



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

捨死成生

捨不了疑 生不了信
捨不了迷 得不了悟
捨不了邪 歸不了正
捨不了假 成不了真
捨不了死 換不了生

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Renounce Death, Attain Birth

Not letting go of doubt, you cannot bring forth faith.

Not letting go of confusion, you cannot attain enlightenment.

Not letting go of deviance, you cannot return to what's proper.

Not letting go of the false, you cannot produce what's genuine.

Not letting go of death, you cannot transform in birth.

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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 #257)

(接上期)

【編按】以下節自一九八七年十月十二日「主觀智能推動力」講座

阿難尊者自己冒冒失失的，不聽佛平時所教的，這就有一種攀緣的性質，所以他受別請。那麼這一部《楞嚴經》，不是單單為阿難尊者說的，是為所有類似阿難的人說的，是為所有出家人犯類似阿難所犯的毛病而說的。如果單單是為阿難尊者說這一部經，那與我們現在的人都沒有關係，我們也不需要講這一部經，也不需要聽這一部經，也不需要研究這部經。因為佛不是單給阿難說的，是要留下這一個方法，令我們後面的人有所遵循，知道怎樣是對、不對，所以才說出這一部經典來。

為什麼說阿難尊者有攀緣心呢？在佛教裏，出家人都不受別請的；受別請，這是犯戒。那麼他居然就冒冒失失地去受了別請，又一個人出去，沒有把戒律看重了，因為「不慎於始」，所以就「遺害於終」。

我們出家人，不論到什麼地方都應該有兩個人；這兩個人，還要

Editor's Note: The following excerpt is from the lecture "The Driving Force of Subjective Wisdom" on 10/12/1987.

Being imprudent, Venerable Ananda did not listen to the Buddha's daily teaching. Due to his habitude to seize on condition, he accepted a special invitation. This Shurangama Sutra was spoken not just for Venerable Ananda but for all people like Ananda. It was spoken for all left-home people who possess Ananda's habitual fault. If this sutra was spoken just for Venerable Ananda, then it has nothing to do with present-day people. If so, there is no need to speak or listen to this sutra, or to investigate this sutra at all. This sutra was spoken not just for Ananda. It was spoken so that all followers in later generations have a process to abide by and discern what is right and wrong.

Why was Ananda said to have a mind that seized on condition? In Buddhism, left-home people do not accept special invitation. To do so is to violate the precept. Nevertheless, Ananda imprudently accepted a special invitation and he went alone. He was not taking the precept seriously. Being careless from the beginning, he ended up jeopardizing himself.

Wherever they go, left-home people should always travel in pairs. Moreover, these two people must know the precepts. For example, bringing along a child does



都懂得戒律。譬如，你或者帶一個小孩子，他根本就什麼也都不懂。或者你帶一個在家人，他也不懂出家人的規矩和戒律。或者你一個比丘帶一個沙彌，沙彌也不懂比丘戒律的道理。或者你一個比丘尼帶著一個沙彌尼，這個沙彌尼根本連門還沒入呢！她也不懂得出家人應守的戒律是什麼。你這也叫想犯戒了，才走這麼一個窟窿：「啊，我也是兩個人！」可是你兩個人，根本就不發生作用，你帶這個，就是存心想要犯戒、不守規矩，所以你不帶一個明白人，而帶一個糊塗人，這樣你犯什麼戒律他不懂，這又可以矇混其他人啦！我們修道的品行，就在這個地方，大家都要認識！

好像我們到 office(辦公室)去要兩個人，一個女人不准到 office 去。可是帶一個不懂得出家人規矩的人，這也是兩個人，這也就存心不想守戒律，才這樣專門找窟窿，找社會上講的「法律窟窿」。那麼戒律也是這樣，你專門找戒律的窟窿，在表面上看，說也不犯戒。譬如比丘到什麼地方去，也兩個人，但帶一個不懂得戒律的人，那你犯戒，他也不知道。尤其你一矇混，你叫他：「你休息休息，我出去啦！」這都是犯戒的地方。

總而言之，「戒律」就是要守規矩；你若不想守戒律，那就談不到是一個真正的修道人、出家人。所以由此，知道阿難尊者大約就是犯這個毛病，歡喜孤身寡人，所以就又受別請。那麼回來了，沒有飯

not count since the child knows nothing; or, bringing along a layperson who does not know the rules and precepts of the monastic also does no good. On the same note, the following situations are not acceptable, e.g. a Bhikshu (monk) bringing along a shramanera (novice monk) who does not know the bhikshu precepts, a bhikshuni (nun) bringing along a shramanika (novice nun) who actually has not even entered the door of bhikshuni precepts and knows nothing about the precepts a monastic needs to abide by. These are indications of an intent to break the precepts, with the pretext, "We are two people!" However, these two people would not serve the purpose. If you pick a second person who is clueless about the precepts you ought to follow, you have the intentions to break the precepts and not follow the rules. If, you choose to take a clueless person along with you and you happen to break any of the precepts, he/she would not know. Using this tactic you can cheat and fool others! The morality and conduct in cultivation stands on this point. All of you must understand this!

Anyone going to the administration office must go in pairs. It is not acceptable for a woman by herself to go to the office. If she brings a person who does not understand the rules of a left-home person, although there are two people, it is still indication and intent to violate the precepts; that is why she looks for a pretext. On the surface, it looks like there is no violation of the precept. For example, if a Bhikshu travels with a person who does not know the precepts, although they are two people, the second person would not know if the Bhikshu violate any of the precepts. In a charade, the Bhikshu may say, "You take a rest. I'm going out!" This where he breaks the precept.

To sum it all up, upholding precepts means following rules and regulations. If you do not want to uphold the precepts, then you are not a true cultivator of the Way and are not abiding by the rules of a left-home person. From this, we know that Venerable Ananda probably had this habitual fault. He liked to be alone so he accepted a special invitation. On his return, he

吃，又一個人跑到外邊去化齋，沒有上座，也沒有阿闍黎跟著。這一化齋，就把路走錯了，墮落到淫室！幸虧佛說〈楞嚴咒〉，把摩登伽這個先梵天咒給破了，飭命文殊菩薩把他救回來。如果不是這樣子，阿難尊者恐怕也就會犯戒了！這一段文，就是要我們出家人，樣樣都要守規矩、守戒律，不能鬼鬼崇崇地做出一些不符合規矩的事情。懂得守規矩了，這就是懂得《楞嚴經》了。

——「主觀智能推動力」講座至此

其日無供，即時阿難，執持應器，於所遊城，次第循乞。

阿難尊者自己一個人受別請，由外面回來，沒有趕上僧次，就是沒有被分配到某一個齋主的家裏去應供。所以其日無供：這一天就沒有人供養他。即時阿難，執持應器：那時候，阿難尊者即刻托著鉢。「執」，就是拿著。鉢，叫「應量器」，言其你吃多少，就去化齋化多少，回來就吃多少，不要太多了，這叫「應器」。於所遊城，次第循乞：就在這個室羅筏城，順著每一家的門口去化齋。「循」，是順著。就是挨著門，一家一家地去托鉢乞食；有的就供養多一點，有的就供養少一點，所以要去乞多幾家。可是按照規矩，說是不超過七家；要是七家沒有人供養的話，這一天就不要吃東西了。這是阿難尊者因為不遑僧次，所以也沒有上座，也沒有阿闍黎，又自己出去化齋供了。

did not have food to eat so he went out to beg for food. He did not have the company of a senior-seated monk or an Acharya. In his alms round, he took a wrong turn and found himself in a brothel. Fortunately, the Buddha spoke the Shurangama Mantra and broke the spell of the former Brahman Heaven mantra cast by Mantangi, and commanded Manjushri Bodhisattva to rescue Ananda back. If it was not for Manjushri Bodhisattva, Venerable Ananda would have violated the precept! This section of the text is to let all left-home people know that they have to abide by the rules and maintain the precepts. Do not stealthily do things contrary to the rules. Knowing and abiding by rules is having an understanding of the Shurangama Sutra.

“The Driving Force of Subjective Wisdom” lecture ends here

On that day he had received no offerings, and so at the appropriate time Ananda took out his alms bowl and, as he traveled through the city, begged in successive order.

Since he had failed to return in time for the apportioning of the Sangha for that day's vegetarian offering, **he had received no offerings, and so at the appropriate time Ananda took out his alms bowl.** The word bowl is *patra* in Sanskrit, meaning “a vessel of appropriate measure.” It contains enough, but not more than enough, to satisfy one's needs. **As he traveled through the city, he begged in successive order.** He went from house to house in Shravasti, from door to door. Since some give more and some give less, it is necessary to stop at more than one house, but according to the rules, one does not stop at more than seven houses. If after stopping at seven of the houses and one has not received any offering, one must do without food that day. Venerable Ananda went out alone to beg for food. He did not have the company of a monastic, neither a senior-seated monk nor an Acharya.

心中初求，最後檀越，以為齋主，無問淨穢，剎利尊姓，及旃陀羅。方行等慈，不擇微賤，發意圓成，一切眾生無量功德。

阿難尊者去托鉢乞食，心裏有一種思想。想什麼呢？心中初求，最後檀越，以為齋主：最初他動這一個念：「我化齋化到最後，誰給我齋、布施我，夠我吃的了，那就是我最後的齋主。」「檀」，就是布施；「越」，是超越，超越生死；布施能超越生死，所以出家人叫在家做布施的人「檀越」。

【編按】以下節自一九八七年十月二十八日「主觀智能推動力」講座

這裏這個「齋主」，是供齋的，不是葷的。「齋主」是個名，就是一個普通供養葷的、素的人，都可以叫「齋主」，尤其在小乘裏。不錯！他們去托鉢乞食，不論供養葷的、素的，都叫供養食物的人「齋主」，並不是一定吃齋、供齋菜的，才叫「齋主」。這點，我們要認識。

——「主觀智能推動力」講座至此

無問淨穢：這個齋主，阿難尊者也不管他是乾淨、不乾淨，也不管他是窮、是富。剎利尊姓：「剎利」，是「剎帝利」，是印度的貴族、王族。印度的種族，分出來有貴賤的。及旃陀羅：「旃陀羅」是屠戶，就是殺豬的；印度不准殺牛，都是殺豬的。這屠戶，一般人就都認為他這行業是一種很沒有價值、很微賤的行業，所以旃陀羅在街上走，一般人都和他走同一條路，他要另外自己走一條路。他走到街上，要吹著一種哨

Embarking on his alms round, his initial resolve is to accept anyone, from the first to the last danapati, as his vegetarian host, he would not question whether they were clean or unclean; whether they were ksatriyas of honorable name or chandalas. While practicing equality and compassion, he would not merely select the lowly but was determined to perfect all living beings' limitless merit and virtue.

As he started his alms round, he thought of accepting everyone, down to the very last danapati, as his vegetarian host. When Ananda took out his bowl and went to receive food offerings, his very first thought was about his donors: "From the very first to the very last danapati who becomes my vegetarian host." "Danapati" is a Sanskrit word, transliterated into two characters in Chinese. The first character, *tan* (檀), representing *dana*, means "to give,"; the second, *yueh* (越), means "to transcend." The meaning of danapati as based on that transliteration is "one who gives so that he can transcend birth and death." A layperson who gives offerings to left-home people is a 'danapati'. By the "very last donor", Ananda meant the one whose offerings would give him the final amount of food necessary for that day.

Editor's Note: The following is an excerpt from the lecture "The Driving Force of Subjective Wisdom" on 10/28/1987.

The 'vegetarian host' mentioned in this text refers to a person who offers only vegetarian food with no meat. In general, a 'vegetarian host' is just a name for people who make food offerings of vegetarian and/or meat. In the Small Vehicle, left-home people would take their bowl and beg for food. Whoever offered food with meat and vegetables can be called a 'vegetarian host'. This term does not apply to a donor who only makes offerings of just vegetarian food. We have to understand this concept.

"The Driving Force of Subjective Wisdom" lecture ends here

He would not question whether they were clean or unclean; whether they were ksatriyas of honorable name or chandalas. He would not

子,吹著響,表示他是一種微賤的,和旁人不同。這種的種姓,叫旃陀羅,是很微賤的一種種族。

方行等慈,不擇微賤:阿難尊者現在就正在行平等而慈悲的這種乞食的方法,他也不選擇這是貴族的,他就去化緣;也不選擇這是微賤的,就專去化這個微賤人的緣。

發意圓成,一切眾生無量功德:他的意思,就是給一切眾生來種福。眾生所種的福,功德無量無邊的,他都令他們成就。因為一般在家人如果供養出家人,這都是種福。福,就是這個人什麼都具足,都有這種福。如果在家人覺得自己福報不夠,想要求福,就應該供養三寶,這叫種福,所以出家人叫「福田僧」。那麼阿難尊者發意圓成一切眾生的功德。「意」,就是他有這種思想、意念。「圓成」,是令一切眾生都遂心滿願,他們求什麼就得什麼。

(下期待續)

care if they were poor or rich. Kshatriyas are known as nobles or the royal class of India. Chandalas are butchers who kill pigs, since killing cattle is forbidden in India. Most people regard the Chandalas as workers who are worthless and lowly. So when Chandalas walk down the road, people would not walk with them or acknowledge them. Chandalas have to walk down a separate path and are mandated to identify themselves as being lower than ordinary people by blowing a type of whistle as they walked down the road.

While practicing equality and compassion he would not merely select the lowly but was determined to perfect all living beings' limitless merit and virtue. He did not discriminate whether the person from whom he was receiving offerings is honorable or lowly. He intended to provide all living beings equal opportunity to plant blessings. When donors make offerings, they plant blessings that will grow and ripen in the future. A person who has accumulated blessings is fulfilled with everything. 'Fields of blessings' refer to left-home people. If you feel you do not have enough blessings and want to seek for blessings, you should make offerings to the Triple Jewel. This is called 'planting blessings'. Ananda was determined to fulfill every living beings wish. His intention was for all living beings to perfect their meritorious virtue.

(To be continued ...)

(上承自第11頁)

這袈裟我看過,是武則天送給六祖大師,上面有很多塊,每塊上繡一佛像,據說是武則天親手所繡;是不是,這不得而知。

武則天的詔書繼續說:「又奉上水晶鉢.....」水晶鉢,像玻璃似的,內外透徹。「我敕令韶州刺史,修飾新州您所造的寺宇,並賜大師舊居出生地,造一寺院叫國恩寺。」

(下期待續)

(Continuing from page 11)

I have seen the robe given by Wu Ze Tian to the Sixth Patriarch. It was a patchwork robe with many patches. Each patch has an embroidered Buddha image. Some said that Wu Ze Tian embroidered them herself, but there is no way to know for sure.

The decree continued, "I also offered the Master an alms bowl made of crystal. (It is clearly translucent like glass.) I mandated the Magistrate of Shao Chou to reconstruct your temple structures and to convert the Master's former dwelling place into a temple named Guo-en (Nation's Gratitude) Temple."

(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)

這是第九品，在丁福保註釋的本子上說是護法品，是錯誤的，應該是「宣詔品」。宣即皇帝請六祖到宮中供養，詔即是詔書；宣讀他的詔書請其到京去，不能算是護法品。

薛簡說：「京城那些禪師大德都如此說，若你想明白道法，必須要坐禪修習定力。假設不由禪定得到解脫的話，這是決無可能的事。我不知祖師您所說的法如何？」

師曰。道由心悟。豈在坐也。經云。若言如來若坐若臥。是行邪道。何故。無所從來。亦無所去。無生無滅。是如來清淨禪。諸法空寂。是如來清淨坐。究竟無證。豈況坐耶。

六祖大師雖不識字，但所講的卻非一般人所能悟到的。他說：「道是從心裡邊悟出來，怎麼是單單在坐呢？單坐是不可以的，你一定也要明理，開悟佛法的道理，這就叫「解」。坐是行，若單行不解，這是愚癡；若

(Continued from issue #257)

Originally in the comments by Ding Fu Bao, Chapter 9 was erroneously called 'Protecting the Dharma'. It should be called 'Proclamations of Imperial Orders'. Announcing aloud the imperial order inviting the Sixth Patriarch to the palace to receive offering cannot be categorized as protecting the dharma.

Xue Jian said, "The Dhyana Masters and great Virtuous Ones at the capital all say that to understand 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 Master said, "The Way is awakened from within the mind. How can it be found while sitting? The *Diamond Sutra* states that anyone saying that the Tathagata either sits or reclines; is walking the deviant path. Why? The clear and pure Dhyana of the Tathagata comes from nowhere and goes nowhere; it is neither produced, nor extinguished. The Tathagata's clear and pure 'sitting' is the state of all dharmas which is empty and still. Ultimately there is no certification. How can there be any 'sitting?'"

Although the Sixth Patriarch was illiterate, whatever he said is beyond the understanding of ordinary people. He said, "You're awakened to the Way from within your mind. You can't just sit there. You have to understand and become aware of the principles of the Buddhadharma. 'Awakening' pertains to 'understanding'; 'sitting' pertains to 'practicing'. Practicing without understanding is ignorant; understanding without prac-

單解不行，這是口頭禪。所以明白後還要身體力行，而非一天到晚坐著坐著，坐了幾十年一點道理也不懂，自己心裡也不會開悟。」

金剛經上說：「若有人言如來，若來，若去，若坐，若臥。是人不解我所說義。何以故，如來者，無所從來，亦無所去，故名如來。」若說佛好像是坐著或躺著，這是行旁門外道。爲什麼呢？因爲佛是無所從來，亦無所去，他也不生也不滅，這個才是如來清淨禪。一切法本來是空寂的，這是如來的清淨坐。究竟也無所證得，況且要你總是打坐耶？總是打坐也是一種執著。

簡曰。弟子回宮。主上必問。願師慈悲。指示心要。傳奏兩宮。及京城學道者。譬如一燈然百千燈。冥者皆明。明明無盡。
師云。道無明暗。明暗是代謝之義。明明無盡亦是有盡。相待立名故。淨名經云。法無有比無相待故。

薛簡說：「弟子回京時，皇帝一定要問我的，願祖師您大發慈悲，指示以心印心重要的道理，好讓我回去稟告皇帝，及令京城裡所有學道的人都知道，就好像一盞燈能將百千盞燈點著了，使黑暗的地方都得到光明，使光明無有窮盡。」

六祖大師說：「道的本體，也就是性的本體，是沒有明，也沒有暗，明暗只是代謝的意思。明來則暗去，暗來則明去，明是代替這個暗，暗是代替這個明。你所聽說的『明明無盡』，這也是個有盡。爲什麼呢？因

ting is only intellectual zen. After you have understood, you must apply the principles in actual practice, which is more than just sitting. Sitting for several decades without understanding the principles, your mind will not attain enlightenment.”

The *Diamond Sutra* states, “To say that the Tathagata either comes and goes, either sits or reclines, is to walk a deviant path. Such a person does not understand the principles as I said. Why? The clear pure Dhyana of the Tathagata comes from nowhere and goes nowhere; it is neither produced nor extinguished. The Tathagata’s clear pure ‘sitting’ is the state of all dharmas which is empty and still. Ultimately there is nothing to certify to. How can it be that you are expected to stay ‘sitting’? Opting to remain ‘sitting’ is also an attachment.”

Xue Jian said, “When this disciple returns to the capital, he will surely be questioned by the emperor. Will the High Master please be compassionate and instruct me on the essentials of the mind so that I can transmit them to the two palaces and to the students of the Way at the capital? It will be like one lamp lighting up a hundred thousand lamps, bringing endless brightness to darkness.”

The Master said, “There is neither brightness nor darkness in the Way. Brightness and darkness are expressions of transformation. Endless brightness has an end, too, because such terms are relative. Therefore the *Vimalakirti Sutra* says, ‘The Dharma is incomparable because it is not relative.’”

Xue Jian wished for instruction on the essentials of the mind-seal dharma so that he can report back to the emperor and let students of the Way know the teaching. It would be like one lamp lighting up a hundred thousand lamps, bringing infinite brightness.

The Master said, “The fundamental substance of the Way is the fundamental substance of self-nature. There is neither brightness nor darkness. Brightness and darkness are mere expressions of transformation. When brightness comes,

它是個對待法，明對著暗，有對待就會有盡了。所以維摩經上說：「法是無可比擬的，它是絕待而非相待，是絕對而非相對。」

簡曰。明喻智慧。暗喻煩惱。修道之人倘不以智慧照破煩惱。無始生死憑何出離。

師曰。煩惱即是菩提。無二無別。若以智慧照破煩惱者。此是二乘見解。羊鹿等機。上智大根悉不如是。

薛簡說：「明就是譬喻智慧，暗就是譬喻煩惱。所有修道的人，若不以智慧照破所有的煩惱，則從無始劫到現在的生死，憑什麼可以出離呢？」

師答：「煩惱即是菩提覺性，你不要將煩惱和菩提分為兩個，它們是沒有分別。假使你要用智慧照破煩惱，這是二乘聲聞、緣覺的見解，而非大乘的唯一佛乘。聲聞、緣覺就如羊車、鹿車此等的機緣，而最上智意和最大善根的眾生，他所修行的方法就完全不是這樣。」

簡曰。如何是大乘見解。

師曰。明與無明凡夫見二。智者了達其性無二。無二之性即是實性。實性者處凡愚而不減。在賢聖而不增。住煩惱而不亂。居禪定而不寂。不斷不常不來不去。不在中間及其內外。不生不滅。性相如如。常住不遷。名之曰道。

薛簡問：「什麼是大乘見解呢？」

darkness goes. When darkness comes, brightness goes. Brightness replaces darkness; darkness replaces brightness. Endless brightness has an end, too, by virtue of relativity. Therefore the *Vimalakirti Sutra* says, ‘The Dharma is incomparable because it is not relative.’”

Xue Jian said, “Brightness is like wisdom; darkness, affliction. If cultivators of the Way do not smash afflictions with wisdom, how can they break free from endless cycle of birth-and-death?”

The Master said, “Affliction is Bodhi; they are one and the same. One who uses wisdom to smash affliction has the views and understanding of the Two Vehicles, and the potential of those in the sheep and deer carts. Those of superior wisdom and great roots are completely different.”

Xue Jian said, “Brightness is like wisdom and darkness is like affliction. If cultivators of the Way do not use wisdom to expose and smash affliction, how can they escape from their endless cycle of birth-and-death?”

The Master said, “Affliction and Bodhi are the same. Do not separate them into two. One who uses wisdom to expose and smash affliction has the views and understanding of the Two Vehicles (Shravakas and Pratyekabuddhas), not of the Great Vehicle – the one and only Buddha Way. Shravakas and Pratyekabuddhas typify the potential of those in the sheep and deer carts. The method of cultivation of those of superior wisdom and great roots is completely different.

Xue Jian said, “What are the views and understanding of the Great Vehicle?”

The Master said, “The common person sees understanding and ignorance as two; wise ones comprehend understanding and ignorance as non-dual. The non-dual nature is the real nature. Real nature neither decrease in common people nor increases in worthy sages. In the midst of afflictions, it remains clear. Dwelling in Dhyana concentration, it is not quiescent. It is neither terminable nor perpetual. It neither comes nor goes. It is not inside, outside or in the middle. It is neither produced nor destroyed. Nature and mark is ‘thus, thus.’ It is permanently existing and does not change. It is called the ‘Way.’”

Xue Jian asked, “What are the views and understanding of the Great Vehicle?”

六祖大師答：「明與無明，在凡夫看來是兩種迥然不同，但有智慧的人就明白其性沒有兩樣，無二之性，這就是實性。什麼叫實性呢？就是在愚癡的眾生上，它不減；在聖人地位上，它也不增。處煩惱境界它不亂，在禪定時它也不靜寂。它是亦動亦靜，亦靜亦動，不斷亦不常，不來亦不去，不在中間，不在內外，不生不滅，性也如如，相也如如，性相都是一樣。它是常住不動，所以為它取名叫作『道』」。

簡曰。師說不生不滅何異外道。
師曰。外道所說不生不滅者。將滅止生以生顯滅。滅猶不滅生說不生。我說不生不滅者。本自無生今亦不滅。所以不同外道。汝若欲知心要。但一切善惡都莫思量。自然得入清淨心體。湛然常寂妙用恆沙。

薛簡問：「大師所說的不生不滅，與外道所說有什麼兩樣呢？」

六祖答：「外道所說的不生不滅，是滅後就不生，將生停止，以生來顯滅，故它將生滅說成兩個。雖說它是滅，卻不是真滅。雖繼續生，卻說不生。而我所說的不生不滅，本來它就沒有生，所以現在它也沒有滅，故我所說的不生不滅是和外道那種說法不同。你若想知傳心妙法、心地法門的重要性，就不要思量一切的善和一切的惡，這時你自然會明白這個道理，而得入本有清淨的心體——它是永遠湛然清清淨淨，而非暫時清淨。雖它是湛然常寂，但它真空裡有妙有，其微妙的用途比恆河沙都多。」

The Master said, “Ordinary people see understanding and ignorance as utterly different. People with wisdom know that in essence they are one, not two. Non-dual nature is the real nature. What is ‘real nature’? It neither diminishes in common people nor increases in worthy sages. In states of affliction, it is not confused; in Dhyana concentration, it is not quiescent. It is both moving and unmoving. It is not terminable and not everlasting. It does not come or go. It is not inside, outside, or in the middle. It is not produced or destroyed. Both nature and mark is ‘thus, thus’, permanently dwelling and unmoving. Hence, it is called the ‘Way.’”

Xue Jian said, “How does your explanation of the self-nature as neither existence nor extinction differ from that of the heretics?” The Master answered, “As non-existence and non-extinction are explained by the heretics extinction ends existence and existence evokes extinction. Their extinction seems non-extinct. They call existence as non-existence. My explanation of non-existence and non-extinction is this: originally there was no existence, and now there is no extinction. For this reason my explanation differs from that of the heretics. If you wish to know the essentials of the mind, simply do not deliberate on good and evil. Then, you will naturally enter the clear, pure substance of the mind, which is always quiescent and the wonderful functions of which are as numerous as the sand grains in the Ganges River.”

Xue Jian said, “How does your explanation of the self-nature as neither existence nor extinction differ from that of the heretics?”

The Master explained, “Heretics see existence and extinction as two. They say that extinction puts an end to existence and that existence revokes extinction. What they refer as extinction is not real extinction. They claim non-existence even though existence continues on. Here is my explanation of non-existence and non-extinction: Originally, there was no existence; so now there is no extinction. Therefore, my explanation differs from that of the heretics. If you would like to know the wonderful dharma of mind-transmission and the significance of the mind-ground Dharma door, then you should not deliberate on everything that is good or evil. Eventually, you will understand this principle and move into the innate pure substance of your mind. The innate mind-substance is constantly pure and clean, not temporary. Although constantly in quiescence, within its true emptiness lies wonderful existence, and its wonderful functions are infinite.”

簡蒙指教。豁然大悟。禮辭歸闕。表奏師語。其年九月三日。有詔獎諭師曰。師辭老疾。為朕修道。國之福田。師若淨名托疾毘耶闍揚大乘。傳諸佛心談不二法。薛簡傳師指授如來知見。朕積善餘慶宿種善根。值師出世頓悟上乘。感荷師恩頂戴無已。并奉磨衲袈裟及水晶鉢。敕詔州刺史修飾寺宇。賜師舊居為國恩寺。

薛簡蒙大師指示教導後，忽然間也開悟了，於是向大師頂禮辭別回到皇宮去。他將六祖大師所說的道理寫在奏章來奏明皇帝。在那年的九月三日，有一詔書獎諭六祖大師說：「大師您以老疾辭謝召請，且為朕來修道，您真是國家的福田，國家最有修行的高僧。大師您就像淨名經的維摩居士，託疾在毘耶城。您闡揚大乘的佛法，在南華寺傳諸佛心印的法門，所談的是不二法門——生滅亦如，性相不二之法。」

薛簡回宮後，將您所說的道理傳達給我，您的知見就是如來知見。朕在多劫廣做善事，故現有這種的慶幸，也因我前生種了很多菩提善根，才能遇到祖師您出世，令朕亦即刻明白上乘的妙理。朕蒙您的教化，對大師感恩不盡，朕天天將您所說的道理，頂戴叩頭無已，故朕奉上名貴的高麗國所朝貢的磨衲袈裟。」

(下轉至第 6 頁)

Xue Jian received this instruction and was suddenly greatly enlightened. He bowed, took leave, and returned to the palace to report the Master's words of teaching. That year on the third day of the ninth month, a decree was issued in praise of the Master. It states, "The Master has declined our invitation because of old age and illness. He cultivates the Way for us and is a field of blessings for the country. The Master is like Vimalakirti who pleaded illness in Vaishali. He proclaims the teachings of the Great Vehicle, transmits the Buddha-mind and speaks of the non-dual Dharma. Xue Jian has conveyed the Master's instructions, the knowledge and vision of the Tathagata. It must be due to accumulated good acts, abundant blessings, and good roots planted in former lives that I now have met with the Master when he appears in the world, enabling me to suddenly enlighten to the Supreme Vehicle. I am extremely grateful for his kindness and hold his teachings on high. Now, I offer in gratitude a Mo Na robe and a crystal bowl. I ordered the Magistrate of Shao Zhou to rebuild the temple buildings and convert the Master's former dwelling into a temple to be called Guo-en (Nation's Gratitude) Temple."

After receiving the Master's instructional teaching, Xue Jian was suddenly enlightened. He bowed to the Master in parting and returned to the palace. He submitted a written report to the empress, outlining the principles the Master had expounded. On the third day of the ninth month, the palace issued a decree in praise of the Master, stating, "Great Master, you have declined the royal invitation due to old age and sickness. You are like layman Vimalakirti, who pleaded illness in Vaishali. Nonetheless, you cultivate the Way for me. You are truly the nation's field of blessing, the nation's high sanghan with the highest cultivation. You propagate the teachings of Mahayana Buddhism, and transmit the Buddha-mind, the mind-seal of all Buddhas. At Nan Hua Temple, you expound the non-dual Dharma door, i.e. the suchness of production and extinction, the non-duality of nature and mark."

On his return, Xue Jian conveyed to me all the principles you imparted. Your knowledge and vision are that of the Buddha. I must have vastly done good deeds in many kalpas to be so blessed. I must have planted many good roots in my past life that leads me to encounter the Great Master who enables me to immediately understand the wonderful principles of the Supreme Vehicle. I am eternally grateful for your teaching. Every day, I hold high and bow to your teachings. So, now I offer the Master a precious Mo Na robe (patchwork robe), which is a tribute from Korea."

(Continuation in Page 6)

大善大惡，超出數外

Great Good and Great Evil Can Transcend Fate

宣公上人開示

An Instructional talk given by Venerable Master Hua

**命運是可以改造的，
操之在自己手中。**

**Fate can be changed,
and the power to do so is in our own hands.**

從前有一個人，名叫袁了凡，他本名袁學海，是明朝的名儒，小時候就讀書，可是父親要他學醫，濟世救人，所以改學醫。後來遇到一長鬚老相士對他說：「你命帶官印，你應該讀書可做大官。某年某月某日可考中秀才，某年某日可作縣官，俸錄多少。某年某日陞官，俸錄多少。到五十四歲八月十四日半夜子時壽終正寢，終生無子。」於是乎袁學海就轉讀書，一切都如算者所言中，十分靈驗。既然命中是註定，所以他就等命運安排，受命運支配，不求上進，終日遊山玩水。

有一天，遊到南京棲霞山，聞有雲谷禪師，他就上山參訪。禪師給他一個蒲團，二人無言對坐三天。雲谷禪師很驚奇說：「你從何處來？能夠三天安坐不動不打妄想，是有道奇人也。」

袁學海就說：「既然什麼事都是命中註定，所以我就不貪、不求、不妄想。」

Once there was a man named Yuan Liao fan. His original name was Yuan Xue hai and he was a famous Confucian scholar during the Ming Dynasty. When he was young, he pursued scholarly studies. However, his father wanted him to study medicine in order to save human lives in this world; so, he changed his course of field and started studying medicine. Later on, he met an elderly, longhaired diviner of physiognomy who told him, "You are destined to become a public official. You must pursue scholarly learning and you can become a great official. On such-and-such a day, you can pass the imperial exam and become a 1st level scholar. On this particular day, you can become a district magistrate earning this amount of salary. On that particular date, you will get a promotion and your salary will be this much. At midnight of August 14th in your 54th year of life, your life will end. Throughout your life, you will have no heir." Thereupon, Yuan Xue hai changed his course of study to becoming a scholar. Everything turned out accurately as the diviner had predicted. Thinking that his destiny was set, he just waited for fate to take its course. He let fate rule his life, and did not seek to improve himself. Instead, he spent his days enjoying the mountains and rivers.

One day, he reached Qi Xia Mountain in Nanjing. Hearing that Chan Master Yun Ku was there, he went up the mountain to pay him a visit. The Chan Master handed him a seating cushion, and the two of them sat facing each other for three days without speaking. The Chan Master was very surprised and asked, "Where are you from? If you can sit serenely for three days, without moving or having idle thoughts, you are an exceptional cultivator of the Way."

Yuan replied, "Since everything is predestined, I covet for nothing, seek nothing, and have no idle thoughts."

雲谷禪師說：「我還以為你是非常人，原來只是凡夫俗子。」

袁學海不高興說：「為什麼說我是凡夫俗子？」

雲谷禪師曰：「如果不是凡夫，為什麼被命運所縛？」

袁學海就問：「命運可逃嗎？」

雲谷禪師回答：「你是讀書人，《易經》上不是說得清清楚楚『趨吉避凶』，如果命數不可逃，那怎麼可以趨吉避凶呢？」

袁學海大悟，所以改名為「了凡」，意思就是從今天起，已不是凡人了。從此以後，他廣行善事，多積功德。如此一來，以前相者所說的，都不靈驗，並且活到八十多歲，又有三個兒子。所以命運不是一定的，凶吉也不是一定的，古人說：「君子造命」，有道德的人、正人君子，是可以改造命運，超出命數之外的。

為什麼不吉祥？就是心裏不吉祥，種下惡因當然有惡報，要是能改過遷善，就可以趨吉避凶。從這個看來，命運是可以改造的，操之在自己手中，所謂「大善大惡，超出數外」。

(全文完)

The Chan Master said, "I thought you were an extraordinary person, but it turns out you are just an ordinary person."

Displeased, Yuan asked, "Why do you say I'm an ordinary person?"

The Master replied, "If you weren't an ordinary person, why are you bound by fate?"

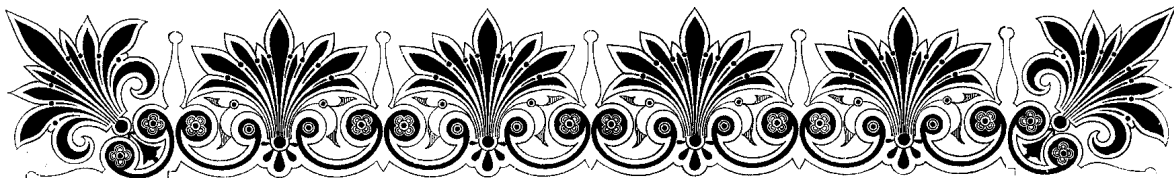
Yuan asked, "Is it possible to escape fate?"

The Master replied, "You are a scholar. The *Book of Changes* clearly states, 'Pursue good fortune and avoid calamity.' If it were not possible, how can one escape fate? How could we pursue good fortune and avoid calamity?"

Yuan was greatly enlightened. He changed his name to Liao fan (Ending the Ordinary), meaning to say that from that day onward; he was no longer an ordinary person. Thenceforth, he extensively practiced good deeds and accumulated a lot of merit and virtue. Thenceforth, the diviner's words were no longer accurate. Yuan lived to be over eighty years old, and had three sons. Thus, fate is not fixed; neither are fortune and calamity. The ancients have said, "The superior person creates his or her own destiny." People who are virtuous and are in accordance with propriety can change and create their own destiny and transcend their fate."

Why is there misfortune? It's because there is misfortune in the mind. Planting bad causes will surely bring bad retributions. If you can rectify your faults and reform towards the good, then you can pursue good fortune and avoid calamity. From this perspective, we see that we destiny can be refashioned, and the power to do so is in our own hands. There is the saying, "Great good and great evil can transcend fate."

(The End of the Article)



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 #257)

(接上期)

「古仁義禮智養骨髓充滿古佛塔」。古佛都是這麼成佛的。現在我們想要走上成佛之路,也要走這一條路。未來佛也是從人成,人道盡,才能佛道圓滿。也是「仁義禮智,孝悌忠信」這八個。所以「充滿古佛塔」。古佛無量無邊。未來佛也無量無邊。都是先從修仁,修義開始的。人要有人的味道。人沒有人的味道,人的光輝沒有了,做人的機會也沒有了。

所以「古仁義禮智養骨髓充滿古佛塔」,這是上人的上聯。下聯呢?「新年月日時在心中建立新道場」,每個人要把心裡面最莊嚴的道場建設起來。我們有這麼好的道場,卻沒有愛護。我們就不能夠由外而裡,借著外面殊勝的因緣,來建設自己內心的道場。所以裡外互為表裡,互為因果。

因此,上人鼓勵我們,要像古佛這麼做。要勉勵自己時時刻刻,日日月月年年,都要不懈怠地在我們心裡面建立自己新的道場。我們要學習孔子這樣的聖人,「信而好古」。對於古人,聖人所說的,從黃帝、唐堯舜禹一脈相承、文武周

“*The ancients’ benevolence, righteousness, propriety, and wisdom nourished the marrow housed in the ancient Buddhas’ pagoda*”. Ancient Buddhas so practiced to accomplish Buddhahood. Now if we want to embark on the road to Buddhahood, we must walk the same path. Likewise, future Buddhas originate from humans. First, we have to perfect being a person, only then can we accomplish Buddhahood. This means we have to practice the Eight Virtues, i.e. benevolence, righteousness, propriety, wisdom, filiality, fraternity, loyalty, and trustworthiness. These Eight Virtues ‘filled the ancient Buddhas’ pagoda’. Just as there are limitless ancient Buddhas, there will be limitless future Buddhas. All begin by practicing benevolence and righteousness. A person must have the essence of a human. Otherwise, he/she will be devoid of the human aura and lose the opportunity to be a human being.

Hence, the first line of Venerable Master’s couplet is “*The ancients’ benevolence, righteousness, propriety, and wisdom, nourished the marrow housed in the ancient Buddhas’ pagoda*”. What is the second line? “*In the new year, month, day and hour build a new way place in one’s mind*”. Everyone must establish the most majestic Wayplace within his mind. We have such a good Way Place, yet we do not cherish it. Consequentially, we fail to use the external provision to construct and maintain our internal Way place. The external and the internal mutually complement each other, constituting the cause and the effect.

For this reason, the Venerable Master encouraged us to follow what the ancient Buddhas did and to compel ourselves at all times toward vigorously constructing our inner way place. We must learn from sages like Confucius. We must believe in the teachings of the ancient sages, from the Yellow Emperor, Emperors Tang, Yao, Shun, Yu, and the Duke of Zhou,

公，聖人所說的話，以孔子之聖都深信不疑。而且要以古人，古道自豪。

說來說去，我們一定要確立好自己做人的根本。我們做人的根本不確立，不能夠確定，不能夠端正，我們談什麼學佛呢？我們千萬不要自己欺騙自己。將來自己受害，後悔莫及。我們要做有智慧的人，要做有善根的人，要做有勇氣的人。大丈夫可以斷除自己的習氣毛病。我們為什麼不可以？只要立志就可以。我們不立定志向，悠悠忽忽的，三途六道都有我們的歸處。這是苦的。

我們要學習有味的佛法，是苦後甜。我們不要在這裡隨順我們的煩惱，將來自己苦不堪言。自己能夠救自己，佛才能夠救我們。這是上人常常說的。

我們下午一點三十分起香。希望大家幫忙收拾。特別的日子，人多。大家安安靜靜地，快手快腳把功夫做好。

我希望以後大家來道場，不要講這麼多話。要講很多話的人，請你出去外面講。因為你來道場，時間很寶貴。你要休息，別人也要休息。講一些無所謂的話，太浪費了，太可惜了。你浪費自己的精氣神時間不要緊，打攪到道場的安靜，莊嚴肅穆，你也打攪到要安心念佛，專心不打妄想的人。我們道場，不是交際應酬的道場。這個道場是要幫助眾生返迷歸覺的道場。我們都要跨進來佈施。阿彌陀佛。

(全文完)

who is known for being an accomplished scholar and warrior. Even Confucius firmly believed in the teachings of the sages. Therefore, we must take pride in our heritage and our ancient sages.

Regardless, we must certainly lay out well our foundation of being a person. Otherwise, we cannot progress learning Buddhism. We should not fool ourselves; or else we would end up harming ourselves. By then, we would likely regret at a point where it is too late. We should be a person with wisdom, good roots and courage. If the great knights can stop their bad habits, why can't we? As long as we are resolved to do so, we can. If we do not remain steadfast and persevere, we will just loaf through our life, and then we will end up in the three evil destinies and the six paths on the cycle of birth and death. It is miserable.

We must learn proper Buddhism, which tastes bitter in the beginning but sweet in the end. Do not go along with our afflictions or we will end up in extreme suffering. When we can help ourselves, then the Buddha can help us. This is what the Venerable Master always said.

This afternoon we will start the first incense at 1:30pm. On special days, there are usually more people. Hope everyone can help clean up quietly and quickly.

I hope that in the future, everyone who comes to the Way Place will be quiet and talk less. If you wish to talk, please step outside. The time you spend here at the Way Place is very precious. You may want to take a rest; so do others. Speaking nonsense and irrelevant things is a waste of time and energy. It is your call to waste your own energy and time, but mind and respect the serenity and adorned ambience of the Way Place. Should you choose to have idle chatter, you are also disturbing those who wish to practice mindfulness of the Buddha and those who strive not to have false thoughts. Ours is not a way place for social parties. Ours is a way place to help people leave delusions behind and reach enlightenment. We all should join in and lend our support for this goal. Amitabha.

(The End of the Article)



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

2018年3、4月每週法會時間表 Schedule of Weekly Events – March and April of 2018

日期	法會
3/4 (星期日)	普賢行願品 Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 10:00 am 念佛法會 Amitabha Buddha Recitation 1:00 pm - 3:00 pm
3/11 (星期日)	夏令時間開始(撥快一小時) Daylight Saving Time begins 2:00 am 楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
3/18(星期日)	大悲咒 Recitation of Great Compassion Mantra 8:00 am — 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm
3/25(星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
4/1(星期日)	慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 普門品 Recitation of Universal Door Chapter 8:00 am — 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm
4/8(星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
4/15(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 10:00 am 大悲咒 Recitation of Great Compassion Mantra 1:00 pm - 3:00 pm
4/22(星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm (法界聖城 萬佛寶懺起香 Ten Thousand Buddha Jeweled Repentance at CDR Begins)
4/29(星期日)	楞嚴咒 Recitation of Shurangama Mantra 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.*