



金輪通訊

Gold Wheel Sagely Monastery Newsletter

235 North Avenue 58, Los Angeles, CA 90042 Tel: (323) 258-6668
www.goldwheel.org

宣公上人—修菩提道

智愚真妄頌

智者求真不離妄
愚人執妄而迷真
智愚二相用萬殊
真妄一如體無礙

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Wisdom & Stupidity, Authentic & False

Wise ones seek the authentic without alienating the false.

Stupid ones cling to the false while enchanted with the authentic.

The two marks – wisdom and stupidity – function in myriad ways.

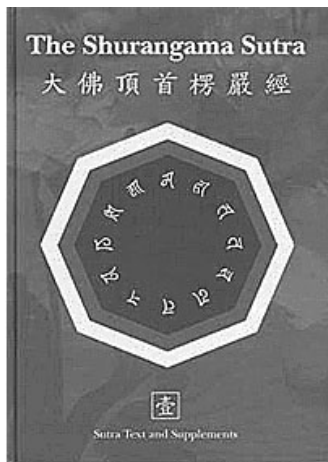
The One Suchness – authentic and false – is unimpeded in its substance.

本期內容

- 2 大佛頂首楞嚴經淺釋
- 6 六祖法寶壇經淺釋
- 11 剋期取證打禪七
- 14 佛法在世間 不離世間覺

Table of Contents

- 2 The Shurangama Sutra
- 6 The Sixth Patriarch's Dharma Jewel Platform Sutra
- 11 Chan Sessions Are for Seeking Enlightenment within a Set Period
- 14 The Buddhadharma is in the world, and is never apart from worldly enlightenment



The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*

(Continued from issue #254)

大佛頂首楞嚴經淺釋

(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」，這六句經文，都是形容詞；這是結集經藏時，阿難尊者加上去的，也就是形容、陪襯這個道場的莊嚴殊勝。是不是人人都看見呢？聽，就會人人都聽見；看見，就不一定每一個人都看見恆河沙數這麼多菩薩。恆河沙數這麼多菩薩來，如果凡夫都能見得到有這麼多，恐怕印度那個國家，也沒有地方容納這麼多的菩薩。那這怎麼樣呢？這是菩薩在虛空中來的；在虛空裏頭，能有恆河沙數那麼多。因為虛空是空的，所以多少菩薩來，都能容納得下，也都有他的座位；這些菩薩所帶的眷屬，也都可以到這個道場來。

所以你們各位研究經典，在這個地方，就應該「只可意會，不可言傳」，這種的境界，只是開五眼的聖人可以看見、可以知道這個所以然。當時阿難尊者當然都是具足五眼的人，他記憶力也好，見著就忘不了；在結集經藏的時候，就這樣把它寫出來。為什麼知道這些菩薩是在虛空裏頭？你們各位想一

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. The above texts are descriptive. Venerable Ananda added them during the compilation of the Sutra Canon to describe the supreme adorned Wayplace. Can all see it? All can hear it but it is not for sure that everyone can see the Bodhisattvas as many as the sands of the Ganges River. If commoners can see them, then the land of India may not be big enough to accommodate them. So, how was it? The Bodhisattvas came through empty space. Throughout the empty space, there can be Bodhisattvas as numerous as the sands of the Ganges River. Since empty space is empty, it can accommodate all Bodhisattvas and each can have their own seat. Even the retinue of the Bodhisattvas can come to this Wayplace.

Therefore, when you investigate the sutra, at this point, you should 'contemplate with your mind and not with words'. Only sages who have opened the Five-Eyes can see and reckon this phenomenon. At that time, Venerable Ananda was replete with the Five-Eyes. He has superb memory and never forget what he saw. Hence, during the compilation of the Sutra Canon, he wrote it down. How did he know that the Bodhisattvas were in the empty space? Think



想，恆河沙數那麼多菩薩，沒有數的；印度那個恆河沙，只可以在恆河那兒容納得下。恆河沙數這麼多菩薩，不把印度這個國家都給占滿了嗎？啊，甚至於像我們人似的，也人踩人，會踩死很多人的！可是因為他們是在虛空裏頭，所以他們雖然有那麼多，還是有地方。

時波斯匿王，為其父王諱日營齋，請佛宮掖，自迎如來，廣設珍饈，無上妙味，兼復親延諸大菩薩。

時波斯匿王：「時」，就是當時。「波斯匿王」，這是印度一個國家的王。「波斯匿」譯成中文，就叫「月光」。因為父母生他的時候，正趕上佛出世，當時就有一種光遍照著這個國家；波斯匿王的父親就以為是他降生放的光，所以他的名字就叫「月光」。

為其父王諱日營齋：因為在七月十五這一天，恰巧這位月光王的父親也就是那一天死的，所以他想在這一天來供養三寶，做種種的善事。「諱」，就是避諱，說諱莫如深，就是不講。「諱日」，又叫忌日，就是父母親死的那一天。他不講這一天是個什麼日，是避諱父親死的這一天；因為如果一提起來時，就會悲痛的。如果有一種孝心的，提起來父母死亡這一天，就心裏覺得很難過；想起父母親對自己那麼好，自己也沒能孝順父母，這真是一種遺憾！所以父親、母親死亡這一天，就不講它；不講是不講，諱日是諱日，可是人人都知道。

about it, Bodhisattvas as numerous as the Sands of the Ganges River. Its number is countless. The Sands of the Ganges River can only be contained in the Ganges River in India. If Bodhisattvas as numerous as the Sands of the Ganges River were to fill up land space in India, then the entire land space in India could be crammed! It might create a stampede and many people may die! However, the countless Bodhisattvas were all in empty space. Hence, even though their number is as numerous as the Sands of the Ganges River, there is room to accommodate them all.

At that time, King Prasenajit, for the sake of his father, the late king, arranged on the day of mourning a vegetarian feast and invited the Buddha to the side rooms of the palace. He welcomed the Tathagata in person with a vast array of superb delicacies of unsurpassed wonderful flavors and himself invited the great Bodhisattvas.

King Prasenajit, whose name means “moonlight”, was born in India on the same day the Buddha was born. When the Buddha entered the world, a light illumined the entire country. King Prasenajit’s father thought the light was associated with the birth of his son, so he named him “Moonlight”.

For the sake of his father, the late king, arranged on the day of mourning a vegetarian feast. The fifteenth day of the seventh month was also the death anniversary of King Prasenajit’s father. It was called **the day of mourning**, since one chooses to not speak explicitly of one’s father’s death because of the pain and sorrow involved. To call to mind the demise of one’s parents is painful for the filial ones. Reminiscing how good their parents were to them, they feel deep regret for being unable to repay their parents’ kindness with sufficient filial piety. Although not verbally expressed, everyone knew it was the death anniversary of King Prasenajit’s father.

爲什麼在這一天做種種善事呢？好超度自己的父母，令父母由地獄裏升到天堂去。尤其在七月十五這一天，結夏安居也圓滿了，叫「休夏自恣」。休夏自恣有三天：十四、十五、十六；這三天，一切的出家人互相檢討過錯，所以叫「自恣」。自恣，就是隨便你說我的過錯，也不生煩惱，不發脾氣。前面我說過，「結夏安居」就是從四月十五到七月十五，這九十天期間，就叫「結夏」；結，是結成了，結成了這個夏，這是佛教裏一個法。出家人在這個時候，什麼地方也不去，不到處走動。爲什麼？因爲「行步防傷螻蟻命」，夏天蟲蟻很多的，走路就怕傷一切很微細的生命。等圓滿了，這叫「解制」，就把這個制度解除了；這又叫「休夏」，前面上一段文不是講「休夏自恣」嗎？

這一天，尤其是盂蘭法會，現在講一講盂蘭法會的來源。摩訶目犍連尊者最初得到六種神通，就先觀察母親在什麼地方。一觀察，母親墮落到地獄裏去了！怎麼墮落到地獄呢？因爲母親在生的時候，專門歡喜吃魚鱉蝦蟹；這還不要緊，她專歡喜吃魚子。你說這魚子，她一吃就有多少生命？這生命太多了！因爲她不信佛、不信法、不恭敬僧，有不信三寶、譏謗三寶的罪過；再加殺生的過錯，於是就墮落地獄裏去了。雖然摩訶目犍連尊者證得六通了，但是也還度不了她。

目犍連尊者一看母親在地獄裏受苦，他也著急了，這定力也就不定了。怎麼樣呢？他就用神通到地獄

Why do good deeds on this day? One does good deeds and makes offerings on such a day in order to rescue one's father and mother from the hells and secure for them rebirth in the heavens. The fifteenth day of the seventh lunar month marks the completion of summer retreat for left-home people. It is called 'self-confession at the close of summer retreat'. Pravarana is held on the fourteenth, fifteenth, and sixteenth day of the seventh lunar month, during which all left-home people cross-examine among themselves and confess if they have committed any offenses. Hence, it is also called 'self-confession'—to allow anyone to speak freely of one's fault, without giving rise to affliction or anger.

As I have explained earlier, 'Pravarana' is from the fifteenth day of the fourth lunar month to the fifteenth day of the seventh lunar month. This 90-day period is called 'passing the summer in retreat'. This is a dharma in Buddhism. During this period, left-home people cease to travel. Why? Because they want to protect the lives of the ants and insects along the road. In summer, ants and insects are abundant. If one travels and walks on the road, one is afraid to harm these tiny creatures. At the completion of summer retreat is 'adjourn regulation', also called 'close of summer retreat'. We have discussed earlier 'self-confession at close of summer retreat'.

The fifteenth marks the Ullambana Festival. Now we will talk about the origin of the Ullambana Dharma Assembly. When Mahamaudgalyayana first obtained the six spiritual penetrations, he contemplated on the whereabouts of his mother and discovered that she had fallen into the hells. Why had his mother fallen into the hells? It was because when she was alive she liked to eat seafood, and most especially enjoyed eating fish-eggs. How many lives do you suppose there are in a mess of fish-eggs? A vast number. By devouring immeasurable quantities of fish-eggs, she had taken a vast number of lives. She did not believe in the Buddha and the Dharma. She was disrespectful and slanderous of the Sangha. Overall, she neither believe nor respect the Triple Jewel. These offenses, plus that of having taken countless lives, prompted her falling into the hells upon her death. Even though Maudgalyayana had attained the Six Spiritual Penetrations, he could not save her.

Seeing his mother enduring so much suffering in the hells, Maudgalyayana was distressed. His samadhi-power was rattled. Using his spiritual penetrations, he

去，拿著一鉢飯給母親吃。他母親在生的時候，就孤寒得不得了。什麼叫「孤寒」？就是捨不得，什麼也捨不得，很孤寒的。你叫她布施幾個錢，她心也痛，肝也痛，肉也痛；「捨錢如割肉」就是這個道理，她不捨得。這一回她兒子拿了一鉢飯，給她送來，你說她怎麼樣？她用右手拿著這個鉢，左手就把鉢搗著，蓋上它。爲什麼蓋上它呢？她怕旁的餓鬼搶她的來吃。她就自己拿到那個沒有鬼的地方，自己鬼鬼祟祟地，這真是鬼鬼祟祟地偷著來吃；殊不知，拿起這個飯往口裏一放，變成火炭了！不能吃，吃不下去！

這什麼道理呢？我以前講過，這餓鬼肚子像鼓那麼大，咽喉就像針尖那麼細，所以他吃東西也吃不下去；況且無論什麼好吃的東西，一放到他口裏，就變成火炭了。因爲這樣，目連尊者雖然有六通，也沒有法子，也沒有咒念了——你聽得懂嗎？說「沒咒念了」，就是不知道念什麼咒了，自己有神通也沒有用了。這個時候，他就著急了，回去找師父囉！於是又用神通跑到佛那兒，跪在佛前說：「我的母親墮地獄了，求佛慈悲，幫忙我把她救出來！」

(下期待續)

went to the hells. He took with him a bowl of rice for his mother. When his mother was alive, she was very stingy. She could not bear to give away or offer up anything. When asked to give a little money, her heart would ache; her liver and her flesh would too. It is like cutting off a piece of her flesh. That is how she was. Now that her son brought her a bowl of rice, what do you think she did? She grabbed it with her right hand and covered it with her left arm. Why did she cover it? She was afraid other hungry ghosts would steal her food. The place was full of ghosts, but she found a spot where there was none, and she stealthily took a bite of food. Who would have guessed that as soon as she put the food in her mouth, it turned to burning coals! She could not eat it!

Why was this? She was a hungry ghost, and – like all such ghosts – had a stomach as big as a bass drum and a throat as narrow as a needle. As a result, she could not eat. Even when she tried, her karmic obstacles caused the food to turn to burning coals. Confronted with this situation, Maudgalyayana, despite his spiritual penetrations, was powerless. He had no mantra to recite. Do you understand this? It means that he did not know what mantra he could recite. Even his spiritual penetration is useless. At this point, he was very anxious. Therefore, he turned to his teacher for help. He used his spiritual penetrations to bring himself before the Buddha. Kneeling before the Buddha, he implored, “My mother has fallen into the hells. I have come to seek the Buddha’s kindness and compassion to help me rescue her.”

(To be continued ...)

(上承自第 13 頁)

(Continuing from page 13)

你們在禪堂裏，不要打妄想，身在禪堂中，心到世界去觀光，這樣胡思亂想，會影響修道之心。切記！不要把光陰空過，要把握時機，迎接開悟來臨！這樣的準備，才能對得起自己；否則，一切空談。

(全文完)

While in the Chan Hall, don't entertain any idle thoughts. If you do, you are just physically present, but your mind is out gallivanting in the world. Those reckless and confused thoughts will affect your resolve to cultivate. You should remember this! Never waste your time. Treasure every moment and opportunity to welcome the advent of enlightenment! If you prepared well, you won't be sorry. Otherwise, it's all empty words.

(The End of the Article)

The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

師曰。無常者。即佛性也。有常者。即一切善惡諸法分別心也。曰。和尚所說。大違經文。師曰。吾傳佛心印。安敢違於佛經。曰。經說佛性是常。和尚卻言無常。善惡諸法乃至菩提心。皆是無常。和尚卻言是常。此即相違。今學人轉加疑惑。師曰。涅槃經。吾昔聽尼無盡藏讀誦一遍。便為講說。無一字一義不合經文。乃至為汝。終無二說。曰。學人識量淺昧。願和尚委曲開示。師曰。汝知否。佛性若常。更說甚麼善惡諸法。乃至窮劫。無有一人發菩提心者。故吾說無常。正是佛說真常之道也。又一切諸法若無常者。即物物皆有自性。容受生死。而真常性有不遍之處。故吾說常者。正是佛說真無常義。佛比為凡夫外道執於邪常。諸二乘人於常計無常。共成八倒。故於涅槃了義教中。破彼偏見。而顯說真常真樂真我真淨。汝今依言背義。以斷滅無常。及確定死常。而錯解佛之圓妙最後微言。縱覽千遍。有何所益。

(Continued from issue #254)

The Master said, "Impermanence is just the Buddha nature and permanence is just the mind discriminating good and evil dharmas." "High Master, your explanation contradicts the Sutra text!" Xing Ch'ang said.

The Master said, "I transmit the Buddha's mind-seal. How could I dare to contradict the Buddhas' Sutras?" Xing Ch'ang replied, "The Sutra says that the Buddha nature is permanent; the High Master says that it is impermanent. The Sutra says that good and evil dharmas, up to the Bodhi Mind, are impermanent; the High Master says that they are permanent. These contradictions intensify your student's doubts and delusions."

The Master said, "In the past, I once heard Bhikshuni Wu Jin Zang recited the *Nirvana Sutra*. Afterwards, I explained the sutra to her. There was not one word or principle that did not accord with the Sutra text. My explanation to you now is the same."

Xing Ch'ang replied, "Your student's ability to understand is shallow. I wish the High Master to please explain further?"

The Master said, "Do you know that if the Buddha nature were permanent, then it is not necessary to speak of good and evil dharmas. To the end of eons, not one person produced the Bodhi Mind. Therefore, I said the Buddha nature is impermanent. That is exactly what the Buddha explained as the meaning of true permanence. If the myriad dharma were impermanent, all things would have a self-nature subject to birth and death, and the true permanent nature would not pervade all places. Therefore, I said it is permanent. That is exactly what the Buddha explained as the meaning of true impermanence. Commoners and heretics cling to deviant views of permanence; those of the Two Vehicles (Sravakas and Pratyekabuddhas) always insist on impermanence. Together, they formed the eight topsy-turvy views. For this reason, the Buddha expounded the ultimate Nirvana teaching to smash their prejudiced views. He clearly explained true permanence, true bliss, true self, and

六祖大師說：「佛性是無常的，有常就是一切善惡分別心。」行昌認為六祖大師說錯了，故說：「和尚所說的，和經文不相符合。」

六祖大師說：「我是傳佛以心印心這個法門，我怎敢違背佛經的道理呢？」

行昌說：「涅槃經上說佛性是常，和尚卻說佛性是無常。善惡諸法乃至菩提心，這都是無常，而和尚卻說是常，這和涅槃經的道理完全不相合，這樣一講，令學人我更加迷惑，以前我只有一種疑，現在卻有兩種疑了。」

六祖大師說：「涅槃經，我在以前聽無盡藏比丘尼她讀誦過一遍，就為她講解，沒有一個字、一個義理，而不契合涅槃經經文的。乃至於我現在為你講，也沒有兩種講法，仍和以前一樣。」

行昌說：「學人學識淺昧，願和尚委屈婉轉開示我。」

六祖大師說：「你知不知道啊！佛說佛性是常，是對一切執著無常的人說的。佛說有常，是對一切執著無常的人說的。假設你說佛性是常的話，那還有什麼善惡諸法可說呢？佛性若常，那一切眾生早就成佛了，何必又說法來度他呢？為什麼窮盡多少個大劫，也沒有人真正發菩提心呢？若常的話，則人人都應發菩提心，人人都早成佛道了，所以我才說

true purity. You now contradict this meaning by relying on words, taking annihilation as impermanence and getting fixated on lifeless permanence. You have misinterpreted the perfectly wonderful subtle last words of the Buddha. If you continue this way, it would be useless even if you read the Nirvana Sutra a thousand times.”

The Great Master said, “Impermanence is just the Buddha nature and permanence is just the mind discriminating good and evil dharmas.” Thinking that the Sixth Patriarch had said it wrong, Xing Chang said, “High Master, your explanation contradicts the Sutra text!”.

The Great Master said, “I transmit the Buddha’s mind-seal. How could I dare to contradict the Buddhas’ Sutras?”

Xing Chang said, “It says in the Nirvana Sutra that the Buddha nature is permanent, yet the High Master said impermanent. It says that good and evil dharmas, up to the Bodhi Mind, are impermanent, yet the High Master said permanent. These contradictions make me more doubtful and confused.”

The Great Master said, “In the past, I once heard Bhikshuni Wu Jin Zang read the *Nirvana Sutra*. Afterwards, I explained the sutra to her. There was not one word or principle that did not accord with the Sutra text. My explanation to you now is the same.”

Xing Chang replied, “Your student’s ability to understand is shallow. I wish the High Master to please explain further.”

The Great Master said, “You should know that when the Buddha said that Buddha nature is permanent, his intention is to break the attachment of those fixated in impermanence. When the Buddha said that Buddha nature is impermanent, it is intended for those attached to permanence. If you say that the Buddha nature is permanent, then there is no good and evil dharmas to speak of. Living beings would have all become Buddhas. There would be no need to speak the Dharma for them to take them across. How come no one truly resolve for Bodhi for so many great kalpas past? If the Buddha nature is permanent, everyone should have resolved for Bodhi and should have become a Buddha.

佛性是無常。爲什麼呢？若常的話，一切眾生都不用修行就可成佛了。所以我所說的無常，正是符合佛所說的真常不滅的道理，你懂了嗎？

又者假使一切諸法是無常的話，那所有一切物類皆有自性，它們既有自性，怎還要受生死呢？它們就應該沒有生死了。要是每一物皆有真常的性，它就不會普遍存在任何地方了。我所對你說常的話，正是佛所說真無常義。」

要講起這常與無常，根本這都不是佛性，因佛性是非常、非無常，這才是中道了義。爲何現在六祖大師說：「佛性是無常，一切善惡諸法分別心是有常呢？」這都是對治執著。佛法是對治眾生一切的執著情。若你將這執著情破了，根本就不需要佛法。佛法是非常、非無常。六祖大師是對機說法，對張行昌應該說這種法，而不是對所有人都這樣說的。

六祖對行昌說，凡夫外道執著邪常，一切二乘聲聞緣覺於常計無常，共成八種顛倒。本來是四種顛倒，不過因人思想不同，身分不同，二種根性的人，共有八種顛倒。凡夫以苦爲樂，非常計常，非淨計淨，非我計我。一切的道理都是由人而論，你說它常也可以，你說它不常也可以。但是凡夫說非常即是常，非樂計樂，非我，他計我，非淨，他計淨，這是凡夫的四種顛倒。

For this reason, I said that the Buddha nature is impermanent. Otherwise, everyone would have become a Buddha without cultivating the Way. So, my explanation of the Buddha nature as impermanent is exactly what the Buddha meant when he spoke of the principle of inextinguishable true permanence.”

“Furthermore, if the myriad dharma were impermanent, all things would have a self-nature and should no longer be subject to birth and death. How come they are still subject to birth and death? If everything has the nature of true permanence, then it would not pervade all places. What I told you about permanence is exactly what the Buddha explained as the meaning of true impermanence.”

Basically, the Buddha nature is neither permanent nor impermanent. That is the ultimate principle of the middle way. Then why did the Sixth Patriarch say that it was impermanent? Why did he say that the mind which discriminates good and evil was permanent? He did it to rid Xing Chang of his attachments. The Buddhadharma serves as an antidote to living beings' attachments. Once you are rid of attachments, you do not need the Buddhadharma. The Buddhadharma is neither permanent nor impermanent. The Sixth Patriarch spoke the dharma according to the potential of the living being. He used this opportunity to rid Xing Chang of his attachments. It is not that he said the same thing to everyone.

The Sixth Patriarch told Xing Chang, “Commoners and heretics cling to deviant permanence; Shravakas and Pratyekabuddhas mistake permanence for impermanence. These two groups each have four topsy-turvy views, making eight in all. Originally, there were four topsy-turvy views. However, people's status and way of thinking differs, plus those with the two dispositions, forming the eight topsy-turviness. All the principles are expounded based on the potential of the recipient. You can either say it is permanent or impermanent. Commoners and heretics turn the four marks of conditioned existence upside-down, saying: 1. The suffering of conditioned existence is bliss; 2. Its impermanence is permanent; 3. Its impurity is pure; 4. Its “no-self” is “self.”

二乘四倒即是：樂即是苦；常，他說是不常；我，他說無我；淨，他說不淨。所以合起來共有八倒。

所以佛在涅槃經了義教，它是屬於圓妙的醍醐味。它破凡夫和二乘的偏見，而明顯說出什麼是真常、真樂、真我、真淨的道理。你現在依佛所說之言，而背佛所說的教義。你以斷滅的無常、和死板的常，用凡夫的知見來錯解佛所說最圓滿、最微妙、這種了義的教理。你縱然看涅槃經一千遍，又有什麼好處呢？

行昌忽然大悟。說偈曰。

因守無常心	佛說有常性
不知方便者	猶春池拾礫
我今不施功	佛性而現前
非師相授與	我亦無所得

師曰。汝今徹也。宜名志徹。徹禮謝而退。

行昌聽六祖大師如此一說，忽然間就開悟，故說出一首偈頌：

因為我守無常的心，而佛說這是有常的性，我不懂佛所說的是方便法，這就像在春天水池裡撿一塊小石頭，有什麼用呢？可是現在我不用什麼功夫，就返本還原到自己的家鄉。佛的圓滿妙性現前，忽然間明心見性開悟了。我這種開悟不是祖師教授，送給我的。我雖已開悟，但毫無所得，

Those of the Two Vehicles turn the four virtues of Nirvana upside-down, saying: 1. The bliss of Nirvana is suffering; 2. Its permanence is impermanent; 3. Its purity is impure; 4. Its “self” is “no-self.” All in all, these form the eight topsy-turviness.

In the ultimate Nirvana teaching, categorized as the perfect and wonderful flavor of ghee, the Buddha smashed the prejudiced views of the commoners and those of the Two Vehicles. He clearly explained the principles of true permanence, true bliss, true self, and true purity. Now, you follow the Buddha’s words but contradict the principles he taught. Taking annihilated impermanence and lifeless permanence, you misinterpret the most perfect and the most subtly wonderful last words of the Buddha. Even if you read the Nirvana Sutra a thousand times, it is useless.

Xing Chang suddenly became greatly enlightened and spoke this verse:

*To those who hold impermanence in mind,
the Buddha speaks of the permanent nature;
Not knowing expedients is likened to
pebble-picking from spring ponds.
But now, without an effort
the Buddha nature manifests;
The Master did not transmit it,
And I did not obtain a thing.*

The Master said, “Now you have thoroughly understood! You should be called ‘Chih Che’ (resolve to thoroughly understand).” Chih Che bowed in gratitude to the Master, and withdrew.

Hearing the Master’s explanations, Xing Chang was suddenly enlightened and spoke a verse.

I am attached to the notion of impermanence, so the Buddha spoke the nature of permanence. Not recognizing what the Buddha said as expedient teaching, I was like collecting pebbles from the bottom of a pool, utterly useless. Now, effortlessly, I returned to the source and returned to my hometown. The perfect and wonderful Buddha nature manifests. Suddenly I am enlightened, clearly seeing my mind and self-nature. But this enlightenment

這是我本有的智慧，所以一法也沒有得。

六祖大師說：「你現是開悟了。」這是給他印證。「我現在給你改個名字叫志徹，好不好？你喜歡這個名字嗎？」

志徹說：「這個名字真好，謝謝祖師！」叩頭退到一邊去。

(下期待續)

was not given to me by the Sixth Patriarch. This attainment is actually no attainment. This has been my inherent wisdom. Hence, not a single dharma was obtained.

The Sixth Patriarch certified him, saying, "Now that you are enlightened, I'll give you the name 'Chih Che. Do you like this name?'"

Chih Che said, "This is a nice name." He bowed in gratitude to the Master, and withdrew.

(To be continued ...)

(上承自第15頁)

(Continuing from page 15)

第一是預知時至。第二頭頂溫暖。第三他知道自己去得特別快，應驗了。他說：「因為我持戒方面比較懈怠，所以我的品位最多是下品上生。但是我見阿彌陀佛很快。」因為他透徹推究禪理、教理，還有印經繪像的種種功德。他說這是不虛棄的。就是功不唐捐的意思。

他入殮的時候，他的臉色跟生前是一樣的，而且身體很柔軟。他是溫涼的，不是冰冷僵硬的。這也是個瑞象。一切都是功不唐捐的。我們一定要把門路弄清楚。不要用我們懶惰人的標準，去求佛國的標準。我們要去佛國，不是去懶人國。一定要搞清楚條件。否則以為自己用功，自我感覺良好，結果又搞錯了。又錯過了，留在遺憾當中。

希望大家好好把一句佛號念好，攝心穩定。念佛號念到一定的密度，讓水都不能進去，密不透風。這樣才有點希望。希望我們大家一起努力，與時俱進。大家跟時間賽跑。

(全文完)

First, he knew his time of passing in advance. Second, his crown stayed warm. Third, he knew he would leave his retribution body quickly. All of these transpired. He said, "Because I did not uphold the precepts as strictly, therefore, I would be reborn in the superior grade of the lower level in Pure Land. But, I would see Amitabha Buddha very quickly." Because he had thoroughly investigated the principles of Chan and Teaching schools, along with the merit and virtue accumulated from engraving of sutras and reproduction of Buddha images, his efforts were not wasted.

At the time of his cremation, he looked the same as when he was alive, and his body was pliable. His body remained at room temperature, not becoming cold and stiff. This is another auspicious sign. All of these demonstrate that his meritorious deeds were not in vain. We must make sure we are clear of where we are going and what path we are taking. Do not use our lazy man's standards and aspire for rebirth in the Pure Land. We want to be reborn in the Pure Land, not in the Land of Lazy Ones. We must be very clear of the essential requirements. Otherwise, we may think we are working hard and feeling good about our own efforts, only to realize in the end we were on the wrong track.

I hope that everyone will do his/her best in being mindful of the Buddha. Recite the Buddha's name well. Be single-minded and steadfast. If you sincerely recite the Buddha's name to the point where neither water nor wind can penetrate your concentration, then there is hope that you will be reborn in the Pure Land. May everyone charge forth vigorously and race against time.

(The End of the Article)

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

(Continued from issue #254)

(接上期)

學佛法的人，明知「慈悲喜捨」四無量心，是行菩薩道的基本法，可是不去行。那麼，明白道理又有什麼用處？天天學「六度」法，等到境界來了，布施也不布施，持戒也不持戒，忍辱也不忍辱，精進也不精進，禪定也不禪定，智慧也不智慧，你說有什麼用？

(一) 布施：是用財法布施於人，可是境界來了，就不布施了，相反叫人布施給自己，越多越好。我不布施於你，你要布施於我，要佔便宜，不想吃虧，這種人比比皆是。

(二) 持戒：天下人皆知持戒為持戒，可是境界來了，不但不能持戒，反而毀戒。守戒就是不動心；無論什麼境界來了，無動於衷，就是「泰山崩前心不驚，美色當前心不動」，有這種的定力，就能轉境界，不管善惡順逆的境界，皆處之泰然，不生分別心，自然風平浪靜。

(三) 忍辱：忍受一切不如意的事，這就是考驗。經得起考驗，便能過關；經不起考驗，就過不了關。人人皆知忍辱能到彼岸，可是境界來了，就忍不住，無明火高三千丈，將多年來所積聚的功德，燒得一乾二淨。

People learning the Buddha dharma clearly know that the Four Boundless Minds, i.e. kindness, compassion, joy, giving, are fundamental to the practice of the Bodhisattva path. Yet, they do not practice them. What use is it if you just understand the theory? Every day you study the *Six Perfections*, but when situation arises, you don't practice giving, you don't hold the precepts, you aren't patient, you aren't vigorous, you don't cultivate Chan samadhi, and you don't use wisdom. Tell me, what use is that?

1. *Giving*. You are supposed to give others the gift of wealth or dharma. But when a situation arises, you don't practice giving. On the contrary, you want others to give to you, the more the better. "I won't give you anything, but you should give me something. I should gain profit, not take a loss." There are many people with this attitude.

2. *Holding Precepts*. The whole world knows that upholding precepts means upholding precepts, but when states manifest, people break the precepts instead of upholding them. Upholding the precepts means having a resolute mind. No matter what situation you encounter, you do not waver. "Faced with an avalanche in Mt. Tai, you remain unfazed. Presented with an attractive man/woman, you remain unmoved." With that kind of samadhi, you can turn states around. Whether the state is good or bad, pleasant or adverse, you remain calm and composed. When you don't give rise to discriminations, the wind calms down and the waves naturally subside.

3. *Patience*. You have to endure with patience all unpleasant situations. This is a test. If you made it through, then you passed the test; otherwise, you failed. Everyone knows that patience can take us to the other shore (deliverance). Yet, when situations arise, we fail to be patient. Our fire of ignorance flares up sky-high and scorches off all the merit and virtue we have accrued for years.

(四)精進：打禪七就是精進。人人想精進，到了精進的時候，就不精進。躲懶偷安向後退，跑到一邊去泡茶，或者故意到廁所方便，或者故意到廚房飲茶，這都是藉口混時間。在沒有打禪七之前，說得很好聽，我一定要好好打這個禪七。等到禪七開始，就不聽話了，把以前自己所立之誓言，都推翻了，為什麼？明知故犯。知道參禪是好，可是還要懶惰，你說有這種矛盾的心理怎麼辦？禪堂的規矩，不守規矩，打香板，打！打！打到開悟為止。

(五)禪定：現在參禪，正是用功的好時光。為什麼要打禪七？就是教你精神集中，心無妄想，令智慧現前，所謂「智慧解脫」，也就是剋期取證的法門。

(六)智慧：也能到彼岸，也能了生死。可是剛剛要開智慧，他就懈怠了，而錯過開悟的機會，所以參禪要分秒必爭，不知在哪一分鐘就開悟。有人打妄想，我不要智慧，我的愚癡很好啊！不明白一切事理，就算了嘛！這是掩耳盜鈴，自己騙自己，到了死的時候，才覺悟白來世間一趟，悔之晚矣！

佛教在這個國家(美國)正是開始的時候，需要有真真實實的修行人，要躬行實踐。要專一其心地修行，要改過自新地修行，要破除習氣地修行，為旁人的榜樣，這樣佛教的前途就光明。如果一開始，就沒有真正修行人作為模範，沒有發大菩提心者，那麼，佛教在西方也不會興盛起來。所以佛教興衰的責任，要你們青年人負起這個重擔。

4. *Vigor*. Attending the Chan session is being vigorous. Everybody would like to be vigorous, but when the time comes, you aren't vigorous. You slack off and retreat in your cultivation, coming up with excuses to leave the Chan Hall such as needing to make some tea or to use the restroom. Or, to while away time in the kitchen sipping tea. Before the session started, you said, "I'm going to work really hard in this Chan session." After the session started, you did not follow your words. You overturned all your former resolves. You deliberately break them. You know investigating Chan is good, but you still opt to be lazy. How should we deal with such a contradictory mind? In the Chan Hall, any participant who does not abide by the rules gets whacked with the incense board. Whack! Whack! Whack until they get enlightened.

5. *Chan Samadhi*. Now that you are investigating Chan, it is a good time to apply diligent effort. Why are you attending the Chan session? You want to focus your mind until there are no more idle thoughts, so that your wisdom can manifest. This is known as the "liberation of wisdom," and in this Dharma-door, you aim for achievement within a scheduled time.

6. *Wisdom*. Wisdom also enables you to reach the other shore and to end birth and death. But if a person slackened off right before his wisdom comes forth, he missed the chance to become enlightened. Hence, when practicing Chan investigation, you must be diligent every minute and every second because you do not know at which particular moment you might get enlightened. Someone is idly thinking, "I don't want to have wisdom; my stupidity is just fine. If I don't understand anything, so be it!" You are simply fooling yourself, like the thief who covered his ears while stealing the bell. When it's time to die, you'll realize you've wasted your whole life, but by then it's too late for regrets.

Buddhism is just dawning in America and needs genuine and true practitioners of the Way. We must realistically cultivate the Way. We must be single-minded in cultivating the Way. We must rectify our faults and renew ourselves. We must smash through our bad habits and be a good model for others. If we can do that, Buddhism is sure to have a bright future. However, if from the onset there are no true cultivators as exemplars and nobody with great resolve for Bodhi, Buddhism will not flourish in the West. Therefore, the rise/fall of Buddhism is a great responsibility for all you young people.

現在三步一拜果真（恆實）和果廷（恆朝）這樣誠心地修行，給佛教作為開路的先鋒。他們在路上三步一拜，不是為自己求福報，而是為世界求和平。兩年多以來，忍飢忍渴，忍寒忍熱，忍風忍雨，這樣地苦修，非一般人所能做到的。他們能忍人所不能忍的，能讓人所不能讓的，能吃人所不能吃的，能穿人所不能穿的，不管颶風下雨，照拜不誤，不管寒暑飢渴，不休息不懈怠，每天照常做早晚課，一時一刻也不躲懶偷安。他們這樣地發奮，就想將佛教推行到全世界去，令它發揚光大。這兩位行者，如此辛苦，不是圖名，不是貪利，而是以發展佛教為己任。這種精神可嘉可勉！

你們應該向三步一拜二行者看齊，作為借鏡。照照自己，反省一下，對佛教有什麼貢獻？我所行所作是為自己還是為佛教？如果為自己，就應該生大慚愧心，立刻糾正這種不當的行為；若是為佛教，更要努力，再接再厲，推行佛教，維護佛教，要認真發菩提心，無企圖行菩薩道，一切為人得安樂作前提，不為自己利益作打算，這才是菩薩的精神。

你們在禪堂裏，跑跑坐坐、坐坐跑跑，覺得很辛苦，若和三步一拜他們的辛苦來比較，那是自在多了。關於這一點，要深深地體會，不要當面錯過，交臂失之。這兩位行者，若是不發菩提心，不行菩薩道，根本就不能堅持拜到底。

Guo Zhen (Heng Sure) and Guo Ting (Heng Chau), who are now sincerely cultivating the Way by doing the “Three Steps, One Bow” pilgrimage, are the trailblazing pioneers of Buddhism. They are doing this not to seek blessings for themselves, but to seek for world peace. For more than two years, they have endured hunger, thirst, cold, heat, wind and rain. This kind of bitter cultivation is not something most people can do. They endure what others cannot endure, yield what others cannot yield, eat what others cannot eat, and wear what others cannot wear. Come wind or rain, they never miss a bow. In the face of heat, cold, hunger, and thirst, they never slacken off. Every day they do the morning and evening recitations as usual, not allowing themselves to be lax at any moment. Their diligence and tenacity are spurned by their wish to spread Buddhism and make it flourish all over the world. These two cultivators are working so tirelessly not for personal fame or gain. Rather, they took it as their duty to make Buddhism flourish. Their spirit is truly commendable and serves as a motivation for all.

You should strive to emulate these two cultivators of “Three Steps, One Bow”. Regard them a mirror to reflect upon yourself, “What have I contributed to Buddhism? Do I do everything for my own sake, or for the sake of Buddhism?” If everything I do is for my own sake, I ought to be greatly ashamed and immediately correct my improper behavior. If it is for Buddhism, I should work even harder, and make a determined effort to continuously propagate, support and safeguard Buddhism. I should earnestly make the resolve for Bodhi, and practice the Bodhisattva Way without selfish intentions. In everything I do, I should prioritize on the peace and happiness of others, and not scheme for my own benefit. That's the true spirit of a Bodhisattva.

In the Chan Hall, you do walking and sitting meditation. Alternating between walking and sitting, you feel it is very grueling. In comparison to the arduous path endured by the cultivators of the “Three Steps, One Bow”, this is much more comfortable. You should deeply realize this, and not let this opportunity go by in vain. If those two cultivators had not made the Bodhi resolve to walk the Bodhisattva Way, it would have been impossible to persevere to the very end.

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 #254)

我現在要講一個，楊仁山居士的故事。我覺得很不錯的，楊仁山大家知道是誰嗎？他是近代，道光年間出生的，宣統三年往生，世壽75歲。他是金陵刻經處的創辦人——楊仁山居士。我們佛經的木刻版，是從他們那邊來的。還有，他們重金把失落在世界各地的經典，能夠收購的都請回來，校對，然後刻經，補印佛像等等。

楊仁山居士往生的時候有瑞象。他75歲往生。從生病到往生是50多天。其實在他往生之前一個禮拜左右，他的病已經好了。而且他把金陵刻經處的事情，在他還沒有病之前已經安排好了。他安排在8月17日要開會，選舉新的會長。他本來自己是會長。後來，他慢慢把事情都交代清楚了。而且定了8月17日要開會選舉新的會長。

結果在8月17日那天，他用完齋以後，就問大家：「現在是幾點了？」他們說：「兩點。」他說：「啊，兩點。」他說，他們應該要準備開會了。後來，到3點的時候，有一位居士來問候他，看看他怎麼樣。畢竟老人家嘛，而且是病後。

I will now share with you the story of Upasaka Yang Ren Shan. Do you know who Yang Ren Shan is? He was born in the Qing Dynasty, during Dao Guang period, and passed away at the age of 75 during the third year of Xuan Tong period. He was the founder of Jin Ling Sutra Engraving Press and Distribution Center. The wood-engraved copies of our Buddhist Sutras came from his printing press. Furthermore, they did their best to recover long-lost sutras from all over the world. After proofreading what they retrieved, they proceeded to wood-engage the sutra text and attach the appropriate Buddha images.

There were auspicious manifestations at the time of Upasaka Yang Ren Shan's passing. There was a span of 50 days from the time he got sick to the time of his passing. Actually, he had recovered from his illness about one week before his passing. Before he got sick, he had made adequate endorsements pertaining to affairs at Jin Lin Sutra Engraving Press and Distribution Center. He also set a meeting on August 17th to elect a new chairman for the Center. Originally, he was the chairman. Later on, he slowly delegated his duties to others and made clear endorsements.

On August 17th, after he finished lunch, he asked, "What time is it?" They answered, "2 o'clock". He repeated, "Ah, 2 o'clock". He then told them to start the meeting. Around 3 o'clock, a laity came to check on his well-being since he had just recovered from an illness in his advanced

他說：「來這裡做什麼，還不趕快去開會。他們現在正談得興高采烈呢。」那時候是下午 3 點。那位居士聽了以後，就不敢久留，趕快去開會了。

那位居士走了不久，他覺得有點冷。照顧他的女弟子就給他加了一個馬褂。後來，他的女弟子看見他有一點不一樣，就告訴他：「公公，給你念佛好不好？」他說：「好。念佛好，念佛好。」他馬上就坐起來，結跏趺坐念佛。念了幾下，他眼睛看了一下，幾秒鐘，然後就閉上眼睛。前後不到十分鐘，他就往生了。

第一個瑞象是他預知時至，8 月 17 日。第二個，他捨報安祥，如入禪定。他全身全涼，唯有頂門是溫暖的。他下午 3 點到 5 點的時候往生的。一直到晚上子時的時候，他的身體才慢慢地涼，頂門是溫暖的。頂門溫熱表示往生聖地。

他往生之前常常跟別人談話，說：「我對佛法勤於推究，能生信解。但對持戒較為懈怠，有所違犯，往生品位必低，不過是下品上生而已。然而見阿彌陀佛卻特別快，因為我信佛透徹，洞悉禪理與教理，以及刻經繪像的功德不虛棄的原故。而且我命終往生極樂也必定去得快速，決不盤桓久留。」這跟他以前常常談的是一樣的。他走的時候確實很快。這是第三個瑞應。

age. He asked, "What are you doing here? Hurry to the meeting. They are having some very interesting discussions right now." That was 3 pm. Hearing that, the laity obeyed and hurried to the meeting.

Shortly after the laity left, Upasaka Yang felt a little chilly. A female disciple who was attending to him brought him a jacket. Afterward, she noticed he seemed a bit out of the ordinary and asked him, "Honorable elder, let's recite the Buddha's name. Ok?" He replied, "Ok. It's good to recite the Buddha's name. It's good to recite the Buddha's name." He sat up immediately in full lotus position, reciting the Buddha's name. After a couple minutes of recitations, he looked around for a few seconds then closed his eyes. In less than 10 minutes, he went into rebirth.

The first auspicious sign is he knew in advance the date and time of his passing. Second, he relinquished his retribution body peacefully, as if he was in Samadhi. Third, the crown of his head stayed warm when his entire body turned cold. He passed between 3-5 pm, but his body remained warm until midnight. It started to cool down afterwards. The lingering warmth at his crown signifies rebirth in the Pure land.

Before he passed, he often held conversations with others, "I have been diligently studying and propagating the Buddha dharma. I have complete faith and understanding of the Buddha dharma; yet, I have been a little lax in upholding the precepts and incurred some violations. Consequentially, I will be reborn in the superior grade of the lower level in Pure Land. Nonetheless, I will see Amitabha Buddha very quickly. I have absolute faith in the Buddha and I have thoroughly investigated the teachings of the Chan School and Teaching School. Additionally, I accrued merit and virtue from engraving sutras and painting Buddha images. At the end of my life, I will be reborn in the Pure Land quickly. There will be no delay. "Indeed, what he described was exactly what happened. This is the third auspicious response.



Dharma Realm Buddhist Association
Gold Wheel Sagely Monastery
235 North Avenue 58, Los Angeles, CA 90042
Telephone: (323) 258-6668 (www.goldwheel.org)

金輪聖寺

2017年9、10月每週法會時間表 Schedule of Weekly Events – September and October of 2017

日期	法會
9/3(星期日)	大勢至菩薩聖誕日 Great Strength Bodhisattva's Birthday 慶祝盂蘭盆節法會 Celebration of Ullambana 8:00 am — 3:00 pm
9/10(星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
9/17(星期日)	慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
9/24(星期日)	楞嚴經 Recitation of Shurangama Sutra 8:00 am — 3:00 pm
10/1(星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 10:00 am 念佛法會 Amitabha Buddha Recitation 12:30 pm - 2:00 pm
10/8(星期日)	本日金輪寺無法會 Gold Wheel Temple will be closed today.
10/15(星期日)	敬老節 Respecting Elders Day 9:00 am — 2:00 pm
10/22(星期日)	楞嚴經 Recitation of Shurangama Sutra 8:00 am — 3:00 pm
10/29(星期日)	地藏經 Recitation of Earth Store Sutra 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.*