



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—修菩提道

頓悟

念念莫忘生死苦
心心想脫輪迴圈
虛空粉碎明佛性
通體脫落見本源

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Sudden Awakening

In every moment, do not forget the suffering of birth and death.

In every thought, yearn to escape the wheel of transmigration.

Obliterate empty space and understand the Buddha-nature.

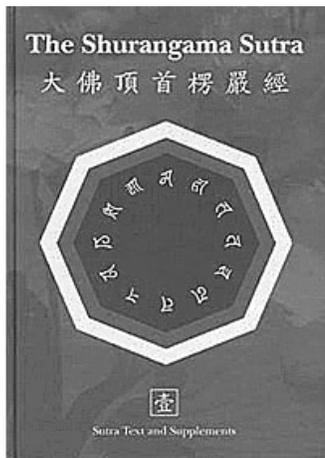
Cast off the entire substance and see the original source.

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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 #253)

(接上期)

迦陵仙音，遍十方界。恆沙菩薩，來聚道場，文殊師利，而為上首。

【編按】此段經文淺釋融入一九八七年九月十三日「主觀智能推動力」講述

迦陵仙音：「迦陵」，是鳥的名字，叫迦陵頻伽。這種鳥沒有出蛋殼的時候，在蛋裏邊就叫，叫得很遠都可以聽得見的；出蛋後，牠叫的聲音更大了。迦陵頻伽也是印度話，翻譯到中文，就叫「妙聲」，說牠這個聲音最妙了。究竟妙到什麼程度呢？你去聽一聽這迦陵頻伽鳥的聲音，就知道了，就是那麼妙法！在這裏「迦陵仙音」，不是說這種鳥的聲，是說佛的聲音好像迦陵頻伽鳥那種音，婉轉和鳴，非常悅耳中聽，人人都歡喜聽的。「仙」，釋迦牟尼佛過去是忍辱仙，現在成大覺金仙；佛叫「大覺金仙」，所以說迦陵仙音，就是佛的音。

講起佛的音聲，那是什麼地方都可以聽得見的。佛在印度說話，我們在美國這兒，都可以聽得見的，比用無線電廣播聽得都

The Immortal's Kalavinka-sound pervaded the ten directions and Bodhisattvas as numerous as the sands of the Ganges gathered at the Bodhimanda with Manjushri as their leader.

Editor's Note: This part of the explained sutra text comes from the lecture of the 'Driving Force of Subjective Wisdom' dated 9/13/1987.

Kalavinka is Sanskrit for “wonderful sound”; it is the name of a bird whose cry can be heard at a great distance, even while it is still in the egg. Once the bird is hatched, its call can be heard even more clearly, and the sound is very pleasing to the ear. Here the reference is not to the bird's call but to the sound of the Buddha's voice, which is as pleasing, clear, and penetrating as the kalavinka's. The Buddha is called **the Immortal** because in the past, Shakyamuni Buddha cultivated as a patient immortal and upon realizing enlightenment, he was known as the Great Enlightened Golden Immortal.

The Buddha's voice **pervaded the ten directions**: it can reach everywhere and heard. For example, the Buddha spoke Dharma in India and we in America can hear it. It can be heard more clearly than a radio, and it arrives faster than a telegraph message. Nevertheless, this applies to those with affinity to the Buddha; otherwise, you would not hear the Buddha's voice. One time, the Buddha's disciple Mahamaudgal-



清楚，比打無線電報都快；可是要有緣的，沒有緣的，你聽不見的。有一次，神通第一的目犍連尊者，生出好奇心，說：「我看看要到多遠，才可以聽不見佛的聲音？」他就用他的神通——經上說向西方走，不是！目犍連尊者是向東方走。用他的神通走到無量、無量、無量那麼多，不知道多少個國土，百千萬億佛土，到那個地方，還是聽見佛的聲音，像在他耳朵旁說法那麼響亮。

好像易象乾在以前打八天禪七的時候（人家打七天，我們打八天），我問他有什麼感覺？他說他就聽到 Joe Miller 唱歌的聲音，總在腦子裏頭；他這是在腦子裏頭，不是在耳朵裏頭。那麼目犍連尊者呢？是在耳朵裏聽，走多遠也聽見佛的聲音，清清楚楚地和他說法。

他到了東方一個國家，那兒的人都高得不得了，大約最矮的也有幾十丈那麼高。摩訶目犍連尊者到那兒，人家吃飯的鉢，大約都有我們房子這麼大；吃多少飯，那是更不要講了，當然比我們都吃得多！目犍連尊者到那地方，站到一個鉢的邊緣上，在那兒看人家吃飯。這地方的人說：「哇，從什麼地方來這麼一個人頭蟲啊？」說他是隻蟲子，因為他太小了，所以就叫他「人頭蟲」。

那地方的佛就說了：「你不能這樣講。這是娑婆世界釋迦牟尼佛的弟子摩訶目犍連，他的神通第

yayana, who was foremost in spiritual penetrations, became curious to know just how far the Buddha's voice can reach. Using his spiritual penetrations, he traveled eastward through numberless unreckonable lands, through hundreds of thousands of millions of Buddhalands. Having reached an immeasurable distance afar, he still could hear the Buddha's crisp and clear voice speaking the Dharma as if it were spoken right into his ears.

It's like when Ron Epstein (易象乾) attended the eight-day Chan session (others have seven days, we have eight), I asked him if he had any thoughts to share. He said Joe Miller's singing kept playing in his mind. It came from inside his mind and not through his ears. What about Venerable Maudgalyayana? He heard the Buddha's voice through his ears. No matter how far he walked away, he could still hear the Buddha speaking the dharma clearly.

He traveled east and arrived at a country where the inhabitants were incredibly tall. The shortest of them was thirty or forty feet tall. Maudgalyayana arrived at lunchtime and saw the bowls they were using as large as our houses. The amount they ate far surpassed what we consume. Maudgalyayana perched on the edge of one of the bowls and stood watching them eat. Eventually, one of them noticed him and exclaimed, "Oh? Where did that human-headed bug come from?" He was so tiny that they called him a human-headed bug.

The Buddha of that far eastern country told them, "Do not speak like that. He is Maudgalyayana from the Saha world. He is foremost in spiritual penetrations among Shakyamuni Buddha's disciples. Do not belittle him. He's not a human-headed bug." The



一，你不要看不起他，他不是人頭蟲啊！」這些弟子才知道：「喔，這是釋迦牟尼佛的弟子，就這麼小啊！像隻小蟲子。」所以目犍連尊者用盡他的神通，還找不著佛聲音的邊際。

佛這種迦陵仙音是到處皆有的，所以才說**遍十方界**：「界」，是界限。「遍十方界」，是說每一個國土都到得了。「迦陵仙音，遍十方界」這兩句是說：佛這個聲音又好、又妙，聲音也大；所以能遍滿十方，都聞到迦陵仙音這個聲音。

恆沙菩薩：一切菩薩有多少呢？有恆河沙數那麼多。「恆沙」，印度有一條恆河，這恆河有四十里寬，河裏邊的沙，就像我們吃的麵粉那麼細。爲什麼舉出它來做比喻？就因爲它數目多，數不盡那麼多。印度有十四個大數目，「恆河沙、那由他、不可思議、無量數、阿僧祇」都是大數目之一。是什麼有這麼多大數目呢？「菩薩」。這些菩薩有多少？有恆河沙那麼多。恆河沙有多少？恆河沙就是恆河沙那麼多。你問我多少？我也不知道；你說恆河沙有多少？你也不知道，所以就是恆河沙那麼多。總而言之，數不盡那麼多，這個數目太大了！

來聚道場：這些菩薩都來到這兒聽法，擁護這個道場了！這是無量眾生來聚道場。我們這兒也有菩薩的，你不要小看我們這間屋子，雖然這間屋子這麼小，但是大菩薩多

disciples of that country were surprised indeed to learn that Shakyamuni Buddha's disciples were tiny like little bugs. Hence, no matter how Venerable Maudgalyayana exerted all his spiritual powers, he still could not find the edge where the Buddha's voice does not reach.

The Kalavinka-sound of the Buddha encompassed everywhere. Hence, it is said to pervade the edge of the ten directions. 'Edge' is the border. Here it means it can reach all Buddhalands. **The Immortal's Kalavinka-sound pervaded the ten directions** means the Buddha's sound is both superb and wonderful. It is also loud and hence it can pervade the ten directions and all can hear the immortal Kalavinka-sound.

Bodhisattvas as numerous as the sands of the Ganges: The Ganges River in India is about fifteen miles wide and its sands are as fine as flour. Why use this analogy? It was because its number is huge and incalculable. In India, there are fourteen astronomical units of measurement, e.g. 'Sands of the Ganges', 'Nayuta', 'Inconceivable', 'Countless', 'Asamkhyeya'. So, what comes in such great numbers? Bodhisattvas. How many Bodhisattvas? As numerous as the Sands of the Ganges. How many are the Sands of the Ganges? As many as the Sands of the Ganges. You asked me how many? I don't know either. How many would you say? You also don't know. Hence, it's just as numerous as the Sands of the Ganges. In short, it is incalculable. It is simply astronomical!

Gathered at the Bodhimanda: The unreckonable number of Bodhisattvas came here to listen to the dharma, and to support and safeguard the Wayplace. This is 'limitless living beings gathered at the Bodhimanda'. You should not take this place lightly. Although the room is small, there are many great Bodhisattvas here. They are not here to listen to the sutras

得不得了；他們不是來聽經聞法，是來幫助擁護這個道場，令道場一天比一天興盛，這叫「來聚道場」，來聚會到這個道場裏邊。我們這個法會，就叫「道場」；好像你們現在來聽經的，這都是擁護這個法會的，也都叫「來聚道場」。

那麼這一個道場，是釋迦牟尼佛說《楞嚴經》這個道場，也是我現在說《楞嚴經》這個道場，以前那一些菩薩都會來的；你想見一見這些菩薩，我就告訴你！都是誰呢？

文殊師利，而為上首：這菩薩裏，誰最高呢？哪一位菩薩資格最老呢？哪一位菩薩道行最深呢？我告訴你，「文殊師利菩薩」！文殊師利菩薩在十方恆河沙數菩薩裏邊，是資格最老的，他做菩薩中的代表、上座。文殊師利菩薩是在中國五臺山，這是文殊師利菩薩的道場。他是「大智文殊師利菩薩」，在菩薩裏邊智慧第一。在羅漢裏邊，舍利弗尊者是智慧第一；要是到菩薩裏邊，那他又比不了了，他又小得不得了了。

「文殊師利」也是印度話，譯到中文叫「妙德」，有微妙的德行，他這種德行是微妙不可思議的；又叫「妙吉祥」，他到什麼地方，什麼地方就吉祥。所以今天他到我們這兒來，我們這兒也吉祥了。這文殊師利菩薩，是妙吉祥；而迦陵頻伽鳥的聲音，也是妙！

(下期待續)

and hear the dharmas. They are here to support and safeguard this Wayplace, enabling it to flourish more each day. This is the meaning of 'gathered at the Bodhimanda'. Our dharma assembly here is the 'Wayplace'. When you come to listen to the sutra lecture, you are all supporting and safeguarding this dharma assembly. It is also called 'gathered at the Bodhimanda'.

The Wayplace referred to is the Wayplace where Shakyamuni Buddha spoke the *Shurangama Sutra*. It is also this present Wayplace where the *Shurangama Sutra* is now being explained. The Bodhisattvas from the former assembly are also here. Do you want to meet them? I will tell you who they are.

Manjushri as their leader. Among the Bodhisattvas, who is most superior? Who has the most seniority? Who has the most profound Way-Conduct? I will tell you, it is Manjushri Bodhisattva! Among the Bodhisattvas as numerous as the Sands of the Ganges in the ten directions, Manjushri Bodhisattva has the most seniority and he was a representative among all Bodhisattvas. He is a senior-seated Bodhisattva. In China, the Bodhimanda of Manjushri is at Wu Tai Mountain. He is referred to as the Great Wise Manjushri because he is foremost among the Bodhisattvas in wisdom. Among the Arhats, Shariputra is foremost in wisdom, but his wisdom is excessively small compared to that of the Bodhisattvas.

Manjushri is a Sanskrit name that means "Wonderful Virtue", referring to his subtle, wonderful, inconceivable virtuous practices. He is also called "Wonderfully Auspicious" because everywhere he goes becomes auspicious. Every time he comes to a Wayplace, the Wayplace becomes very auspicious. Today, he has come to our Wayplace and hence our place is auspicious. This is Manjushri Bodhisattva, wonderfully auspicious. The sound of the Kalavinka bird is also wonderful!

(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)

前邊是講神秀大師派出一特務想要來盜法。在中國唐朝，佛教就已這樣複雜，有些人存心就這樣不正當，想去偷盜佛法。下一段經文是敘述神秀黨徒派一刺客要來暗殺六祖大師。

僧志徹。江西人。本姓張。名行昌。少任俠。自南北分化。二宗主雖亡彼我。而徒侶競起愛憎。時北宗門人。自立秀師為第六祖。而忌祖師傳衣為天下聞。乃囑行昌來刺師。師心通預知其事。即置金十兩於座間。時夜暮。行昌入祖室將欲加害。師舒頸就之。行昌揮刃者三。悉無所損。

有一位和尚名叫志徹，這是皈依六祖出家後六祖給他取的法名，江西人、俗姓張，本名叫行昌。少年時歡喜做行俠仗義之事——劫富濟貧，路見不平，拔刀相助，武術非常好，往上一蹦，可以跳一、兩丈高，輕功很熟練。神秀黨徒乃雇用他欲來殺害六祖大師。

自有南頓北漸、南能北秀二宗分化時，兩位宗主，即六祖大師和

(Continued from issue #253)

What we have just discussed about is Great Master Shen Hsiu sending his spy to steal the dharma. From this, we can glimpse on how complicated Buddhism was during the T'ang dynasty in China. There were unscrupulous people who schemed of stealing the dharma. The following section is a narrative of Shen Hsiu's party sending an assassin to kill the Sixth Patriarch.

Bhikshu Chih Ch'e was a native of Jiang Xi. As a layman, his first name is Xing Tsang and his last name is Zhang. During his youth, he was a heroic outlaw. When the teaching of Buddhism split into the Northern School and Southern School, the followers of each school became rivals and sank into the emotions of love and hate. Although the leaders of each school were devoid of the notion of self and others, the disciples were not. Those of the Northern School secretly established Shen Hsiu as the Sixth Patriarch. Not wanting the world to know that Great Master Hui Neng had received the transmission of the robe-and-bowl officiating him as the Sixth Patriarch, the followers of Shen Hsiu hired Xing Tsang to assassinate the Great Master. Having attained the spiritual power of knowing the thoughts of others, the Great Master knew of this plot in advance and set ten ounces of gold on his chair. That night Xing Tsang entered his room to kill him, the Master stretched out his neck in readiness. Xing Tsang struck with his sword three times but no harm befell the Great Master.

There was a monk named Chih Ch'e. The Sixth Patriarch gave him this name after he took refuge with the Triple Jewel and became a monk. As a layman, his name was Xing Tsang. In his youth, he was a heroic outlaw, like Robinhood. He would rob from the rich and give to the poor. He always fought for victims of injustice. His martial skills were outstanding. Light and nimble, he could leap twenty feet in the air in a single bound. Shen Hsiu's followers hired him to assassinate the Sixth Patriarch.

神秀大師二祖師 雖沒有人相 我相的觀念,但是他們的徒侶(此地是指神秀大師方面的徒侶),競起愛憎,有如前邊他們譏諷六祖大師不識一字,怎能作祖師,如此毀謗六祖大師。六祖座下亦有真誠弟子,說六祖他得無師之智,你們不應毀謗我們師父,故弟子互相攻擊。六祖大師的徒眾可沒有想去刺殺神秀,而神秀的徒眾卻嫉妒六祖為承接五祖衣鉢的傳人。我相信這裡所說「競起愛憎」,神秀那邊厲害一點,六祖大師這邊則忍耐多過憎惡。

當時毀謗六祖的,也變著方法毀謗,什麼謠言都有。有的說是:「六祖大師,是個打獵的,殺生害命,什麼都幹的,他做什麼祖師啊?」又有說:「他原來是個賊!」有的又這樣說,說:「不是賊,我知道他不是一個做土匪的。他原來是一個斬柴佬!在家裏一天到晚,就到山上去斬柴,賣幾個錢回來,買點兒米,他有什麼本事呢?只不過南邊這些人,拿著他做招牌,來這麼樣子講!」所以用種種的方法,破壞六祖。總而言之,就說他:「我知道的,到黃梅那個地方去,人人都知道,他是個獠獠。他有什麼智慧?沒有智慧的!這些人都是以盲引盲的,在那兒盲修瞎煉。」

這時北宗門下弟子,有幾千人這麼多,自己推神秀大師為祖師。他雖然沒有得到衣鉢,但其弟子卻捧他為第六代祖師。為何捧他們師父作第六代祖師呢?因他

Buddhism became split into Northern School of Gradual Teaching and Southern School of Sudden Teaching. Northern School was led by Shen Hsiu; Southern School, by Great Master Hui Neng. The two leaders had no discrimination of self and others, but their followers did. This eventually brought on emotions of love and hate, more so with Shen Hsiu's disciples. They disparaged the Sixth Patriarch, "He is illiterate! How can he be a Patriarch?" They jeered at him. On the other hand, the Sixth Patriarch had staunch disciples who resolutely believed in him. "You can't utter such slander against our teacher!" they said. "He has obtained wisdom without the aid of a master." Conflict ensued between the followers of the two schools. However, it never crossed the minds of the Sixth Patriarch's disciples to harm Shen Hsiu. Nevertheless, Shen Hsiu's disciples were jealous of the Sixth Patriarch as recipient of the dharma transmission from the Fifth Patriarch and wanted to kill him. I believe the contentiousness and hostility weighed more heavily in Shen Hsiu's side; whereas patience weighed more in the Sixth Patriarch's side.

During that time, slurs and insults against the Sixth Patriarch abound. Some said, "He was a hunter, killing and harming lives. There is nothing bad he would not do. How can such a person be a Patriarch?" Some said, "He was originally a thief!" "No," others countered, "I know he was not a bandit. He used to be a lumberjack. He would earn a little money selling wood, just enough to buy some rice. So what is the big deal with that? He has no skills. The people in the South just used him as a billboard, so they have to come up with all the wonderful things about him." Derisions sparked in every possible manner. In short, this is how the people rebuked him. "At Huang Mei everyone knew that he was a barbarian. He has no wisdom at all! The people in the south are like the blind leading the blind. They are following blindly."

Shen Hsiu had several thousand followers who regarded him as the Sixth Patriarch even though he was not the recipient of the robe-and-bowl. Why? Amongst them were those who aspired to be the Seventh Patriarch. By making

們其中有人想作第七代。若沒有第六代，那第七代又從何生出來呢？但又忌諱不敢公開在廟上講，爲什麼呢？因天下已知衣鉢已傳給六祖惠能大師，所以就買通行昌來暗殺六祖大師，欲搶其衣鉢。

當時行昌武術高明，他到你的房裏，你還不知道呢！好像貓來了，你聽不見他走路，何況他這個貓，不單走得輕，而且還會飛。這是當時他的綽號，叫「飛貓張」。這個消息你在那本書都找不到，除非你處在當時的情況才知道他有此綽號。你看以前他們派人去放火，現在又派一個刺客，爲什麼他們要殺六祖惠能？就因爲殺他之後，就可以公然推神秀爲第六祖。

在佛教講堂有一個本來亦有他心通、天眼通、天耳通的人，但因他貪心不小，總想要證四果阿羅漢，要飛行自在，他好幾次請求我教他飛身的法術，我對他說：「你學這法術有何用呢？」他說：「去台灣受戒不用飛機票就可到。」因他貪證果、貪著要飛身，要有神通，所以真正智慧還沒有現前。

大師當時有他心通，已預先知道謀刺的事，就預備十兩金子放在他座位旁邊，你想這情形危險不危險啊？這一天天黑，大概晚間十一、二點鐘，飛貓張來了，手足無聲，來到六祖的居室，到其座前，正將拿著寶劍要殺害六祖，

Shen Hsiu the Sixth Patriarch, the next successor from amongst themselves would be the Seventh Patriarch. Yet, they dared not publicize their claim since the world already knew that Great Master Hui Neng was the recipient of the robe-and-bowl. Hence, they hired Xing Tsang to assassinate Great Master Hui Neng. Their ultimate goal is to grab the robe-and-bowl and to take over the position of the Sixth Patriarch.

Xing Tsang had superb martial skills. He earned the moniker "Tsang, the Flying Cat" from his agility and speed of movement. Like a cat, he was light-footed and nimble. You don't hear his movements. He could have broken into your room and you would be clueless. Not only could this cat walk silently, he could also fly. You would not find this information in any books or records at all. You would know of this moniker only if you were present during that time. Look here. In the past, Shen Hsiu's followers had commissioned someone to set fire in the mountains behind Nan Hua Temple with the aim to harm Great Master Hui Neng. Now, they were sending an assassin. Why were they so intent to kill Great Master Hui Neng? They wanted to instate Shen Hsiu as the official Sixth Patriarch.

In the Buddhist Lecture Hall, there is a person who used to have the spiritual penetrations of the heavenly eyes, heavenly ears and reading people's minds. Then, he became greedy to be an arhat of the fourth fruition, with the ability of traversing-at-ease. He came to me many times begging me to teach him that skill. I asked him, "What for?" He said, "So that I don't need a plane ticket when I go to Taiwan for precept ordination." Because of his greed for fruition and spiritual powers, his genuine wisdom never manifested.

With the spiritual power of knowing the thoughts of others, the Sixth Patriarch knew of the assassin's coming. He had readied ten ounces of gold beside his seat. Can you imagine how dangerous the situation was? By midnight, Flying Cat came. Without a sound, he came into the Master's room and stealthily approached where the Master was seating, drawing his sword ready

六祖大師就伸長頸子由他砍，雖然沒有說，叫他殺，但是意思就是叫他殺。此時行昌不管他是和尚、羅漢或祖師，他都要殺，因他只存一個殺心，為要完成神秀徒眾的使命。你說此時緊張不緊張？就像原子彈正要爆炸似的！行昌就拿著寶劍猛力對著六祖頸子斬了三下，也沒有斬動。可是一點也沒有傷損，你說這是什麼道理？

師曰。正劍不邪。邪劍不正。只負汝金。不負汝命。

行昌驚仆。久而方蘇。求哀悔過。即願出家。師遂與金言。汝且去。恐徒眾翻害於汝。汝可他曰易形而來。吾當攝受。行昌稟旨宵遁。後投僧出家具戒精進。

大師說：「正劍即正法，不怕邪法，邪法不能勝過正法。所謂『邪不勝正』，你雖有寶劍，亦不能奈我何。我前生只欠你十兩金子，可是我並不欠你的命。」

飛貓張聽六祖大師如此對他說，且砍了三劍也砍不動他的脖子，已經嚇昏倒在地上，經過一段時間才甦醒過來。於是求哀悔過說：「大師，我真對不起您，我真有罪！」

當時六祖大師和行昌談了很久，問他說：「你為何來做這種事呢？」行昌答：「並不是我想來殺你，而是神秀的徒弟說你是個最壞的人，以前是做土匪，又是打獵，是到山上砍柴的窮人，現在到

for the kill. What do you think the Master did? He just stretched out his neck, wordlessly implying, “Go ahead and swing your sword!”

At that moment, Xing Tsang had only one thought in his mind, that is, to kill his target and complete his assignment from Shen Hsiu’s followers. It did not matter to him whether his target was a monk, an arhat or a patriarch. It was such a nerve-wrecking moment! It was like an atomic bomb about to explode. Swinging his mighty sword, Xing Tsang dealt three heavy blows on the Master’s neck. The strange thing is, nothing happened. The Master was not hurt at all. What do you think is the reason?

The Master said,

A straight sword is not crooked.

A crooked sword is not straight.

I merely owe you gold.

I do not owe you my life.

Xing Tsang dropped to the ground, terrified. After awhile, he came to and begged for mercy, repenting of his misdeed and vowing to leave the home-life. The Master handed him the gold and said, “Go! I fear that my followers will harm you in retaliation. Change your appearance and return another day and I will accept you.” Xing Tsang followed his instructions and disappeared into the night. Later he left home under another sangha, received the complete precepts and was vigorous in practice.

The Great Master said, “A straight (proper) sword is like the proper dharma, which fears not the deviant. Deviant dharma cannot defeat proper dharma. It is said, “The deviant cannot vanquish the proper.” Although you have your treasured sword, it can do me no harm. In a past life, I owe you ten ounces of gold, but I don’t owe you my life.”(This means to say I never killed you.)

What happened was a big shock to Xing Tsang, and he collapsed to the ground. When he came to, he repented of his misdeed and begged for forgiveness. He admitted, “Great Master, I am truly sorry for what I did to you. I have committed an offense.”

Afterward, the Master talked to Xing Tsang for a long time. “Why did you want to kill me?” he asked. “It wasn’t my idea,” said Xing Tsang. “Shen Hsiu’s followers told me that you were a scoundrel and a bandit. They said you were

這裡冒充作六祖，所以我一聽有這麼壞的人，必定要將他殺了。可是現在我的劍砍不動您的脖子，我才知道他們都錯了。如果大師沒有道德，憑我手劍那麼快，怎斬不動您的頭呢？故您一定是位有德行的高僧，我今既遇高僧大德善知識，且我看世上的事也沒多大意思，所以想跟大師出家拜您作師父。」

六祖大師將所預備的十兩金子給他說：「你要趕快離開，我這些徒弟，他們都是愛護我的。若知道你來殺我，他們也一定會殺你的。過幾天你化好了裝（即是叫他到別的地方出家做和尚），以和尚的身分來見我。我一定攝受教化你。」飛貓張聽六祖如此說，就在晚間跑了遁匿起來。以後他遇著一和尚就跟他出家，受具足戒後就精進而不懈怠。

一日憶師之言。遠來禮覲。師曰。吾久念汝。汝來何晚。曰。昨蒙和尚捨罪。今雖出家苦行。終難報德。其惟傳法度生乎。弟子常覽涅槃經。未曉常無常義。乞和尚慈悲略為解說。

有一天，行昌想起六祖大師曾叫他易形而來攝受他的話，故從遠地來至南華寺拜見六祖。

六祖大師說：「我天天都在想念你，你怎來得這麼晚呢？」

nothing but a hunter and a poor lumberjack, and now masquerading as a Patriarch. When I heard about such a bad person, I take it as my duty to get rid of him. Now, I know I was mistaken. If you were not a person of morality and virtue, I could have easily sliced your head off. Now, it is proven you are a lofty sanghan of virtuous conduct. Now that I have encountered a greatly Virtuous One and a Good-knowing Advisor, plus my disinterest in worldly affairs, I would like to become a monk and bow to you as my teacher.”

The Sixth Patriarch told him, “Take this gold and quickly leave. My disciples are protective of me and they would kill you if they found out about this. Go somewhere else and leave home. When you return I will for sure take you in and be your teacher.” Xing Tsang followed the Master’s advice and disappeared into the night. Later he left home under another Bhikshu, received the complete precepts and was vigorous in practice.

One day, remembering the Master’s words, he came from afar to have an audience. The Master said, “I have thought of you for a long time. What took you so long?”

He replied, “The High Master once favored me by pardoning my offense. Although I have left home and practice austerities, I shall never be able to repay the kindness. The only way is by propagating the Dharma and taking living beings across. Your disciple often studies the *Mahaparinirvana Sutra*, but he has not yet understood the principles of permanence and impermanence. I beg the High Master to be compassionate and explain them for me.”

One day, remembering the Master’s words about returning to him, Xing Tsang proceeded to Nan Hua Temple from afar to pay obeisance to the Sixth Patriarch.

The Master said, “I have thought of you for a long time. What took you so long?”

行昌答：「以前得蒙和尚不怪罪我，我現雖出家修苦行，但總覺得很難報答您這種德行，唯一的方法就是傳承佛法，教化眾生，這樣做才可以報答您的大德。弟子常看涅槃經，但不明白常與無常的道理，求乞和尚大發慈悲，大略為我解說。」

(下期待續)

Xing Tsang replied, "The High Master once favored me by pardoning my offense. Although I have left home and practice austerities, I shall never be able to repay your kindness. The only way is to propagate the Dharma and save living beings. This disciple often studies the *Mahaparinirvana Sutra*, but unable to understand the principles of permanence and impermanence. I beg the High Master to be compassionate and explain them for me."

(To be continued ...)

(上承自第15頁)

(Continuing from page 15)

虛老告訴大家，特別是年紀大的人，念佛法門是最好的。佛經也說，末法時代，千百萬億人修行，唯有念佛法門得度。念佛是最殊勝的了。我們一定要一門深入。

但是這個念佛法門，大家也不要看得這麼輕鬆。不要用我們的標準來期望去佛國。譬如《十六觀經》說，假如你要去極樂世界，要修三福。第一要奉事三寶，然後皈依三寶，孝養父母、奉事師長、慈心不殺、修十善業。第二要受持三皈、具足眾戒、不犯威儀。第三要發菩提心、深信因果、讀誦大乘、勸進行者。

大家一定要用佛的標準，用佛國的標準來看待三福。不要用我們自己的標準以為我修了，結果到時候發現原來不是這樣。佛國的標準高很多。如果還不合格，到時候要被拒之門外的。

(下期待續)

Elder Master Hsun-Yun told everyone, especially the elderly ones, that Buddha Recitation Dharma Door is the best. It is also stated in the sutras that while tens of thousands of people cultivate at the Dharma-Ending Age, only those who uphold the Dharma Door of Buddha Recitation get crossed over. Reciting the Buddha's Name is the most wonderful and auspicious dharma door. We must deeply delve in single-mindedly.

Nevertheless, do not take the Dharma Door of Buddha Recitation lightly. Do not think of it as relaxing as can be. Do not use our own standards in our expectation to be reborn in the Pure Land. As stated in the *Sixteen Contemplations Sutra*: if you want to be reborn in the Land of Ultimate Bliss, you must cultivate three blessings. First, you must obey and take refuge with the Triple Jewel. You must be filial to and provide for your parents, obey your teachers and elders, be compassionate with no acts of killing, and cultivate the Ten Wholesome Deeds. Second, you must receive and uphold the Three Refuges, be replete with the myriad precepts, and always conform to proper deportment. Third, you must bring forth the Bodhi mind, deeply believe in cause and effect, study and recite the Mahayana sutras, be vigorous in cultivation.

We must abide by the Buddha's standards in evaluating whether or not we have complied the Three Blessings. We must not base our own set of standards, thinking we have done our share of cultivation. The standards of the Buddhaland is much higher and more stringent. If we do not meet those standards, we would be rejected and be left outside the gates.

(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)

參禪的人，對於自己的生死能做主宰，來去自由，不受任何限制，所謂：

性命由我不由天

就是閻羅老子也管不了，對你無可奈何！爲什麼呢？因爲你已經出離三界的緣故。

何謂來去自由？也就是生死自由，愛活就活，愛死就死，遂心所欲。可是要注意，這種死並不是自殺，也不是服毒。

我們的身體，好像房子，願意出外旅行，到什麼地方去，都是自由。願意化身千百億，盡虛空、遍法界去教化眾生，任運自如。不願意旅行，就在房子住，沒有人來干涉。要曉得盡虛空、遍法界，都在法身中，沒有跑到法身之外邊。

大家辛辛苦苦來參禪，晝夜不停來用功，就希望生死自由，能控制自己的生命，對生死有把握，能做得主，那才是得到生死自由的境界。

參禪的人，參到上不知有天，下不知有地，中不知有人，與虛空合而爲一，到了這種境界，便有開悟的曙

(Continued from issue #253)

Those who investigate Chan can be the masters of their own birth and death. They can come and go freely without any restriction. As it is said,

*My destiny is determined by myself,
not by heaven.*

Even Old Man Yama has no control over you. He cannot touch you! Why not? Because you've already transcended the Three Realms.

What is meant by being free to come and go? It is the freedom to live and to die. If you want to live, you can live; if you want to die, you can die, as your heart desires. But take note — this kind of death doesn't mean committing suicide or taking poison.

Our physical body is like a house. If we want to go out and travel, we are free to go wherever we want. If we wish, we can have a hundred million transformation bodies to teach living beings throughout empty space and the Dharma Realm. If we don't wish to travel, we can stay in the house and no one will disturb us. We should know that everything throughout empty space and the Dharma Realm is within the Dharma-body. Nothing goes beyond the Dharma-body.

All of you have exerted the effort to come attend the Chan session, working non-stop day and night. You hope to gain freedom and control over birth and death—to be the master of your own life, and to be in charge of your birth and death. That is truly the state of freedom over birth and death.

In investigating Chan, when you reach the state of being oblivious of the sky above, the earth below, and the people in between, and you become one with empty space, then the light of enlighten-

光了。行行坐坐，坐坐行行，便是開智慧的鑰匙。

參「念佛是誰？」念佛是哪一個？哪一個在念佛？打坐是哪一個？哪一個在打坐？吃飯，是哪一個吃飯？睡覺，是哪一個睡覺？要來找這個人，找就是參，參到山窮水盡，一轉身便是開悟時，所謂：

山窮水盡疑無路，
柳暗花明又一村。

故云：

百尺竿頭重進步，
十方世界現全身。

如果不參禪，不打坐，生從何處來？死往何處去？他說不知道。不知道，就糊糊塗塗生來，又糊糊塗塗死去，這樣一輩子，多麼可憐！

用功參禪的人，開了悟，認識父母未生之前的本來面目。豁然貫通，則眾物之表裏精粗無不到，而吾心之全體大用無不明。得到大造大化的境界，將來能成就佛果，無上正等正覺的地位。老子曾經說過這兩句話：

天下皆知美之為美，斯惡已。
皆知善之為善，斯不善已。

世界的人，都知道做美好的事情是好的，可是到做的時候，就不美了。人人都說做善事是對的，可是境界來了，受不住考驗，被境界所誘惑，就不做善事，而去作惡事。

(下期待續)

ment is dawning. Walking and sitting, sitting and walking—serve as the key for opening our wisdom.

Investigate “Who is mindful of the Buddha?” Which one is mindful of the Buddha? Who is sitting in meditation? Which one is sitting in meditation? Who is the one eating? Who is the one sleeping? We must search for that person. To search, we must investigate. When we investigate to the point that the mountains disappear and the waters vanish, turn around and it’s the moment of awakening. There is a saying,

*Reaching the end of mountains and rivers,
it seems there’s no road ahead.
Beyond the dark willows and the bright flowers,
another village unfolds.*

It is also said,

*After reaching the top of a hundred-foot pole,
advance another step.
The worlds in the ten directions will
appear in their entirety.*

If you do not investigate Chan and you do not sit in meditation, you do not know from where you come at birth and to where you’d go at death. Being clueless, you are born in a muddle and you die in a muddle. Living your whole life in a muddle, that is pathetic!

If you work hard at investigating Chan, then, when you get enlightened, you will recognize your original face before your parents gave birth to you. You will suddenly fathom everything; you will know all the internal and external details and general and subtle aspects of all the myriad phenomena, and you will thoroughly comprehend the total functioning of the mind. Having attained the state of great creation and great transformation, you will eventually become a Buddha and attain the level of unsurpassed proper and equal enlightenment. Laozi once said,

*When the world recognizes that which is marvelous,
it demonstrates the existence of that which is ominous.
When the world recognizes that which is wholesome,
it demonstrates the existence of that
which is unwholesome.*

People in this world all know that it is good to do wholesome deeds. However, when it comes time to do them, they no longer feel up to it. Everyone says it is right to do good deeds, but when faced with situations, they fail the test and get tempted by external state. Misled by states, they do evil deeds instead of good deeds.

(To be continued ...)

佛法在世間 不離世間覺

*The Buddha dharma 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 #253)

在梁皇寶懺卷五的一段經文說：「大眾各自努力，與時馳競。若任情適意，則進趣理遲。捍勞忍苦，則勇猛心疾。所以經言，悲是道場，忍疲苦故。發行是道場，能辦事故。故知萬善莊嚴，不勤無托。欲度巨海，非舟何寄。若有願樂之心，不行願樂之事，心事不即，直未見果。如絕糧之人，心存百味，于其饑惱，終無濟益。當知欲求勝妙果報，必須心事俱行，相與及時，生增上心，懷慚愧意，懺悔滅罪，解諸怨結。」

大概的意思是，誌公禪師勉勵大眾，要各自努力。跟命光比賽。看誰快。假如「任情適意」，還是悠哉悠哉地，那麼則「進趣理遲」。我們想要得到一個真實的理體，這條道路會比較長而晚到達。「捍勞忍苦，則勇猛心疾」。假如我們能夠刻苦耐勞，我們的勇猛心就容易升起來，而且很快，很勇猛。

所以經裏面說，「悲是道場，忍疲苦故。」悲是道場。我們在這個道場，唯有忍耐疲勞困苦，來用功辦道。

In Roll Five of Emperor Liang's Jeweled Repentance, the text states: Everyone must exert his/her own diligence and race against time. Letting emotions run wild and following whimsical notions, progress will be delayed. Applying laborious efforts, enduring suffering, valiant vigor emerges. Hence, the Sutra states: Compassion is the Wayplace; patiently bear the exhaustion and difficulties. Propelling is the Wayplace; it enables us to achieve our goal. Knowing that the adornment of all wholesome things comes from tireless diligence. To cross the vast ocean, a boat is essential. When the mind resolves for the Way but the body takes no action, this disparity will end up with nothing being accomplished. As a famished person thinks of delicious flavors, mere thinking would not alleviate his hunger. Hence, to accomplish the Way, one's mind and action must be one and in sync--bringing forth spirited vigor, having a sense of shame, repenting and reform of our transgressions, and resolves all enmities."

The general meaning is that, Chan Master Jr Gung encouraged all to exert diligence. He also admonished everyone to race against his/her own lifespan and see who/which is faster. *Letting emotions run wild, following whimsical notions, progress will be delayed.* If you dillydally along the path of cultivation, it will take a much longer time for you to obtain an authentic substance of principle. *Applying laborious efforts, enduring suffering, valiant vigor emerges.* If you can undergo hardships and patiently persevere, your valiant vigor will quickly come forth.

Compassion is the Wayplace; patiently bear the exhaustion and difficulties. In this Wayplace, we diligently work on attaining the Way. Only through patient perseverance amidst exhaustion and difficulties, will you succeed.

「發行是道場，能辦事故。」我們在道場，能夠辦種種的法事，開拓我們福德智慧的寶藏。

「故知萬善莊嚴，不勤無托。」要知道所有一切善功德，能莊嚴我們自性的善功德，無不藉由勤勞、精進、勤奮而能成就，除此之外，無以寄託。那我們的願望靠什麼來託付呢？唯有精勤、用功。

「欲度巨海，非舟何寄。」我們想過大海，過苦海，沒有船怎麼過呢？一定要有船，才能夠過大海的。

「若有願樂之心，不行願樂之事，心事不即，直未見果。」假如有一個好樂歡喜修行的心，但是不去行我們所希望的，心跟事對不上，當然不會見到勝妙的果了。

好像人在路上沒有糧食，心裡面總想著百味，很好吃，很好吃。這對他的饑惱，他的餓病，一點幫助都沒有。

我們想要求勝妙果，必須要心事俱行。心要這麼精進，行動也要這麼精進。要解行並重，這樣子才有辦法。所以懺悔法門也好，念佛法門也好，參禪法門也好，也一定要這樣子。要有願樂之心，也要行願樂之事，才可以。

我們學佛想要有所成就，必須要具備這幾個條件。第一要深信因果，第二要嚴持戒律，第三要具足信心，第四要一門深入。

(下轉至第11頁)

Propelling is the wayplace; it enables us to achieve our goal. In the Way Place, we are able to cultivate various dharma doors in order to explore our treasury of blessings, virtues, and wisdom.

Knowing that the adornment of all wholesome things comes from tireless diligence. To adorn our inherent Buddha nature with wholesome merit and virtue is nothing short of hard work, diligence, and vigor. Can we rely on anything else to accomplish this task? None but hard work, diligence, and vigor.

To cross the vast ocean, a boat is essential. Likewise, we need a boat to cross the sea of suffering. It is imperative.

When the mind resolves for the Way but the body takes no action, this disparity will end up with nothing accomplished. If we decide to cultivate, but takes no steps towards our goal, then this disparity between our mind and our actions would disable us to obtain the wondrous fruition.

Likened to a person who is starving, his mind constantly thinks of all delicacies. However, mere thinking of food does not help solve his hunger.

For us to obtain the fruit of enlightenment, our minds and actions must be consistent. Our mind must be vigorous; our actions must be vigorous too. This is the only way to accomplish the Way. Whether we choose the Repentance Dharma Door, the Buddha Recitation Dharma Door, or the Chan Dharma Door, our actions must be consistent with our mind.

In order to accomplish the Way, we must possess the following conditions. First, we must believe in the principle of cause and effect. Second, we must strictly uphold the precepts. Third, we must have complete faith. Fourth, we must single-mindedly dwell in the Dharma Door we have chosen.

(Continuation in Page 11)



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金輪聖寺

2017年7、8月每週法會時間表 Schedule of Weekly Events – July and August of 2017

日期	法會
7/2(星期日)	楞嚴經 Recitation of Shurangama Sutra 8:00 am — 3:00 pm
7/9(星期日)	預祝觀音菩薩成道日 Celebration of Gwan Yin Bodhisattva's Enlightenment 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
7/16(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
7/23(星期日)	普賢行願品 Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 3:00 pm
7/30(星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
8/6(星期日)	楞嚴經 Recitation of Shurangama Sutra 8:00 am — 3:00 pm
8/13(星期日)	普賢行願品 Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 3:00 pm
8/20(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
8/27(星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm

~常将有日思無日，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.*