would he want to wait for you to use them? That makes no sense! I hope intelligent people will not let themselves be swindled by superstition or cheated by these old crooks.

Doctors, diviners, astrologists, and physiognomists belong to one of the five types of improper livelihood. Doctors treat sicknesses, diviners forecast good and ill, astrologers tell fortunes by looking at the stars, and physiognomists look at facial features to predict whether one's life will be pleasant or not. These are all superstitions. We should understand that “human resolution can overcome destiny.”

(Continuation in Page 10)

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

(接上期)

(Continued from issue #252)

我的小師弟說，她這次回到金輪寺，是離開了 15 年以後再回來。她很高興看到很多老居士還在。這就是上人說的：「光陰似箭如流水，轉眼就是白頭翁。」本來這個 10 歲的小沙彌尼，現在成人了。在座我們這些人，變成白頭翁了。所以，是不是光陰很迅速？我們應該把有限的生命，用在最重要的事情上。否則的話，就是很對不起自己。

上人繼續講偈頌。他說：「不求大道出迷途，縱負賢才豈丈夫。百歲光陰石火爍，一生身世水泡浮。妻財撇下非君有，罪業將行難自欺。試問堆金等山嶽，無常買得不來無？」

「不求大道出迷途，縱負賢才豈丈夫。」假如我們有這麼好，這麼殊勝的因緣，遇到大善知識教導我們，告訴我們真正的佛教，教我們了生脫死。但是我們「不求大道出迷途」，只是貪小的，求佛菩薩保佑我事事順利，讓我這輩子過得舒舒服服就好了。這就是「縱負賢才豈丈夫」。縱然你才高八斗，很有才華，那豈不是辜負了自己寶貴的生命嗎？要做一個大丈夫。大丈夫要「隻手撥開生死路，雙眉皺裂名利關」，

My young dharma brother told me it has been 15 years since she was last here at Gold Wheel Monastery. She is happy to see many old and familiar faces this time. This is what the Venerable Master had said, "Time is like a fast arrow and flowing water; old age arrives at a blink of an eye." A 10-year old novice nun has now become an adult; all of us seated here have aged. Hence, time passes very quickly, doesn't it? Therefore, with a limited lifespan, we should focus on the most important matters.

The Venerable Master continued with the verse, "Not seeking the Great Way to leave delusion, how can you be called a great hero even if you are highly talented? One hundred years pass as a flash of fire, a lifetime disappears like a water bubble. Left behind are spouses and wealth, which are no longer yours. Only karmic retributions come along; you can't fool yourself. Having accumulated gold piled as high as mountains, can you trade off the Ghost of Impermanence?"

"Not seeking the Great Way to leave delusion, how can you be called a great hero even if you are highly talented?" We have such wonderful causal conditions to encounter a great good-knowing advisor who guides us and teaches us authentic Buddhist principles to end birth and death. If we do "not seek the Great Way to leave delusion", but indulge in minor things like beseeching the Buddhas and Bodhisattvas for blessings so that everything goes our way, we can live a life of comfort and ease, then we are "not great heroes, despite our talents." You may have great potential and talents, but if you do not work diligently to "break through the cycle of birth and death, shatter the barrier of fame and fortune", you would have wasted your precious lifespan. A great hero courageously charges forth to end the cycle of birth and death and to break through delusions of

那才是真的有大能力，有大毅力，有大學問的大丈夫。

「百歲光陰石火爍」。就算有一百歲，都好像電光一樣，瞬間即逝。又像火一樣，一經燃燒就熄滅了。我看到這段的時候，就想到了真的百歲光陰，一縱即逝。

記得 1995 年，上人圓寂的時候，無論出家、在家的弟子都非常難過。都說：「爲什麼？師父不是發願一百歲才圓寂嗎？爲什麼走得那麼快？」那你看看，假如現在上人還住世的話，已經 95 歲了，還剩 5 年而已。所以時間過得快。就算一百歲，一千歲，都總有這一天。是不是？所以百歲光陰容易消失。所以上人告訴我們：「你們不要難過。每個人都有這一天的。」

我們剛才拜梁皇寶懺，看到經文裏佛說：「爲什麼佛要這麼早入涅槃呢？不然的話，世人就會覺得，佛在世，天塌下來都有佛頂住。根本就不知死活。」上人看見弟子可能也是這樣子，所以就提早圓寂。就算不圓寂，上人現在也九十五歲了。那我們又長進了多少呢？

所以「百歲光陰石火爍」。如同電光，一閃即逝。又如同火一樣，一燒就沒了。其實生命的短暫還不是很大的問題，最要緊的是我們的心準備好了沒有。是不是專心、誠心去念佛號？有沒有真的厭離娑婆，心往極樂呢？這個心假如已經準備好了，就沒問題了。否則的話，再給我們一千年都沒有用。都是得過且過，得過且過。

grandeur. Such is one who is replete with great capability, great resolve and great wisdom.

“*One hundred years pass like a flash of fire*”. Even if one lives to 100 years old, it likewise passes quickly like a flash of lightning. It is also like fire, petering out after combusting. The line in this verse reiterates in my mind how quickly a hundred years can pass.

When the Venerable Master entered stillness in 1995, I remember how everyone -- monastics and lay disciples -- were all very sad. Everyone asked, “Why did the Master leave us so soon? Didn’t he promise to live 100 years before he entered stillness? Why so soon?” However, even if the Venerable Master were still here with us today, he would have been 95 years old. That means he would only have 5 more years left. Even if someone lives to be 100 years old or 1000 years of age, there will always be one day when he passes on. Therefore, time flies by quickly. The Venerable Master told us, “Do not be sad. Everyone will have his last day.”

In the Jeweled Repentance of Emperor Liang, the sutra text stated, “Why did the Buddha enter nirvana so early? This is because as long as the Buddha lives, people will always rely on the Buddha to solve all the problems and will not learn how to cultivate to end birth and death.” Most likely the Venerable Master felt the same way about his disciples; therefore, he decided to enter stillness earlier. Even if he hadn’t entered stillness when he did, he would be 95 years old. And what progress have we made since?

Therefore, “*One hundred years pass like a flash of fire*.” Like lightning, it disappears as quickly as it flashes. Like fire, it goes out as soon as it burns. Actually, brevity of lifespan is not a big issue. What is most important is whether or not we are prepared for our last breathe. Are we focused and sincere in Buddha recitation? Do we really detest the Saha World, and aspire to go to the Land of Ultimate Bliss? If we are prepared, then there is no problem. Otherwise, even living for a thousand years would be useless if we would just muddle along day after day.

就如同上人告訴我們,東北有一種鳥。它冬天的時候,白天太陽出來很溫暖,它不作久遠想,不為自己做一個窩。等到晚上,天氣很冷了。冷得不得了,冷得都快死了。它就說:「冷死我了,冷死我了。明天太陽出來,我一定要給自己弄一個窩。讓我晚上不會這麼冷。」第二天起來,太陽出來了。很溫暖,它又開始唱歌了。它唱:「得過且過,得過且過。」

「一生身世水泡浮」。人的一生,爲了名利富貴,勞碌奔波,數十年捨命鑽營,到頭來兩手空空而逝,好像海上浮著的水泡一樣,轉瞬間幻滅,什麼都沒有。

「妻財撇下非君有」現在我們有妻子,有兒女。很美滿的家庭。等我們一口氣過不來的時候,什麼都得放下。妻子也好,丈夫也好,兒女也好,兒孫也好,一切放下。通通不屬於我們的了。

「罪業將行難自欺」唯有我們一生所造的罪業,跟著我們一起上路。我們那個時候就不能夠再欺騙自己了。

「試問堆金等山嶽,買得無常不來無?」我們一生兢兢業業,辛辛苦苦賺到像山一樣高的金子。無常來了,能不能用這些錢來買通無常鬼,讓他們不要來呢?

所以到後來,什麼都不屬於我們的。

(下期待續)

The Venerable Master told us about a bird native to the Northeast of China. At wintertime, this bird revels in the warmth of the sun during the day and does not think of making a nest. When night falls and the temperature drops, the bird would complain, "It's too cold, way too cold! I must make a nest in the morning when the sun comes up, so I wouldn't have to suffer the cold at night." The next day, the sun rises, and it's warm again. The bird wakes and starts singing again, "muddling along day after day, muddling along, day after day...."

"A lifetime disappears like a water bubble." During one's lifetime, one toils tirelessly for fame and fortune; but in the end, one leaves empty-handed. This is just like water bubbles in the sea; they appear and disappear with nothing remaining in the end.

"Left behind are spouses and wealth, which are no longer yours." Even though we have a spouse, kids, grandkids and a nice family now, we have to leave them all behind when we die. In the end, nothing is ours.

"Only karmic retributions come along, you can't fool yourself." Only the karmic retributions we have created during our lifetime will follow us. By that time, there is no fooling ourselves.

"Having accumulated gold piled as high as mountains, can you trade off the Ghost of Impermanence?" We work relentlessly our entire lifetime to accrue wealth. In the end, can we use our wealth to bribe the Ghost of Impermanence?

Therefore, in the end, nothing is ours.

(To be continued ...)



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金輪聖寺

2017年5、6月每週法會時間表 Schedule of Weekly Events – May and June of 2017	
日期	法會
5/7(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
5/14(星期日)	大悲懺 Great Compassion Repentance 8:00 am — 10:00 am 大悲咒 Recitation of Great Compassion Mantra 1:00 pm - 3:00 pm
5/21(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
5/28(星期日)	宣公上人涅槃廿二週年紀念法會暨大傳供 Dharma Assembly commemorating 22 nd Anniversary of Venerable Master Hua's Nirvana (Special Passing of Offerings) 華嚴懺 Avatamsaka Repentance 8:00 am — 10:00 am 念佛法會 Amitabha Buddha Recitation 1:00 pm — 3:00 pm
6/2(星期五)	巴士上法界聖城，萬佛聖城 Bus to CDR, CTTB 本日金輪寺無法會 Gold Wheel Temple will be closed today.
6/11(星期日)	普賢行願品 Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 3:00 pm
6/18(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
6/25(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 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.*