



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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宣公上人—修菩提道

夢幻泡影

人我生壽心中影  
無明有漏海上泡  
諸法空相度群頑  
慈智願成為夢醒

*Cultivating the Bodhi Path*

Composed by Venerable Master Hsuan Hua

*Dreams, Illusions, Bubbles, Shadows*

*Marks of self, others, living beings and longevity are shadows in the mind.*

*Ignorance has outflows, just like bubbles in the sea.*

*Devoid of marks, the myriad dharma rescues the headstrong ones.*

*With kind wisdom, fulfill the resolve to awaken from dreams.*

本期內容

- 2 大佛頂首楞嚴經淺釋
- 7 六祖法寶壇經淺釋
- 12 佛法最平等
- 13 維新改良  
一切往好的去做 往對的去做

Table of Contents

- 2 The Shurangama Sutra
- 7 The Sixth Patriarch's Dharma Jewel Platform Sutra
- 12 The Buddhadharma is Most Fair
- 13 Constantly Improve and Reform —  
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 #256)

(接上期)

佛敕文殊，分領菩薩及阿羅漢，應諸齋主。

【編按】此段經文淺釋融入一九八七年九月十五日「主觀智能推動力」講述

波斯匿王請佛來應供，那麼又有其他的長者、居士也請佛來應供，所以佛就派文殊菩薩率領各大菩薩到各處去應供。這是在經前邊敘述這部經的緣起，那麼從前面到此處的經文，都還不是正式佛說的。

佛敕文殊：「佛」，就是釋迦牟尼佛；「敕」，是敕命、敕令，就是叫他去。國王有敕命，法王也一樣有敕命，所以佛就敕令文殊師利菩薩，分領菩薩：「分」，是分開，把菩薩分開領著。究竟一隊分多少呢？那是看當時有多少菩薩，就分有多少隊。或者一個人一隊、二個人一隊、三個人一隊，劃出很多隊。及阿羅漢：不是單單領著菩薩，也領著這一些大阿羅漢、大比丘。

應諸齋主：就是到這些長者、居士

**The Buddha commanded Manjushri to assign the Bodhisattvas and Arhats to receive offerings from the various vegetarian hosts.**

**Editor's Note:** The following brief explanation of the sutra text is from the lecture "The Driving Force of Subjective Wisdom" on 9/15/1987.

King Prasenajit invited the Buddha to receive offerings. At this time, other elders and laypeople also invited the Buddha to receive offerings. Therefore, the Buddha sent Manjushri Bodhisattva to lead the other great Bodhisattvas to various places to receive offerings. This is the prologue of the sutra which describes the cause of this condition. From the beginning up to this section of the sutra text it was not formally spoken by the Buddha.

**The Buddha commanded Manjushri.** Kings were allowed to issue commands, so were the King of Dharma. Thus, the text states the Buddha "commanded" Manjushri Bodhisattva **to assign the Bodhisattvas and Arhats.** How were they assigned? It depended on how many Bodhisattvas there were. They were each divided into groups of one, two or three. The great Arhats and great Bhikshus were also included into these group assignment.

**To receive offerings from the various vegetarian hosts:** This means they went to the

家裏，去應一切齋主的供養。因為佛雖然有千百萬億化身，但是他不會為吃一餐飯，就顯一個神通，到每一個門口化一個佛身去化緣。若這麼樣子，這神通比豆腐都不值錢了！所以佛叫文殊菩薩：「你分領這些菩薩和阿羅漢，到每一個齋主家裏應供去！」

唯有阿難，先受別請，遠遊未還，不遑僧次。既無上座，及阿闍黎，途中獨歸。

唯有阿難：就是單單阿難尊者一個人。阿難尊者這回所以遇著困難的問題，也就因為他是單獨一個人。阿難尊者怎麼樣呢？先受別請：「先」，是早早的，大約或者一個月以前，就有人預約把他訂下了，說：「在七月十五這一天，你一定要到我們這兒來應供的。」所以他早早就去了。那麼七月十五這一天，人家都去吃齋，他就先受別請。

和尚本來不應該受別請的，譬如，這兒有十個和尚，你若單單特別地請一個和尚到你那兒吃飯，這就叫「別請」，這一個人根本就不應該去的。為什麼？因為十個都是僧人，請就應該請十個，若單請一個人，就不應該去。在佛教裏規矩是這樣，但是有的時候，這個人好吃，所以有人說：「我要供養你！」他也就答應了，不管別請不別請，他這樣想：「我管你們大家呢！我一個人吃飽算了！有人請我，這是我的福德，這是我的感應！」他就不管旁人了。

homes of elders and laypeople and received their offerings. Although the Buddha has millions of transformation bodies, he would never display his spiritual penetrations just for the sake of a meal and go to the donors' homes appearing as transformation Buddhas seeking alms at each door. That would never happen, or else, spiritual penetrations would be worth less than bean curd. So the Buddha told Manjushri Bodhisattva, "You go assign the Bodhisattvas and great Arhats to the various donors' home and receive offerings."

**Only Ananda, who, had accepted a special invitation earlier, had traveled far and had not yet returned, was late for the apportioning of the Sangha. No senior-seated one or Acharya was with him, so he was returning back alone on the road.**

**Only Ananda.** This is the whole reason he got into trouble. He was alone. What had Ananda done? He had **accepted a special invitation earlier**. Perhaps, a month or so in advance. Someone had made an appointment and said, "On the fifteenth day of the seventh month you certainly should come and receive offerings from us."

Fundamentally, Bhikshus should not accept special invitations. For instance, if there are ten Sanghans here and you invite only one to go to your home to eat, you are issuing a special invitation. The one who has received the special invitation should not go. Why? The rule in Buddhism is that all the Sanghans of a Way-Place should be invited for the offering together; but sometimes people who like good food ignore the rule and accept the special invitations given to them. They think to themselves, "Why should I care about all of you? What counts is that I get my fill. My special invitation is a response to my blessings and virtue." They pay no attention to others.

這阿難尊者，就大約多少也有好吃好東西這種心，所以在七月十五以前，他就先受別請了。你想，在結夏安居，根本就不許可走出去！他受別請到外邊去應供，這已經就不合規矩，已經就犯過了。我這麼想，大約人家請他是七月十四這天，所以他早一天去了，大約在七月十三就去了；吃完了東西，他還在人家那兒住下了，預備第二天——十五這天，一早就回來。

所以遠遊未還：就在文殊菩薩分領諸菩薩去應供這時候，阿難尊者還沒趕回來。不遑僧次：「不遑」，就是來不及，趕不上了。好像我們現在要到旁的地方去吃齋，某一個人昨天就走了，沒有回來，我們想等他，也沒有時間了，就不等他，先走了。等到這個人回來一看，空空如也，家裏也沒有做飯，外頭也不知到什麼地方吃飯好，這叫「不遑僧次」，就是沒有機會等到他回來。

既無上座，及阿闍黎：出家人出門或者要兩個、或者三個在一起。一個是上座，就是要受戒二十年，這叫「上座師父」。或者要有「阿闍黎」，這叫「軌範師」；軌就是規矩，範就是模範，就是教你要懂得守規矩的師父。阿闍黎有五種：

(一) 出家阿闍黎：就是你跟著他出家受沙彌戒的。(二) 教授阿闍黎：就是教你受戒的時候怎麼樣去求戒，到那兒怎麼樣乞法。(三) 羯磨阿闍黎：是給你懺悔你過去的罪業，問你遮難。遮，就是你做

Ananda probably had a bit of fondness for good food. Now think about it; during the period of summer retreat, it was entirely not permissible to go out. Yet, Ananda accepted a special invitation and went out to receive offerings. He had violated the rules and committed an offense. Maybe this special invitation was set on the fourteenth of the month, so he probably set out on the thirteenth. After eating on the fourteenth he stayed the night, planning to return early the next day.

Hence, Ananda **had traveled far and had not yet returned**. When Manjushri Bodhisattva was dividing the Sangha into groups, Ananda did not make it in time. He was **late for the apportioning of the Sangha**. For example, we are now going someplace to have vegetarian food. However, a person left us yesterday and has not yet returned. Even if we want to wait for him, there is not enough time so we have to leave without him. When he finally returns, he would find our place empty with no food in the house. He would have no idea where to eat. This is the so-called 'late for the apportioning of the Sangha'.

**No senior-seated one or Acharya was with him**. When left-home people go out, they should go in a group, perhaps in twos or threes. Within the group should be a senior-seated one or an Acharya. A "senior" is one who has held the precepts purely for at least twenty years. His seating position is in front of the assembly. "Acharya" is a Sanskrit word, which means "a teacher who exemplifies the rules." He teaches you to understand and follow the rules and regulations. There are Five Kinds of Acharya:

1. an Acharya with whom others leave the home-life: He transmits the novice precepts.
2. an Acharya who teaches you how to receive the precepts and how to request dharma.
3. Karmadana Acharya is one who guides you to profess all your transgressions and

過什麼罪，犯過什麼戒，以前你  
在家的時候有什麼罪業，都要講  
地。(四)依止阿闍黎：就是你  
總跟著他、親近他，跟他學習佛  
法。(五)講經阿闍黎：他教你  
念經。

好像我教你們念〈楞嚴咒〉，  
我就是你們的阿闍黎，你明白了  
嗎？我現在講這部《楞嚴經》，  
這就是「講經阿闍黎」。現在你  
們天天和我在一起，這又可以說  
是「依止阿闍黎」。我又教你們  
規矩，天天給你們在佛前迴向，  
說：「令他們罪業都消除了，善  
根增長。」這又是「羯磨阿闍黎」。  
我現在教你們一切的佛法，這也  
是「教授阿闍黎」。但是你們沒  
有人出家，我現在不是「出家阿  
闍黎」。這有四個「阿闍黎」了，  
還差一個；誰若出家了，我就又  
變成「出家阿闍黎」了。

這阿闍黎就是來幫忙你修  
道、成道的，在旁邊看著你、監  
視著你，叫你不要犯過。阿難尊  
者現在也沒有上座，也沒有阿闍  
黎，他就出了毛病了！所以最壞  
的地方，就是他一個人。本來出  
家人應該兩個人一起的，你如果  
真有定力了，那你就一個人怎麼  
樣都沒關係；但是你定力不足，  
就很容易受到魔障，很容易被外  
境所轉。因為這個，出家人要防  
心離過，所以要有上座，又要有  
阿闍黎，出門都要有兩、三個人，  
一個人不可以的。

repent all of your offenses.

4. an Acharya whom others rely on. You always follow and draw near him to learn the Buddhadharma.

5. an Acharya who transmits the principles of the sutras. He teaches you how to recite sutras.

Just as I am now teaching you how to recite the Shurangama Mantra, I am your Acharya. Do you understand? Now that I am lecturing on the Shurangama Sutra, I am your Acharya who transmits the principles of the sutras. Since all of you are with me every day, I am your Acharya upon whom others rely on. Moreover, I teach you rules and regulations. Every day before the Buddha, I transfer merit to all of you to help eradicate your karmic offenses and help you grow good roots. That makes me a Karmadana Acharya. I am teaching you all about the Buddhadharma so I am also the Acharya who teaches you how to receive the precepts and how to request dharma. However, since none of you have left the home-life, I am not your Acharya under whom others leave the home-life. I have fulfilled four of the five categories of Acharya. There is one more left. If anyone leaves the home-life, I will have fulfilled all five categories as an Acharya.

An Acharya is one who helps you cultivate the Way and attain the Way. He keeps an eye on you and tells you not to commit offenses. At that time, Ananda was by himself, with neither a senior-seated one nor an Acharya. Consequentially, he got into some trouble. The fact that he was alone played a huge factor in his consequence. Essentially, left-home people should travel in groups of two or more, never alone. If you truly have samadhi-power, then it does not matter if you are by yourself. However, if you do not have sufficient samadhi-power, you can easily encounter demonic-obstacles and become affected by external states. Because of this, left-home people must guard their mind and be apart from offenses. This is the reason why they should not travel alone and should be in groups of two or three, accompanied by a senior-seated one or an Acharya.

你要是真正有定性、有定力，那你一個人到什麼地方去都可以的，上天下地，隨便你去；若沒有定力，就哪個地方也不可以一個人去的。所以現在有很多年輕的小和尚一個人四處跑，這是很危險、很危險的一件事。你看，這阿難也就是一個小和尚，四處一跑，就跑出毛病來了。可是我們都要感謝這位阿難尊者，如果他不出毛病，釋迦牟尼佛也不會講《楞嚴經》，也不會教我們怎麼樣修定，那我們怎麼有機會懂得這部《楞嚴經》呢？所以阿難尊者還是對我們最有好處的一個人。

**途中獨歸：**他在道上自己回來了。最壞的，就是這個「途中獨歸」，只有一個人，沒有旁人來陪著他、幫忙他，所以他就遇到魔了。

(下期待續)

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(上承自第12頁)

佛教最自由，因佛教裏，只是勸人行善，不要做惡。做惡會自作自受，自取其報。但佛教不會強迫人去行善，亦不會說，你不聽話，專造惡業，我會造一所牢獄把你關進去。因為一切唯心造，天堂、地獄，皆是依人的思想和業力造成。故佛法教人「諸惡莫作，眾善奉行」，並闡明絲毫不爽的因果律，教人認識真理而超出輪迴。

(全文完)

If you truly have samadhi-power, then it is fine to go anywhere by yourself, whether up to the heavens or down to earth. However, if your samadhi-power is not sufficient, you cannot travel alone anywhere. Nowadays, there are many young monks travelling alone. This is very dangerous. You see, Ananda is a good example of why young monks should not travel alone. He was a young monk who got in trouble when he travelled alone. On the other hand, we should be thankful towards Ananda. If it was not for Ananda getting into trouble, we would have missed a great opportunity for Shakyamuni Buddha to speak the *Shurangama Sutra* and to show us how to cultivate samadhi. We would have missed the chance to understand the *Shurangama Sutra*. Hence, we are grateful because we benefited a great deal and learned through Ananda's mistake.

**So he was returning alone on the road.**

The worst thing was him being alone. There was no one there to accompany him and help him during times of need. As a result, he encountered a demon.

(To be continued ...)

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(Continuing from page 12)

Buddhism gives people a great amount of freedom. Buddhism exhorts people to do good deeds and to abstain from evil deeds. It teaches us that if you do evil, you yourself must suffer the retribution. Buddhism does not coerce people to do good deeds, and say things like "If you don't listen, and you keep making bad karma, I'll build a prison and lock you up in it." That is because 'everything is created from the mind alone.' Heavens and hells transpired based on people's thoughts and their karmic force. Thus, Buddhism teaches people to "Abstain from all evil and offer up all good conducts," and explains the law of cause and effect, which is never off by even a hairsbreadth. It teaches people to truly understand principles and transcend transmigration.

(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)

師又曰。汝若心迷不見。問善知識覓路。汝若心悟。即自見性。依法修行。汝自迷不見自心。卻來問吾見與不見。吾見自知。豈代汝迷。汝若自見。亦不代吾迷。何不自知自見。乃問吾見與不見。神會再禮百餘拜。求謝過愆。服勤給侍不離左右。

六祖大師又說：「假使你心裡不明白，沒有能見性的話，你應該向善知識請教如何修行，如何用功。假設你開悟了，就能識自本心，見自本性，就應依法修行。你現在自迷不知自己的本心，你卻來我處問我：見與不見？我見性不見性，我自己知道，我怎可代替你迷呢？你那個迷，我代不了啊！你若自己見性了，你也替代不了我的迷。你為何不自己迴光返照，自己知道自己見不見呢？你現在向外馳求，和我來鬥機鋒，問我見不見，我見不見與你有什麼關係呢？」

神會一聽，知自己真是搞錯了，為什麼這麼大膽？小孩子太不自量力了。所謂：「聖人的門

(Continued from issue #256)

The Master continued, "If your mind is confused and you can not understand, then ask a Good Knowing Advisor to help you find the Way. If your mind is enlightened, then you will be able to see your own nature and cultivate accordingly to the Dharma. If you yourself are confused and you can not see your own mind, why would you come to ask me whether or not I see? If I can see, I would know it for myself, but that is not of any help to you. In the same way that your ability to see is of no use to me. Why don't you realize you need to see it for yourself, instead of asking me whether or not I see?" Shen Hui bowed over one hundred times, seeking forgiveness for his misbehavior. He served the Master with diligence, never leaving his side.

The Master said, "Shen Hui, if your mind is clouded and you cannot see the true nature, then ask a Good Knowing Advisor to teach you how to cultivate. If your mind is enlightened, you have understood the mind and seen the nature, then you should cultivate accordingly to the Dharma. Now, you haven't even seen your pure mind, and yet you come to ask me whether or not I have been able to see my own. If I had seen it, that's my own business and has nothing to do with your delusion. If you've seen the true nature and are able to understand the original mind, that has nothing to do with me either. Why not turn the light around and focus on discovering whether you've seen your own mind or not? Isn't that better than trading Zen banter with me? What is it to you whether I've seen it or not?"

After listening to the Sixth Patriarch's admonition, Shen Hui was really sorry for his wrongdoing. Why had he been so impetuous? There is an idiom "Selling nondescript manuscript to the Sagely Ones." It

前賣百姓」，到孔夫子的門前去賣百家姓，說我這本書是最有價值的，你們誰買？所謂：「班門弄斧」，在魯班門前耍斧頭。

神會再禮拜（叩了一百多個頭）說：「請祖師原諒我，我錯了，我小孩子不懂事，太不知天高地厚。」在六祖大師面前認錯後，就留此做工人，所有的工作他都去做，天天跟著六祖大師講經說法，當其侍者。當時六祖大師座下，神會年紀最輕，故他也最調皮。

一日師告眾曰。吾有一物。無頭無尾。無名無字。無背無面。諸人還識否。神會出曰。是諸佛之本源。神會之佛性。師曰。向汝道。無名無字。汝便喚作本源佛性。汝向去有把茆蓋頭。也成箇知解宗徒。祖師滅後。會入京洛大弘曹溪頓教。著顯宗記盛行於世。是為荷澤禪師。

有一日，六祖大師對大眾說：「我有一個東西，你們猜是什麼？它既沒有頭也沒有尾巴，沒有名也沒有字。」好像我，安慈是我名，度輪是我的字，宣化是接法的法名。「沒有個背也沒有個面，你們認識此物否？」大家都閉口無言，無論認識或不認識的，都不出聲。而這小童子神會見大家都不出聲，於是就跑出來說：「這東西我知道，就是諸佛的本源，神會我的佛性。」

六祖大師說：「我已對你說啦！它是沒有個名也沒有個字。你為何要叫它做本源佛性啊？你到那裡用個

is similar to selling dime novels to Confucius, bragging the value of your nondescript manuscript. Who do you think will buy into your misguided rhetoric? It can also be likened to the phrase “Showing off one’s proficiency with the axe before Luban the Master Carpenter”.

Shen Hui bowed to the Sixth Patriarch over a hundred times, pleading for forgiveness, “Please forgive me, Venerable One. I messed up. I’m a reckless kid who didn’t understand. I am clueless to the extent of the heavens and earth.” After begging forgiveness, Shen Hui stayed at the Sixth Patriarch’s Wayplace. He toiled away on all chores. Everyday, he followed the Master everywhere he gave sutra-lectures or dharma talks. He became the Master’s attendant. Being the youngest amongst the Master’s disciples, he was the naughtiest.

**One day the Master asked the assembly, “I have one thing. It has no head or tail, no name or label, no front or back. Do you know what it is?” Shen Hui stepped forward and said, “It is the fundamental source of all Buddhas, Shen Hui’s Buddha nature!”**

**The Master said, “I said it has no name or label, and you immediately call it the fundamental source of all Buddhas. Go and build a thatched hut over your head! You’re nothing but a follower who pursues knowledge and interpretation.”**

**After the Master’s passing, Shen Hui went to the capital Loyang and devoted himself to Cao Xi Sudden Teaching. He wrote the Xian Zong Ji which circulated widely throughout the land. He became known as Dhyana Master He Ze.**

One day the Master asked the assembly, “I have one thing. It has no head or tail, no name or label, no back or front. Do you know what it is?” (For example: My name is An Ci, dubbed Du Lun. Hsuan Hua is my dharma name.) Everyone kept quiet. Whether they knew the answer or not, no one said a word. Seeing this, young Shen Hui jumped out from the assembly and said, “I know what it is! It’s the fundamental source of all Buddhas: my Buddha nature!”

The Master said, “I told you that it has no name or label, and you call it the fundamental source of all Buddhas! Go build a thatched hut over your head! As a student of the Chan School, you have the knowl-



茅草蓬蓋在你的頭頂算了。你這個小孩子，只可成爲一個有知見和解釋禪宗的門徒，你沒有真正的了解。」雖是一番呵斥，實則是印證。說他是知解宗徒，這個階段已經不容易做得到的。

六祖大師圓寂入涅槃後，神會就到京城洛陽，將曹溪頓教發揚光大，著顯宗記一一說明南北二宗，說明南宗六祖大師是真正的六祖，而北宗神秀大師是假的六祖，他沒有經過印證一一傳佛心印，故神秀是偽造的。此書流通廣佈，盛行於世。若非神會大師作顯宗記，恐怕神秀的黨徒就將六祖的名號奪去了，但因作此書後，神秀再也不可假冒了。神會法師的別號又叫荷澤禪師，荷澤是他住的地方。

師見諸宗難問咸起惡心多集座下。愍而謂曰。學道之人。一切善念惡念應當盡除無名可名名於自性。無二之性是名實性。於實性上建立一切教門。言下便須自見。諸人聞說。總皆作禮。請事爲師。

在當時，不僅神秀黨徒想刺殺六祖大師，就是其他宗派如唯識宗、法華宗各宗諸長老，都派人去考驗他，這個提出難題來問，那個也提出難題來問，如有人問：「先佛後法，先法後佛，佛法出在什麼地方？」

六祖答：「你能說法，這是先佛後法。若你能聽法，這是先法後佛。佛法是從眾生心裡流露出來的。」

edge, views and explanations yet you have no genuine understanding.” Although it sounded like a scolding, it was in reality an affirmation of Shen Hui’s degree of achievement. It is not easy to reach the level of one who has the knowledge to explain the principles.

After the Sixth Patriarch entered nirvana, Shen Hui went to the capital city of Loyang, where he widely preached the Sudden Teaching of the Cao Xi School. He later wrote the Xian Zong Ji - a pamphlet on the Northern and Southern Schools, declaring Shen Hsiu (Northern School) as a bogus self-proclaimed Sixth Patriarch and declaring Great Master Hui Neng (Southern School) as the genuine Sixth Patriarch, the recipient of the Buddha’s mind-seal. Had Shen Hui not written this pamphlet, Shen Hsiu’s followers would have grabbed the title ‘Sixth Patriarch’. After this pamphlet was published, Shen Hsiu could no longer masquerade as the Sixth Patriarch. Dharma Master Shen Hui was also called Chan Master He Ze, which is the name of the place where he went to live.

**The Master saw many disciples of other schools, many with evil intentions that gathered under him and challenged him with difficult questions. Feeling sorry for them, he said, “Students of the Way should completely cast away all thoughts of good or evil. What cannot be named by any name is called the true self-nature. True nature does not have good or evil and it is within the real nature that all teaching Doors are established. You can see this for yourselves.” Hearing this, they all became devoted followers and requested him to be their master.**

At that time, it was not only Shen Hsiu’s followers who wanted to murder the Great Master. The elders of the various sects, such as the Consciousness-Only School and the Avatamsaka School, likewise send their cronies to challenge the Master, asking difficult questions such as, “Which came first, the Buddha or the Dharma? Where does the Buddhadharma spring from?”

The Sixth Patriarch replied, “If you can speak the Dharma, then it’s the Buddha first, then the Dharma. If you can listen to the Dharma, then it’s the Dharma first, then the Buddha. The Buddhadharma emanates from the minds of living beings.”

眾多問難，六祖都答覆他們了，但見這種情形有很多麻煩。所來的人對六祖起惡心——都是想殺他或毒死他。你看，做一個祖師就有這麼多人來反對他。這些惡人——間諜，都到這地方住下，聚集在他的座下，如此就很容易刺殺他。

六祖大師見這種情形，就生出憐憫心，對大眾說：「我們修道的人，不應該有善念惡念，應當將其去除無餘，而不存在，連一個名相都沒有了，這個就叫自性。自性就是不二，不二之性也就是實性，也叫實相。在實相上才能成立一切的教門，實相不是在口裡說說而已，我現在說這實相，你即刻證得這個實相的理體，這樣才可以。」所有出家人聽說要連善惡之念都不存，而他們來此企圖刺殺六祖或作特務情報，這都是善惡念頭。經六祖如此一講，他們都明白了，故大家叩頭頂禮說：「我們要改過自新，拜大師您作師父！」

### 宣詔品第九

神龍元年上元日。則天中宗詔云。朕請安秀二師宮中供養。萬機之暇。每究一乘。二師推讓云。南方有能禪師。密授忍大師衣法。傳佛心印。可請彼問。今遣內侍薛簡。馳詔迎請。願師慈念。速赴上京。

神龍是唐朝中宗的年號，上元日即是正月十五日元宵節。七月十五就叫中元日。武則天是唐朝女皇帝，非常篤信和擁護佛教，可是這位女皇帝她很不守規矩，什麼事情她

Even though the Sixth Patriarch answered all the challenging questions they threw at him, he saw the situation as becoming increasingly more troublesome. The outsiders who came to be near him all had the intention of killing him or poisoning him. These wicked ones and spies came to stay with him so they could harm him easily. See how much opposition a patriarch has to deal with!

Out of his compassion for the spies and would-be assassins, the Sixth Patriarch addressed the assembly, "Cultivators should not hold any thought of good or evil. What cannot be named by any name is called the true self-nature. The self-nature is non-dual; it is also called the real nature, the real mark. Within the real mark all schools and sects are established. Real mark is not simply a conversation topic. You must understand the principle of real mark and immediately certify to its meaning and substance." Hearing these words, the assembly realized that their thoughts had been bound up in good and evil and they were greatly ashamed. Now that they have understood, they bowed down before the Master and said, "We will reform our ways and start anew. Please let us bow to you as our teacher, Great Master."

### CHAPTER IX PROCLAMATIONS

**On the fifteenth day of the first month, during the first year of Shen Lung reign (A.D. 705), Empress Ze Tian and Emperor Zhong Zong issued an imperial decree, stating, "We have invited Masters Hui An and Shen Hsiu to the palace to receive offerings. This way, we can study the One Vehicle in our spare time after our imperial duties are done." The two Masters declined. Instead, they suggested them to invite Dhyana Master Hui Neng in the South, who has received the secret transmission of the robe and the Buddha's mind-seal from Great Master Hung Jen. "We now send Chamberlain Xue Jian with this invitation, hoping that the Master will be compassionate and quickly come to the capital."**

Shen Lung is the name of the reign of Emperor Zhong Zong of Tang Dynasty. Wu Ze Tian was the empress during the Tang dynasty. On one hand, she believed in the Buddha and supported Buddhism. She'd invite all the high monks to the palace to receive offerings. On the other hand, she was unruly and unafraid to commit improper acts. Not long after her son, Emperor

都敢做。但她信佛，故她將當時的大德高僧都請到宮中供養。

中宗是武則天的兒子，在位沒幾年，武則天將他貶為廬陵王，而自己即位做皇帝。她下一詔書，說：「我已經迎請嵩嶽慧安師及北宗神秀師到宮中供養。我處理萬種國事閒暇之餘，常常研究頓教法門。可是這兩位法師都推讓說：我們的道德不如南方廣東惠能大師，他是密受五祖弘忍大師衣鉢，傳佛心印真正繼承者，可請他來問一問。所以現在我派遣宮中內侍（即宮中的太監），名叫薛簡，帶著皇帝的詔書來迎請大師。但願大師憫念眾生，速來京——長安。」

師上表辭疾。願終林麓。薛簡曰。京城禪德皆云。欲得會道。必須坐禪習定。若不因禪定而得解脫者。未之有也。未審師所說法如何。

六祖大師作了一道表章，也就是回一封信說：「我很多病啊！」其實六祖大師沒有病，不過這是說方便語，並非打妄語，為什麼呢？因六祖大師不願見皇帝，尤其不願見女皇帝，更何況她不講規矩又不守戒律，所以不高興去見她。但六祖不能說：「你是女皇帝，我是祖師，我不需要見你這個女皇帝。」所以就辭疾推託說：「我年紀老了，有很多病痛。我願終老於林麓間。」

(下期待續)

Zhong Zong, ascended the throne, she usurped the throne by having him exiled to Lu Ling where he stayed as the local king. What we are discussing now is the period when Wu Ze Tian was the empress.

Decree refers to a written imperial order by the Emperor. When ordinary people received a decree, they bowed to it as a gesture of respect to the emperor. However, since the empress believed in the Buddha, monastic people don't have to bow when they received a decree. Here is what Emperor Wu Ze Tian's imperial ordered stated: Wishing to study the Sudden Teaching Dharma Door in my spare time after conducting national affairs, I have invited Masters Hui An and Shen Hsiu to the palace to receive offerings. But they refused, claiming, "We do not have enough virtue. You should invite Great Master Hui Neng, who has received the Fifth Patriarch's robe and bowl and is a true successor to the Buddha's mind-seal transmission. Hence, I am now sending my attendant, Chamberlain Xue Jian, to invite you to the capital, Ch'ang An. I hope the Great Master will comply out of compassion for living beings." The chamberlain was an official of the inner court. He was a eunuch.

**The Master sent back a petition pleading illness saying that he wished to spend his remaining years at the foot of the mountain. Xue Jian said, "The Virtuous Dhyana Masters at the capital all say that to master the Way one must sit in Dhyana meditation and practice concentration, for without Dhyana concentration, liberation is impossible. I do not know how the Master explains this dharma.**

The Sixth Patriarch wrote back, "I am plagued with many illnesses." In actuality, he wasn't ill. Nevertheless, he utilized this expediency. This is not considered as telling a lie. Why? The Sixth Patriarch did not wish to visit a ruler. Moreover, he did not wish to visit an empress. It would have been against the rules. On top of this, Wu Ze Tian is one who does not follow morals or any rules and standards. But the Sixth Patriarch couldn't say, "You are an empress and I am a Patriarch and I don't have to visit you," so he said, "I am old, in sickness and in pain. I wish to spend my remaining years at the foot of the mountain."

(To be continued ...)

## 佛法最平等

### *The Buddhadharma is Most Fair*

宣公上人開示

An Instructional talk given by Venerable Master Hua

**在佛教裏，一分功，一分過，  
絲毫不會差錯。**

佛法是很微妙的，在佛法裏，感覺不到有什麼好處，在佛法外，也不覺得有什麼壞處。可是在佛教裏，一分功，一分過，絲毫不會差錯。佛教裏，亦是最自由、最平等，沒有專制，毫不偏袒。

為什麼說最平等呢？因為一切眾生，無論餓鬼地獄，凶神惡獸，惡人壞人，如果肯發心修行，回頭是岸，都可成佛。不像外道說：「惡人壞人，永遠都壞，無法可度；猛虎惡獸，性情殘暴，亦不可救。」

中國明朝時代，有蓮池大師，他便收了一隻老虎徒弟，護持左右。可是老虎是惡獸，人見人怕，所以大師就教牠出入不要直行，虎亦遵命，出入退行，人們也就不怕，知為善虎。老虎徒弟還會到各處為蓮池大師化緣。人們見到善虎，還爭相布施供養呢！所以虎亦能皈依三寶，護持佛法，亦可成佛。

(下轉至第 6 頁)

**In Buddhism, the retribution you receive for each share of merit and each share of offense is created by you yourself and it will not be off by a hairsbreadth.**

The Buddhadharma is subtly very wonderful. You cannot feel the advantage when you are within the Buddhadharma; nor do you have a sense of disadvantage when outside the Buddhadharma. Nevertheless, in Buddhism, the retribution you would receive for each share of merit and each share of offense you have created will not be let off by a hairsbreadth. Buddhism provides a great deal of freedom and equality. It is not despotic or biased in the least.

Why do we say that Buddhism provides the greatest equality? In Buddhism, any living being who resolves to cultivate the Way can become a Buddha. The idiom, “a turn of the head is the other shore” can be applied to all living beings, i.e. hungry ghosts, hell-beings, evil spirits, ferocious beasts, evil people, and bad people. Unlike Buddhists, externalists advocate that bad and wicked people are eternally bad and beyond redemption, and that ferocious tigers and evil beasts are bestial by nature and cannot be saved.

During China's Ming dynasty, there was a Great Master by the name of Lianchi who took in a tiger as his disciple. This tiger disciple accompanied him around and protected him. Since tigers are known for their ferocious nature, everyone was terrified upon seeing the tiger. Therefore, Great Master Lianchi taught the tiger to walk backwards instead of forward. When the tiger did this, people felt assured that it was tame, and were no longer afraid of it. This tiger traveled around town to raise funds for the Great Master. People all crowded in to make offerings when they saw this well-mannered tiger coming. Hence, tigers can likewise take refuge with the Triple Jewel, protect and support the Buddhadharma and become Buddhas.

(Continuation in Page 6)

## 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

(Continued from issue #256)

(接上期)

在道場裡面什麼都有。善一群，惡一夥，什麼都有。我們在道場最寶貴的就是你學到規矩。因為這是你自性裡面的，本來有的自性的戒。一個人不容易守規矩，是因為不持戒了。你的戒都是快要沒有了。

我要告訴各位，如同上人剛剛所說的。當年上人對著成千上萬的這麼多人，講的當機眾就在臺上。某某老師，整天在法會的空間的時候，他就找他的那些會員，上臺去做什麼呢？去賣狗皮膏藥，打廣告。師父當著這麼多人，就是在說他到了萬佛聖城，他來的時候，繼續說我們眼睛是不能夠容一粒沙子的。你給它放金剛鑽也不可以的。因為眼睛本來就是這樣的。所以虛老都說，金剛正眼。

我要告訴大家，金輪寺不是沒有規矩的，金輪寺不是那麼亂七八糟的，金輪寺不是在這邊你搞一套，我搞一套的。我們沒有什麼，只有一套，叫做上人的家風，上人的規矩。你能夠頂的住，你就來。你頂不住，很多地方可以讓你

There are all types of people in the Way Place -- good ones and evil ones. The most valuable lesson you learn in the Way Place is following rules and regulations. Because this is within your inherent nature, this has always been present in your self-nature as your intrinsic code of morality. A person who does not uphold precepts has a hard time following rules and regulations. Such a person is about to lose his code of morality.

I would like to tell everyone, what the Venerable Master has said before. That year, the Venerable Master told thousands of people about Teacher X. So, during the break time in between dharma sessions, Teacher X had his team members went up the stage to advertise and sell fake medicine. The Venerable Master was using the Teacher X story to make his point. When Venerable Master arrived at the City of Ten Thousand Buddhas, he shared the same story. Our eyes cannot tolerate even one single grain of sand, nor a vajra diamond. This is how our eyes fundamentally behave. Therefore, Elder Venerable Master Hsu Yun had always said, 'the Vajra Proper Eye'.

Let me tell everyone this: We have rules and regulations in Gold Wheel Monastery so we are not in disarray. We do not allow people to arbitrarily behave this way or that way. We only do things one way that is set forth by our Venerable Master. We abide by the house rules laid down by our Venerable Master. If you are able to abide by the rules, then come. Otherwise, many other

暢心愉快的。你不需要這麼受苦。

我們不要有貪心。因為我們有妄想,有貪心,就做出很多愚癡的行為。等到受苦的時候,就會說,怎麼是我?怎麼是我?怎麼會呢?因為你都不記得你說什麼,想什麼,做什麼。你都不記得了。為什麼不記得呢?因為不往好的去學,去做。

我們中午用齋,每一個人按照自己的需要,吃飽,有精神。可以上殿拜佛。每一個人拿飯菜的時候,你可以自己吃飽,就覺得沒有問題了。你拿一遍不夠,再拿一次,也都可以。只要不是拿了七、八遍。那這就是沒有威儀了。但是我們不可以有一種錯誤的想法、做法。這個東西我可以多拿一些,多拿一些,我知道我是吃不完的。但是我已經多拿了,都不能夠放回去嘛!我就帶回家去了。如果你是特意這麼做的,這是完全不合規矩,這是不對的。我不要說,這是偷盜啦,這是做什麼啦。我們想想看,這是自己的貪心,自己會受傷害的。你這麼做。別人跟你這麼做。一個做了,就有兩個。兩個做了,就有四個,就有七、八個。就變成一個歪風了。大家來道場,不是種善根,是造罪業。

我因為愛護大家,所以要坦白說。結完齋以後,剩下來的飯菜,每一個禮拜都會打包。不要留給常住的僧眾。因為他們人數很少,吃不了這麼多。大家就隨喜功德。還有常住拿出來的水果,如果

places will allow you to do as you please. You do not have to suffer if you disagree with these rules.

Do not be greedy. Because of our fantasies and greed, we have done many foolish things. When karma came for us to re-pay for the foolish things that we have said and done, we do not remember any of it. When we start to suffer, we complain, "Why me? Why me? Why?" You cannot remember your misdeeds because you haven't learned to follow what is wholesome and good.

At lunchtime, everyone eats his fill according to his needs. Having eaten and feeling energized, you can go to the Buddha Hall to bow to the Buddhas. You may return for a second or third helping as needed, but do not return for the seventh or eighth time since that is against proper decorum. Do not have the wrong way thinking, such as "I can return for more food if I can finish or since the food is already on my plate, I cannot return it. I will bring it home to eat later." This is not right. This is against our house rules. I am not going to say that this is the same as stealing or anything like that. Think about it. This is a manifestation of greed. You will end up harming yourself. When one person does this, others will follow. Soon, there will be chaos. By doing so, instead of planting good roots when we come to the Wayplace, we are creating bad karma.

I am being straightforward in how I tell you this because I care for all of you. On Sundays, after we conclude the meal, leftovers are packed up for people to take home. Do not leave them behind for the Sangha because they are only a few and they cannot eat a lot. People may take the leftover and make voluntary donation as one wishes. Regarding fruits, if they are already spoiled, the kitchen staff may leave them for the Sangha members to handle. In case there are too many fruits for the

是壞爛的，你們廚房香積組的人，都可以原封不動，交給常住僧眾自己去處理。再多的，我交代三位常住僧眾，吃不完了，可以給大家隨喜功德，投功德箱，幫忙常住解決。好的東西不能放壞掉。這是暴殄天物。否則修的都不如暴的多。怎麼懺悔啊？

誰來道場，行的根本是守規矩。來道場，誰都不要貢高我慢。你要這樣子，你可以不用來。我說這個話，很坦白，很誠實，很誠心，要護大家的法。金輪寺不是沒有規矩的。否則大家拜懺，是欺騙佛是不是？是欺騙上人是不是？

新的一年，一切從新的開始。如同上人說，「古仁義禮智養骨髓充滿古佛塔，新年月日時在心中建立新道場。」送給各位。

古，古時候的古。什麼是古人呢？就是過去的聖人。也就是諸佛在未成佛之前，在這個世間上示現，做的賢而有德之人。他們都是從哪一條路走上來的呢？都是從仁義禮智，當然還有信。這是五常。你做了一樣，其它也都可以做到了。一樣做不到，樣樣都做不到。

所以，古仁義禮智不是講出來，秀出來給人家看的。是養骨髓。在自己的心、骨髓裡面默默地栽培自己的聖胎、種子。什麼呢？仁義禮智。

(下期待續)

Sangha to consume, the Sangha will bring out the excess for the lay people to take and make voluntary donations, to alleviate the burden. Do not let good things spoil. This is a waste of our blessings and creating bad karma. If our bad karma outweighs our good merit gained by cultivating the Way, how are we to repent?

Whoever comes to the Wayplace must follow rules and regulations. Do not be arrogant. Otherwise, you do not have to come here. I am being direct and sincere because I want to protect everyone's dharma. In Gold Wheel Monastery, there are rules we follow. If we break the rules and regulations, then we are cheating the Buddhas and the Venerable Master.

Let us start the New Year with a new beginning. I have a present from the Venerable Master to you all, "Boundless are the ancients' benevolence, righteousness, propriety, and wisdom, nourishing the body housed in the ancient Buddhas' pagoda; A new year, month, day time, build a new way place in one's mind".

"Ancient" – in the olden days. An 'ancient' person refers to a sage prior to becoming a Buddha. These sages manifested in this world as the 'worthy and virtuous ones'. What path did they take to get there? They practiced the Five Constants -- humaneness, righteousness, propriety, wisdom, and trustworthiness. Once you practice one, you can accomplish the others. If you are unable to practice one of the Five Constants, then you will not be able to practice the rest.

Therefore, the ancients' humaneness, righteousness, propriety, wisdom and trustworthiness are not just words or for show. They are to nourish our seeds of sagehood in our body and mind. Silently nourish our seeds of sagehood with the Five Constants.

(To be continued ..)



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 Telephone: (323) 258-6668 ( www.goldwheel.org )

金輪聖寺

2018年1、2月每週法會時間表 Schedule of Weekly Events – January and February of 2018	
日期	法會
1/7 (星期日)	消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm
1/14 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
1/21 (星期日)	普賢行願品 Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm
1/28 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
2/4 (星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
2/11 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
2/18 (星期日)	消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm
2/25 (星期日)	藥師寶懺 Medicine Master Jeweled Repentance 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.*