



# 金輪通訊

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Newsletter

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宣公上人—修菩提道

客塵頌

九九惑盡歇心狂  
靜慮思惟是誰忙  
八萬四千由他去  
自在無住覺性王

*Cultivating the Bodhi Path*

Composed by Venerable Master Hsuan Hua

*Verse on Guest Dust*

*When the eighty-one illusions are exhausted, the wacky mind is put to rest.*

*In quiet contemplation, ponder upon who is the busy one.*

*Let go of the eighty-four thousand kinds of afflictions.*

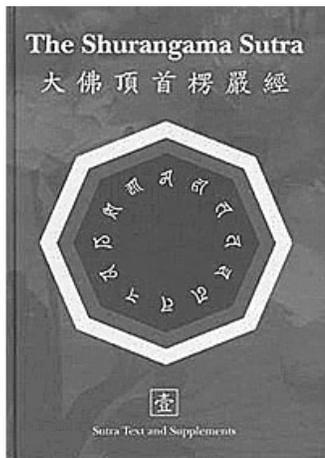
*Be at-ease and non-abiding, the King of Enlightened Nature.*

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一切往好的去做 往對的去做

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Doing all that is wholesome; doing all that is right.



# The Shurangama Sutra

*A Simple Explanation by  
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(Continued from issue #255)

(接上期)

佛就對他說：「你母親因為譏謗三寶、不恭敬三寶、不信仰三寶，所以就墮地獄了。你若想救你母親，不是你目連一個人可以救的，你要請十方僧來超度你母親。你怎麼樣請十方僧來超度你母親呢？在七月十五這一天，你要做點好的齋菜、好的飲食，在你沒有供佛、供僧之前，自己不要先嚐一嚐什麼味道。你要辦這個齋來供佛及僧，仗著十方大德高僧的道業，可以超度你母親；不然，你沒有法子能救得了你的母親。」

目犍連尊者聽佛這樣地教導他，於是就在這一天請十方大德高僧來超度他母親。他預備了上等的珍饈妙味來供養佛，於是他的母親藉著十方大德的力量，也就升天了。因為這一種關係，所以傳到現在，七月十五這盂蘭法會仍然流行，每年都有這種法會，每一個人都超度過去七世的父母，這是佛教的一個紀念日。由於這種紀念日，所以現在這位波斯匿王也就在這一天來請佛供齋，來供養三寶。

The Buddha told Mahamaudgalayana, “Your mother has fallen into the hells because she slandered the Triple Jewel, disrespected the Triple Jewel, and did not believe in the Triple Jewel. You cannot save her by yourself. You need to invite the Sangha of the ten directions to come rescue your mother. On the fifteenth day of the seventh month, you should make an offering of the finest vegetarian food and drink to the Buddha and the Sangha. Make this offering to the Buddha and the Sangha before anyone even taste it. You should make this vegetarian offering. Through the Way-karma of the Greatly Virtuous High Sanghans of the ten directions, your mother could be saved. Otherwise there is no way you can save her.”

On the appointed day, Mahamaudgalayana did as the Buddha had instructed. He invited the Greatly Virtuous High Sanghans of the ten directions to come and rescue his mother. He prepared a vast array of superb delicacies of unsurpassed wonderful flavors, and made offerings to the Buddha. Thereby, through the power of the Greatly Virtuous Ones of the ten directions, his mother ascended to the heavens. Because of this, people observe the Ullambana Festival ever since, passing it down from generations to generations. Up to now, people are following this annual dharma event to rescue parents of seven lives past. This is a memorial day in Buddhism. Hence, on this day, King Prasenajit invited the Buddha to a vegetarian feast as an offering to the Triple Jewel.

那麼「盂蘭」這兩個字，究竟怎麼講呢？這是印度話，翻到中文就叫「解倒懸」；就是倒著掛起來的東西，你把它解開了。言其鬼在地獄裏頭，就好像倒掛著的人一樣，非常痛苦，而這盂蘭法會就專門解決餓鬼的痛苦，他們就可以升天。

在七月十五這一天，又叫「佛歡喜日、僧自恣時」，這是僧人自恣的一個時候。這一天供養三寶的功德，比平時大百千萬倍，波斯匿王也正遇著結夏安居圓滿這一天，就設齋供佛，為他父親來供養三寶。「營」，就是營辦；「齋」，是沒有肉的菜，也沒有一切的五葷——蔥、韭、薤、蒜、興渠。肉呢？這更是葷的了！所以他營齋，也沒有一切的肉。「營齋」，就是做很多齋菜

**請佛宮掖：**波斯匿王請佛到宮裏邊去供齋。「掖」，就是偏殿，不是正殿。國王請齋，為什麼不在正殿呢？因為正殿是國王出納號令，處理一切政務的地方，是用來發政施仁，不適宜擺齋吃東西。等佛要來到這宮殿門口了，波斯匿王自迎如來：自己親身去迎接佛。「迎」，就是迎接、歡迎。

**廣設珍饈：**廣設這一切的「珍」——珍是最好的飲食，最好的菜蔬；「饈」，就是把它做熟了。這是非常好吃的，味道是特別香。我現在講這個經的時候，已經都流口水了。我不知道你們每一個人有

Ullambana is a Sanskrit word which means “rescuing those who are hanging upside down.” This refers to the extreme suffering of the ghosts in the hells who are as tormented as one hanging upside down would be. The Ullambana is performed especially for releasing those undergoing the painful suffering of being hungry ghosts and enabling them to be reborn in the heavens.

The fifteenth day of the seventh month is the Day of the Buddha’s Rejoicing and the Sangha’s Pravaraṇa. The merit and virtue derived from making offerings to the Triple Jewel on this day is several million times greater than similar offerings made on ordinary days. King Prasenajit had been opportune to pick this special day to offer a **vegetarian feast** to the Buddha and to make offerings to the Triple Jewel for the sake of his father. It was an abundant offering of pure vegetarian food. There was no meat or any of the five prohibited pungent plants, i.e. onions, leeks, chives, garlic, shallots.

**He invited the Buddha to the side rooms of the palace.** Why wasn’t the banquet held in the main hall? The main hall was designated for governmental affairs, e.g. decreeing imperial orders, enacting humane and beneficent policies. The side rooms were reserved for banquets. **He welcomed the Tathagata in person.** King Prasenajit personally went out to welcome the Buddha.

**With a vast array of superb delicacies of unsurpassed wonderful flavors.** The banquet consisted of the finest array of foods and drinks – vegetarian dishes that were cooked to perfection – and their flavors were the finest to be had. As I speak on this part of the sutra, my mouth is already drooling. Why? I too want to partake



沒有覺得這麼好吃，我是流口水了，饞欲流涎。爲什麼？我也想吃這個齋，因爲它是無上妙味：你聽聽這經上說的，再沒有比這個好的了！「妙味」，英文叫 wonderful 的味道，啊，真是太好吃了！

**兼復親延諸大菩薩：**波斯匿王不單請佛，又兼請諸大菩薩。「延」，就是延請他們來，也就是「親延」；或者自己寫個帖子，或者自己親身到那兒去邀他，說：「我那兒供齋，請大菩薩您去應供啊！」有多少個菩薩？就前邊那諸大菩薩，那恆河沙數的菩薩，他都請。你說，這供養要預備多少齋菜啊？這要用很多錢。波斯匿王大約不像目犍連尊者的媽媽那麼樣地孤寒，所以就大設供養。這裏頭本來有六種意思，你可以自己去研究。

**【編按】**《未曾有因緣經》云：波斯匿王請問於佛，其父王在生時，奉侍外道，常行齋戒布施，求梵天福，不知以此功德，當生何天？佛告大王：「先王因六種罪，報在地獄，須罪畢方得受福。此六種罪：一者、憍慢垢蔽，事無大小，便起鞭罰，不忍辱故。二者、貪受寶貨，斷事不平，致令天下懷怨恨故。三者、遊戲嬉獵，苦困人民，傷害眾生所受命故。四者、禁閉宮女，不得從意，受大苦故。五者、耽著女色，得新厭舊，撫接不平，致怨恨故。六者、畏婆羅門，偷食酒肉、五辛蔥蒜，恐被呵責，行諂僞故。」波斯匿王聞言，心甚悲傷，每於僧自恣日營齋辦供，迴向先王離苦得樂，以報深恩。

these super delicious vegetarian dishes. The sutra stated that no other food can surpass these wonderful flavors. Ah, it's so very delicious!

**And himself invited the Great Bodhisattvas.** King Prasenajit could have signed the invitation himself, or perhaps he personally went to invite them, saying, "I wish to request the presence of all the Great Bodhisattvas to come and accept my offerings." He invited all the Great Bodhisattvas, as many as the sands in the Ganges River. How much food do you suppose he had to prepare for such a gathering? It must have taken a lot of money. Anyway, King Prasenajit was probably not stingy like Maudgalyayana's mother, so he prepared a great offering. There are six meanings to this. You can research them on your own.

**Editor's Note:** It is stated in the *Sutra of Unprecedented Causes and Conditions*: King Prasenajit respectfully asked the Buddha, "When my father (the late King) was alive, he followed and served the heretics, and constantly observe the vegetarian precept and practice giving to seek blessings from the Brahma heavens. With these meritorious conduct, in which heaven could my father have been reborn?" The Buddha replied, "The late King had committed six kinds of offenses and his retribution is in the hell. He has to wait until his offenses are cleared before he can receive blessings. The six kinds of offenses are as follows, 1. Camouflaging his arrogance and defilements. Regardless of matters big or small, he would penalize people because he had no patience under insult. 2. Greedy for precious gifts and unfair in passing judgment, resulting in resentment and hatred among his people. 3. Enjoying gaming and hunting. This caused bitterness and suffering amongst his people and harm to the lives of many living beings. 4. Confining his concubines, depriving them of their free will and causing them great misery. 5. Indulging in lustful regard of women's beauty, favoring the new ones and loathing the old ones. His unjust treatment caused a lot of resentment and hatred. 6. His fear of the Brahmans prompted him to stealthily consume meat and wine, as well as the five pungent plants e.g. onion and garlic. Afraid of being scolded, he engaged in flattery and pretenses." Having heard this, King Prasenajit was extremely saddened. Hence, in order to repay the deep kindness of his father, on the day of the Sangha's Pravarana, he would offer a big vegetarian banquet and dedicate the merit to his late father so he can leave suffering and attain bliss.

城中復有長者居士：這個城中，不是單單國王，還有長者、居士。「長者」有十種的德行：

(一) 姓貴。他的族姓貴，是貴族。好像皇族，這叫貴族。  
(二) 位高。他的地位就是爵祿，是做官之類，他的身分高。(三) 大富。他很有錢的，very rich。  
(四) 威猛。他威風凜凜，性格勇猛，像一個武官、統帥，有威可畏。他做什麼事情都是很慷慨果斷，說做就做，不會拖泥帶水。拖泥帶水，言其這個人仁柔寡斷，想要做嘛，又等一等；等一等想要去做，又說：「我等一等。」就這個樣子，往前後這麼推車；想往前走又往後退，想往後退又想往前走，也沒有主意，這就叫沒有威猛。(五) 智深。他不單威猛，智慧也很大的、很深的。(六) 年耆。就是很大年紀的，譬如六、七十歲以上，這都叫年耆。(七) 行淨。他的行為是特別乾淨，特別沒有污點。他為人是什麼事情都很乾淨的、很清高的，這叫行淨。行淨就是清高，他的品行非常之清高。  
(八) 禮備。他對任何人都禮儀周備，絕對沒有貢高我慢，看不起人的這種情形。他威猛是威猛，但是他不欺負人，對任何人都禮貌。見到人，或者他先鞠個躬，先問問說：「你好嗎？How are you？」他總是有這種禮貌，不會很野蠻的。(九) 上歎。在他上面的人就讚歎他，說：「某某！你做的事情真好。」什麼事情都讚歎他。(十) 下歸。

**In the city were also elders and laypeople:** The king wasn't the only one who was prepared to make offerings to the Buddha. There were also elders and laypeople in the city. These are the Ten Virtues of an Elder:

1. Nobility - They are of noble clan and aristocracy, like the royals.
2. Lofty position - They are high-ranking officials, with elevated status.
3. Great wealth - They are very rich.
4. Majestic deportment - Their awesome air is stern and severe; their sanguine energies are powerful and sure. They are courageous, awesome, magnanimous, and forthright. They are decisive and never procrastinate.
5. Deep wisdom - They possess great and profound wisdom.
6. Seniority in age - Elders are usually between fifty and seventy years old.
7. Pure conduct - They conduct their affairs in a clean, undefiled, upright and straightforward manner. Their integrity is impeccable. They carry a very lofty mien.
8. Perfect in propriety - They are courteous to everyone, never arrogant or condescending. Although they exude a majestic deportment, they do not bully people. When meeting someone, they first bow in greeting and then inquire of their well-being. They are never rude.
9. Praised by their superiors - They are spoken of highly by their superiors, "So-and-so, you've done a great job!" They were highly praised by their superiors in everything they did.
10. Looked up to by their subordinates - People look up to an elder. Everyone wishes him the best. They wish him to become a high official, to become wealthy, to have all good things come his way. Why? It is because he enjoys giving to others and helping others. He will use his wealth

所謂「眾望所歸」，一般人都歡迎他、都仰望他，希望他做大官、發大財，希望他一切事情都順利。爲什麼？因爲他能幫助人，他歡喜布施，所以一般人就歡喜他錢愈多愈好，他好做布施；他做大官，好給老百姓謀幸福，所以這叫「下歸」。

「居士」，就是居家修行之士，也就是在家修行的人。

**同時飯僧：**這些長者和居士，也都知道這一天供養三寶的功德大，所以在佛歡喜日、僧自恣時這一天，也預備了很多齋菜。大約這個齋菜不如國王那個齋菜，相差太遠了，所以也沒有珍饈，也沒有妙味；我也不需要流口水，你也不需要學我這流口水，所以我們大家都省了很多事。

**佇佛來應：**「佇」，是佇立。「佇佛」，在門口站著，等著佛來應供，盼著說：「如來今天會來我們這兒應供呢！」那個也說：「哦，佛會來我們這兒應供呢！」不單等著佛，也等著一切的大德高僧都來應供。你說這多誠心啊！現在在暹羅、緬甸，供僧都跪在那兒等著僧人來了，給添上鉢，再叩頭，然後這和尚拿回去吃。暹羅、緬甸都是這個樣子，錫蘭也差不多是這樣子。

(下期待續)

and position for the good of the people. As a high official, he can bring blessings to the people. Hence, the masses look up to him.

**Laypeople** refers to cultivators who are householders. They cultivate in their households.

The elders and laypeople **were also prepared to make food offering to the Sangha at the same time.** They were also aware of the merit and virtue derived from making offerings to the Triple Jewel on such an important day, the Day of the Buddha's Rejoicing, the Day of the Sangha's Pravaraṇa. Probably the vegetarian food they prepared in no way compared to the delicacies offered by the king, so the text makes no mention of superb or wonderful flavors. So, I do not need to drool, and you do not need to follow me drool, saving us all a lot of unnecessary matters.

**And they stood waiting for the Buddha to come and receive offerings.** They stood in their doorways waiting for the Buddha to come and receive their offerings, anticipating, "He'll come to my house today." "He's going to receive my offerings."

Not only did they wait for the Buddha, but also for the lofty and virtuous members of the Sangha to come and accept their offerings. So sincere were they that they remained kneeling during their wait. In the present time Thailand, Myanmar, and Sri Lanka, donors kneel to make their offerings to the Sangha. When a member of the Sangha comes along, they put their food offering to his alms bowl and then bow to him. The sangha then returns to the monastery to eat the food offered to them.

(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)

有一童子名神會。襄陽高氏子。年十三。自玉泉來參禮。師曰。知識遠來艱辛。還將得本來否。若有本則合識主。試說看。會曰。以無住為本。見即是主。師曰。這沙彌爭合取次語。會乃問曰。和尚坐禪還見不見。師以拄杖打三下云。吾打汝痛不痛。對曰。亦痛亦不痛。師曰。吾亦見亦不見。神會問。如何是亦見亦不見。師云。吾之所見。常見自心過愆。不見他人是非好惡。是以亦見亦不見。汝言亦痛亦不痛如何。汝若不痛同其木石。若痛則同凡夫。即起恚恨。汝向前見不見是二邊。痛不痛是生滅。汝自性且不見。敢爾弄人。神會禮拜悔謝。

有一童子，此童子非普通之童子，他是個為法忘軀、為法不辭勞苦的童子，名字叫神會，是湖北襄陽高氏的兒子，年十三歲，從湖北神秀大師玉泉寺遠來參禮。此小童子雖小，卻胸懷大志，心量寬廣。他在神秀大師那裡，一看就知神秀大師沒有真正

(Continued from issue #255)

A young boy thirteen years old named Shen Hui, who was from a Gao family in Xiang Yang, came from Yü Ch'üan to pay homage. The Master said, "The Knowing One's journey must have been tedious and exhausting. Did you bring the 'original' with you? If you have the 'original', you should know the owner. Try to explain it to me."

Shen Hui said, "I take non-dwelling as the original and seeing as the owner."

The Master said, "This Shramanera imitates the talk of others."

Shen Hui then asked, "High Master, when you sit in Ch'an, do you see or not?"

The Master hit him three times with his staff and said, "When I hit you, does it hurt or not?" He replied, "It both hurts and does not hurt."

The Master said, "I both see and not see."

Shen Hui asked, "How can you both see and not see?"

The Master said, "What I see is the transgression and error of my own mind. I do not see the right, wrong, good, or bad of other people. This is my seeing and not seeing. How can you say it both hurts and does not hurt? If it does not hurt you are like a piece of wood or a stone, but if it does hurt you are just like a common person and will give rise to hatred. My 'seeing and not-seeing' are two principles; your 'hurting and not-hurting' are dharmas of production and extinction. You have not even seen your own nature and yet you dare to taunt others."

Shen Hui bowed, apologized, and thanked the Master.

Shen Hui was an exceptional child. Brushing aside concerns for his physical body, he strived against all odds in his quest for dharma. He came from Great Master Shen Hisu's Yu quan Temple in distant Hubei. Young as he was, he had a great resolve and magnanimity. Discerning that Shen Hsiu didn't have the genuine Buddha dharma, he set

明白佛法，所以就跑到廣東來，距離有一兩千里路。他走路將腳都走出泡來，甚至於光著腳走，皮肉被石塊、玻璃刺破出血了，於是就將身上衣服扯下把腳包好，再繼續走。走了幾千里路，好像沒有一回事似的，所以到六祖大師處，六祖一看他這個童子這樣辛苦，衣服破爛，腳也走壞了。

他叩頭頂禮六祖後，六祖大師說：「知識。」六祖大師對一個小孩子也叫他善知識。「你從那麼遠走路來太辛苦囉！太艱難囉！你是不是識得到本來面目啊？假設你得到本來面目，明心見性了，那你就應該認識主人—即佛性，你現試說看！」

這個童子很調皮的，故他說：「我以無所住為我本來的面目，而我的見性就是主人。」

六祖大師聽他如此說，就教訓他：「這個沙彌啊！你儘學人家說話，很莽撞的，不知以為知，不明以為明，不見以為見，就是學人的口頭禪。你儘學人說剩下來的話，人家說完了你又說，而非從你自性流露出來，這叫取次語。」

神會這小童子，膽子可不小，他敢和祖師辯論就問說：「和尚您坐禪時還見不見啊？」

你看，他反問起六祖來。這小童子很調皮不易教化。他這樣一說見不見，六祖大師以一祖師的身份，當然不能和他一般見識，拿起柱杖就打他三下，說：「我打你，你痛不痛啊？」

out for the Sixth Patriarch's Wayplace, about two thousand miles away. He threaded on despite blistered feet. When his shoes fell apart, he walked barefooted. Oblivious to the pain when rocks and slivers of glass on the road cut into his feet, he continued to walk, tearing up his robe to bandage his bleeding feet. He kept on until he arrived at the Sixth Patriarch's Wayplace. He bowed in respect to the Sixth Patriarch. When the Sixth Patriarch saw him, he knew that he had undergone a lot of difficulties.

Great Master Sixth Patriarch said, "Good Knowing Advisor, you have been through a very tedious and exhausting journey. Have you recognized your original self? If you have attained your original self and have clearly understood your mind and nature, then you should be cognizant of the host - the original Buddha-nature. Now, tell me about it!"

This child was very naughty, so he said, "I take 'not dwelling anywhere' as my original face and 'seeing my nature' as the host."

The Sixth Patriarch admonished him, "Young shramenera! You're just copying other people's words. You are impetuous. You pretend to know what you do not know, to understand what you do not understand, and to see what you do not see. You are simply mimicking other people's verbal zen. You just repeated what others said. It did not come from your self-nature."

Young Shen Hui had a lot of gall. He dared to debate with the Sixth Patriarch, countering, "High Master, when you sit in meditation, do you see or not see?"

This child was wild and difficult to teach. The Patriarch, not being an ordinary person, gave no ordinary answer. He hit Shen Hui three times with his staff and asked, "Does that hurt?"

不知神會當時害怕否？被人打了三下，不知有沒有哭？

神會答說：「我也痛，也不痛。」

六祖大師說：「你問我坐禪見不見？我也見，也不見。」

神會又問：「什麼叫亦見亦不見？」

師答：「什麼叫見呢？我常見自己心裡的妄想，打惡妄想時，就趕快將其停止。什麼叫不見呢？我不見他人的是非好惡，不說人家的是非好惡，故我說亦見亦不見。」

(你們學佛法，都要在這裡注意，要亦見亦不見，要見自己的過錯，莫見旁人的過錯。所謂：「他不好，他不對，他的冤孽他的罪」。你不要儘給旁人看門口，好像狗似的，自己什麼都沒有，而儘看人家的門口。)

你說你也痛也不痛，是如何解法？我打你，你若不痛，就和木頭石頭一樣。你若痛，就和凡夫一樣，也沒有開悟。你一痛就生煩惱瞋恨，要發脾氣著火了。你以前所說的見和不見，這是兩邊的道理。我問你痛不痛，這是生滅法。你尚不認識你自己的見性呢！卻膽敢來捉弄人和人辯論。」

神會一聽知自己所講的道理不究竟不圓滿，所以就叩頭頂禮，認錯謝罪。

(下期待續)

It is not known whether Shen Hui became intimidated at that moment, or whether he cried or not.

Shen Hui answered, "It hurts and does not hurt."

The Great Master said, "I see and not see."

Shen Hui asked, "What do you mean by see and not see?"

The Master replied, "What is 'seeing'? I constantly see the false thinking in my mind. I keep an eye on my evil false thinking and immediately put a stop to it. What is 'not-seeing'? I do not see or speak of others' faults and evil-doing. Hence, I said 'seeing and not-seeing'."

(All of you learning the Buddhadharma should pay attention to this. You should practice 'seeing and not-seeing'. See your own faults and do not see others' faults. As said, "The unwholesome and wrong actions of others will bring them their corresponding karmic retributions. Don't be like a watchdog watching someone else's door. With nothing of its own, the dog watches other people's door.)

The Master continued, "How can you explain your 'hurt and not-hurt'? If you don't hurt, you are just like a piece of wood or rock. If you do hurt, you are a non-enlightened commoner. When hurt, you become afflicted and angry, the fire of your temper flares. Seeing and not-seeing are two sides of principles. Hurting and not-hurting are dharmas of production and extinction. You haven't even seen your own nature and yet you have the nerve to come here and taunt me?"

Shen Hui immediately realized that what he had said was paltry and flawed. He bowed in gratitude to the Sixth Patriarch and acknowledged his faults.

(To be continued ...)

## 恰到好處是中道

### *Doing It Just Right is the Middle Way*

宣公上人開示

An Instructional talk given by Venerable Master Hua

緊了繃，慢了鬆，不緊不慢才  
成功。

參禪的法門，要念茲在茲。  
時時刻刻都要迴光返照，也不要  
緊，也不要慢，所謂：

緊了繃，慢了鬆，  
不緊不慢才成功。

不緊不慢就是中道，行住坐  
臥不離這個，離了這個，就是錯  
過。這個是什麼，就是中道了義。

參禪要不偏不倚，不要太  
過，也不要不及，太過或不及，  
那不是中道。不落空有二邊，才  
是中道。所謂「中道就是非空非  
有」，也就是真空妙有。無著於  
真空，無礙於妙有，真空妙有不  
可取，也不可捨，取也不得，捨  
也不可，這是真空妙有的境界。

用功的人，要有始有終，才  
能有所成就，所謂「貫徹始終」。  
不可一曝十寒，遇難即退，半途  
而廢，那是沒有出息的人，古人  
說：

修道不怕慢，只怕站。

平時用功參禪，照顧自己的  
話頭，用自己的金剛寶劍（智  
慧），斬斷一切的妄想；妄想斬

**Tightened too much, and it will snap.  
Slacked, and it will be loose.  
Neither tightened nor slacked,  
it will turn out right.**

The Dharma-door of investigating Chan requires you to stay mindful thought after thought. At all times, you should return the light and reflect within. Do not be tense or slack. As said,

*When too tight, it will snap.  
When slackened, it will be loose.  
Neither tight nor slackened,  
and it will turn out right.*

Being neither tense nor slack is following the Middle Way. You should adhere to this when walking, standing, sitting and lying down. Once you deviate from the Middle Way, you missed the ultimate meaning of the Middle Way.

When investigating Chan, you must be impartial, not leaning to one side. Do not go too far, and do not fail to go far enough. If you go too far, or not far enough, it is not the Middle Way. Not falling into the two extremes of emptiness and existence is the Middle Way. As said, "The Middle Way is neither emptiness nor existence." It means the Middle Way is True Emptiness with Wonderful Existence. Do not be attached to true emptiness; do not be obstructed by wonderful existence. You can neither grasp nor renounce true emptiness and wonderful existence. You cannot take hold of them or let go of them. That is the state of true emptiness and wonderful existence.

People who practice with vigor should finish what they started in order to attain what they set out to accomplish. As said, "Carry it through from beginning to end." Do not "let it out in the sun for one day and freeze it for the next ten days." Do not retreat in the face of difficulty, or give up halfway. That is the behavior of losers. The ancients said,

*In cultivating the Way, be not afraid of going slow;  
be afraid of standing still.*

斷，智慧現前；有了智慧光明，破了無明的黑暗；無明破除，就出離三界，不受生死，也就是闖過生命之輪（十二因緣）的關。

用功修道的人，要有忍耐心，無論怎樣辛苦，都要忍受，忍就能到彼岸，所以各位打禪七，不要怕辛苦，所謂「苦盡甘來」。「不在最底下，到不了最頂上。」要知道萬丈高樓乃是從平地建起，不是在虛空造成的。所以我們參禪的人，要從根本上入手，就是把妄想驅除。若能把妄想制止，這時候，

心清水現月，  
意定天無雲。

心平百難皆散，意定萬事皆平，所謂：

心止念絕真富貴，  
私欲斷盡真福田。

參禪就是去妄存真，也就是沙裏澄金，在沙子裏找金粒，那是很不容易的一件事。可是你想求金子，必須在沙子裏找，必須要有耐性，你想明白自己本有佛性嗎？明心見性嗎？就要有耐心去修行，去參學，去研究，久而久之，豁然貫通，驟然開悟，原來如此！

參禪上了路，不需要打聞岔，各位自己努力參「念佛是誰？」非把這個「誰」找到不可，什麼時候找到，方可停止。功夫到了爐火純青的時候，便有好消息。

In your daily investigation of Chan, be mindful of your own meditation topic, and slash through all your idle thoughts with your Vajra-jeweled sword of wisdom. When idle thinking is cutoff, wisdom will arise. With wisdom-light, you can smash through the gloom of ignorance. Once ignorance is eliminated, you can transcend the Three Realms, unbounded by birth-and-death. This means you have trounced your way out of the wheel of life (i.e. the twelve links of conditioned coproduction).

Those who vigorously cultivate the Way must have patience. No matter how hard it is, you must bear it patiently. With patience, you can reach the other shore. When you join the 7-day Chan Session, do not be afraid of hardship. As said, "At the end of bitterness comes sweetness." If you do not start at the very bottom, you cannot reach the very top. A ten-thousand-foot-high skyscraper is built from the ground up, not in mid-air. Therefore, Chan cultivators must start with the basics, which is getting rid of idle thoughts. If you can stop your idle thoughts, then at that point,

*The moon manifests in the waters of a pure heart;  
No clouds appear in the sky of a calm mind.*

When the heart is at peace, all problems disperse. When the mind is still, the myriad things are in harmony. As said,

*When the mind is still and thoughts severed,  
it is genuine wealth.*

*When devoid of all selfish desires,  
it is genuine fields of blessings.*

Investigating Chan is getting rid of the false and keeping the true. It is like panning for gold -- Looking for gold dust in the sand -- that is a difficult task. Nevertheless, if you want to find gold pellets, you need to patiently sift through the sand. Do you want to understand your intrinsic Buddha-nature? Do you want to understand your mind and see your nature? If you answered yes, then you must patiently practice, study and investigate the Way. Once you have invested sufficient time and effort, you will suddenly gain thorough understanding of the principles and become enlightened, realizing, "Ah! So this is it!"

When you are on the right track to investigating Chan, there is no need to meddle in other people's business. Everyone should be diligently investigating the question, "Who is mindful of the Buddha?" No matter what happens, you will have to find out "who" it is referring to, only then can you stop. When the intensity of your efforts has reached its peak, there will be good news.

結雙跏趺坐的姿勢，是將左腿放在右腿上，然後將右腿搬到左腿上，因為左腿屬於陽，右腿屬於陰。打坐時，左腿是陽在上邊，右腿是陰在下邊，好像無極生太極，太極生兩儀（陰儀、陽儀），也是這樣的擺法。若是因為方便起見，左腿在下，右腿在上也可以的。法無定法，隨著個人習慣而決定，不必執著一定要這種姿勢。教你左腿壓右腿，這只是個方法而已。並不是硬性規定，一定要這樣子。

總而言之，結跏趺坐，是教你容易入定。你能在走路時入定，那麼坐不坐都可以的。入定的境界，沒有任何的妄想，心中一念不生，一塵不染。若能行住坐臥一念不生，一塵不染，那就是在用功，並不一定是坐在那裏，才算是用功。

(全文完)

Sitting in full-lotus posture means putting your left foot on your right thigh, and then putting your right foot on your left thigh. The reason for this is the left leg is yang and the right leg is yin. When sitting in meditation, the left leg, which is yang, is on top, and the right leg, which is yin, is below. This is like the Limitless giving rise to the Absolute, and the Absolute giving rise to the two primordial forms of yin and yang. If it is more convenient for you to put the left leg below and the right leg on top, it is okay. The Dharma is not fixed, and the choice depends on individual preference. Do not be fixated on following the posture. What I teach you – to put your left leg atop your right leg – it is just a method. It is not a hard and fast rule you must follow by.

In general, full-lotus sitting posture makes it easier for you to enter samadhi. If you can enter Samadhi while walking, then it is not necessary to sit. Whenever you are in the state of samadhi, you have no idle thought, not even a single thought arises in your mind. Even a single speck of dust does not defile you. If you can constantly maintain in this state whether it be walking, sitting, reclining or unmoving, then you are being vigorous. Working vigorously may apply even if you are not sitting in meditation.

(The End of the Article)

(上承自第15頁)

不怕人家不守規矩。道場也不怕人家守規矩。為什麼也不怕人家守規矩呢？守規矩種善根。是你的，善根越多越好。再多都不嫌多，為什麼要怕你守規矩呢？所以正法的道場是無所懼怕的。

正法的道場是光明遍照的。你來，守規矩，你學習了。你來，不守規矩，你吃大虧了。所以上人常常說，你要活著上當呢？還是死了去吃大虧？可惜這是給一般能夠害怕因果，能夠願意自己聽教化的眾生去做的。

(下期待續)

(Continuing from page 15)

not afraid, why should we worry for them? Therefore, we do not worry and we are not afraid of people not abiding by the rules, nor are we afraid of people following rules. Why? Because one plants wholesome roots by following rules; and the more wholesome roots you plant the better. There is no fear of having too many good roots. Therefore there is nothing to be afraid of within the proper dharma Way Place.

Bright illumination pervades a Way Place of proper dharma. When you come and you abide by the rules, you learn. When you come and you do not abide by the rules, you suffer a big loss. That is why the Venerable Master often said, “What would you prefer --- taking a loss when alive, or suffering a big loss after death?” However, this only applies to those who are cognizant and wary of cause-and-effect and those who are willingly to accept these teachings.

(To be continued ...)

## 維新改良 一切往好的去做 往對的去做

*Constantly Improve and Reform  
Doing all that is wholesome; doing all that is right.*

恒是法師開示於二〇一六年二月二十八日金輪聖寺新春藥師寶懺午齋期間

Instructional Talk by Dharma Master Heng Shr on February 28, 2016,  
during Lunch at Gold Wheel Sagely Monastery Medicine Master Jeweled Repentance Dharma Assembly

新的開始，我們要能夠如同上人所希望我們做到的，一切維新改良。不要空空蕩蕩的，把時間蹉跎過了。要維新改良，看著我們自己的心，幫助我們往好的，正確的方向去改善自己。

這一切，如果是從我們自己的發心做出來的善，這善的果報，也是自己去受的。如果是從自己的煩惱心做出來的，將來一切的果報也是自己的。佛教是最公平的。作善作惡，絕對不會跑到他人身上去。就是父女、母子、夫妻，也不能代受的。所以佛教我們：「如是因，如是果。」

我們對於因果的概念，如果不能夠建立很堅固的基礎，學習佛法是不會幫助我們解脫的。不是佛法不能幫我們解脫。而是我們自己沒有入到佛法裡面，用佛智慧的法來解脫我們的煩惱、罪根。所以維新改良。

首先希望大家能夠珍惜自己的善根，善用自己的善根，增長自己的善根。要讓自己的善根向下紮根，向上發芽。我們千萬不要覺得自滿。因為沒有自滿的

A new beginning, gives us another chance to do what the Venerable Master had hoped we would do --- to improve and reform. Do not let time pass in vain. We must continuously improve and reform, watch our mind, and steer towards what is wholesome and proper to better ourselves.

In everything that we do, we are the recipient of the corresponding retributions. If we do a wholesome deed out of a sincere mind, the subsequent wholesome fruit is ours to bear. If our conduct originates from an afflicted mind, then the end retribution is also ours to endure. Buddhism is most fair. Whether we do good or evil, the corresponding retribution lands on ourselves, not others. There is no substitution during retribution. our parents, siblings, and spouses cannot take our place. Therefore, the Buddha taught us, "Such is the cause; such is the effect."

If we fail to establish a firm footing in our understanding and beliefs in the principle of cause-and-effect, learning Buddhism would not help liberate us. It is not that Buddhism cannot help us attain liberation, rather, it is that we have not entered the stream of Buddhadharma and we failed to use the Buddha's wisdom dharma to liberate ourselves from afflictions and transgressions. Hence, we must improve and reform.

First, I hope everyone will treasure your good roots, nourish your good roots and put it to good use. We must allow these good roots to grow deep and sprout upwards. We must not be complacent, because

羅漢,沒有一位自滿的菩薩,沒有一尊自滿的佛。所以我們拜懺就是懺悔我們在佛性本有之外,自己營造累積出來的煩惱。這就是我們應該懺悔的。我們如果不懺悔自己光明佛性以外,所有的這些錯誤,我們跟這個法門也是沒有緣分的。

很多人來拜懺,但是可能將來是去地獄的。有的眾生生前沒有拜過懺,他墮落了,苦到極點了。他不想再苦下去了。一場拜懺的法會,他可以用自己至誠懇切的心。消除很多罪障。

我們眾生最不好的,就是拿自己的生死開玩笑。這是最愚昧,最顛倒的。我們不要什麼事情都想是理所當然的。不要用眾生的煩惱心來體會佛的智慧。我們錯用心了,怎麼會跟佛的智慧沾光呢?怎麼會說我們在學佛呢?

所以維新改良。一切往好的去做,往對的去做。在對的裡面,還要做好。讓自己的心純潔,堅固。拜懺才能夠自己救自己。我們現在是自己超度自己。自己不超度自己,佛也沒有辦法超度我們。只不過是你信不信呢?

在法界聖城有一對兄妹學生。妹妹才5歲。她們兩個都是美國人。哥哥小學一年級。這個妹妹從來沒有來過道場。因為朋友介紹,就來到學校參觀一下。父母覺得這個學校環境很好,就讓他們來試讀。幾天之後,就決定從他們

there are no complacent Arhats, no complacent Bodhisattvas, and no complacent Buddhas. Therefore, bowing repentance is to repent of the afflictions accumulated outside of our own Buddha nature. If we do not repent all of these offenses we have committed outside of our luminous Buddha nature, then we do not have any affinities with the Dharma Door of Repentance.

Many people come to attend the session of bowing repentance, but it is possible that in the future, they may still end up in the hells. Some living beings, who had never bowed repentance in the past and who have since fallen into extreme suffering are now seeking relief from this suffering. With one session of sincere repentance bowing, it can eradicate many offenses.

The worst thing we living beings do, is taking our own birth-and-death as a joke. This is most foolish and upside down. Do not take everything for granted. Do not use your afflicted minds to understand the Buddha's wisdom. How can we experience the brightness of the Buddha's wisdom or claim to be the Buddha's disciples if we do not use our minds properly?

Hence, constantly improve and reform. Doing all that is wholesome; doing all that is right. Within the proper path, do the goods. Purify our minds and strengthen our resolve. Only by doing so can we save ourselves by bowing repentance. Right now, we are taking across our own selves, so we must do the work ourselves. Otherwise, the Buddha cannot help us either. It is up to us whether, you believe it or not.

At the City of Dharma Realm, two of the students are siblings (brother and sister). They are Americans. The elder brother is a first grader. The sister is only 5 years old and has never been to the Wayplace. Through a friend's recommendation, they came to visit the school. The parents deemed the school environment very good, so they brought their

原來的一所私立學校轉到法界聖城的學校。

他們是美國人，而且很小，對道場裡的事是完全不知道的。這個妹妹雖然才5歲，讀幼稚園，但是她很努力的觀察，她很聰明。看大眾怎麼樣走啊，怎麼樣去拿飯菜啊，怎麼樣回到自己的位置上坐啊。

這個妹妹坐在最後，第三排。她能看到哥哥，因為哥哥坐在前面。男生坐前面，那是上個學期的位置。哥哥起來去拿飯菜。跟我們一樣去飯桌拿。拿了以後，這個哥哥很聰明，斜著走回去自己的位置。妹妹馬上制止她哥哥。用比的，不講話。比一個圈圈，讓她哥哥回去。哥哥也很好，就聽妹妹的招呼，就走回去了。繞了一圈走回去自己的位置。第一次這樣。第二次，哥哥又想懶惰了。妹妹又給他比劃，比一個圈圈。

我覺得，耳濡目染，環境非常的重要。他們是西方人，根本沒有來過道場。但是都知道入境隨俗。都知道法師怎麼走，老師怎麼走，學生怎麼走，自己該怎麼走。所以我說，善根是看得見的。

我們有道場裡面，不怕人家不守規矩。為什麼呢？不守規矩的人不怕自己苦嘛！他都不怕了，為什麼要替他擔心呢？不用擔心。道場

two kids to try out the school. After a few days, they transferred their kids from a different private school to the elementary school in CDR.

They are two very young and clueless Americans who have never been to the Wayplace. The younger sister at the time was attending kindergarten. Despite her young age, she was intelligent and keenly observant. During lunchtime, she watched how everyone walked and lined up to get food—After they got food she noticed how everyone walked back to his/her seat.

In the Wayplace, we follow specific seating arrangement in the Dining Hall, i.e. monastics are seated first, then the laity. There is also a division between men's side and women's side. Seated in the third row in the back, the little sister saw her brother who sat right in front. Following behind us, the brother likewise walked to the food counter to fill his plate, just like everyone else. The brother was also just clever. After getting his share of food, he decided to take a shortcut route back to his seat instead of going back to his seat using the same route as before. The younger sister was watching carefully and noticed he had made a mistake. Wordlessly, she immediately stopped her brother using hand gestures. She made a circle with her hand, indicating how he should return back to his seat. The elder brother listened to his sister and walked properly back to his seat. This happened a second time. The brother once again tried to follow the lazy path back to his seat, but his sister stopped him short in his tracks.

I feel that environment is very important because what a person sees with the eyes or hears with the ears makes an imprint in one's mind. The siblings are Westerners and have never been to the Wayplace. Nevertheless, they knew to conform to the rules. By observing how the Dharma Masters walk, how the teachers walk and how the students walk, they knew how one should walk. Hence, I would say that one could discern the manifestations of wholesome roots.

At the Wayplace, we are not afraid of other people not following the rules. Why, because those who do not follow rules are not afraid of suffering. If they are



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金輪聖寺

2017年11、12月每週法會時間表 Schedule of Weekly Events – November and December of 2017

日期	法會
11/5 (星期日)	夏令時間結束 (撥回1小時) Return to Standard Time at 2:00 am 預祝觀音菩薩出家日法會 Dharma Assembly of Celebration of Gwan Yin Bodhisattva's Leaving home 普門品 Recitation of Universal Door Chapter 8:00 am — 10:00 am 大悲咒 Recitation of Great Compassion Mantra 1:00 pm - 3:00 pm
11/12 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
11/18 ~ 11/26	梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm 11/18 7:30 pm 灑淨 Purifying the Boundaries 11/19 8:00 am 起香 Start of Repentance Ceremony 11/26 圓滿日 Completion of Repentance Ceremony
12/3 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
12/10 (星期日)	大悲咒 Recitation of Great Compassion Mantra 8:00 am — 3:00 pm
12/17 (星期日)	楞嚴經 Recitation of Shurangama Sutra 8:00 am — 3:00 pm
12/24 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
12/31 (星期日)	預祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm

~常將有日無日，莫待無時想有時~  
*Always think of the day as if there is no tomorrow.  
 Do not wait until there is no time and try to find time.*