



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—修菩提道

魔是磨真道

魔是磨真道 真道才有魔
磨得真光亮 光亮更要磨
磨得如秋月 空中照群魔
群魔既退了 現出自性佛

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Demons Test the True Way

Demons tested the True Way; only the True Way encounters demons.

Tested to shining luminescence, the more it needs to be tested.

Tested to the effulgence of the autumn moon,

From the sky, the hordes of demons are revealed.

When the horde of demons retreat,

The inherent Buddha in the self-nature will manifest.

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The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(Continued from issue #260)

(接上期)

光中出生千葉寶蓮：由這個光中，又出生什麼呢？有一千個葉的一朵寶蓮花。有佛化身：在這個百寶光明中，又生出千葉寶蓮；在這朵千葉寶蓮上邊，就有釋迦牟尼佛的一個化身，結跏趺坐：什麼叫跏趺坐呢？就是把兩條腿扳到上邊來，結到一起；這種跏趺坐的功德，是很大的。宣說神咒：宣說這個祕密的神咒，就是宣說〈楞嚴神咒〉。

我們要注意這一點：這個〈楞嚴神咒〉，不是釋迦牟尼佛肉身——報身說的這個咒，而是由化身佛說的。只有〈楞嚴咒〉是化佛所宣說的，所以這是咒中的妙咒，咒中的靈文。不像一般的咒，是佛或者某一位菩薩的報身宣說出來的。這就表示這是密因中的密因，咒王裏頭的咒王，所以這〈楞嚴咒〉是特別重要的！這化佛為什麼要說這個咒？就因為要破黃髮外道的先梵天咒。黃髮外道，也就當時是一種放蠱的外道，他有一種邪術，能把人的魂魄都攝去，令人就不由自主地就跟著他為所欲為了。因為這樣，所以佛說〈楞嚴神咒〉。

Within the light appeared a thousand-petaled jeweled lotus, which represents the Thousand Suchnesses. **A Buddha's transformation-body:** Within these hundred rays of jeweled light, a thousand-petaled jeweled lotus appeared. Atop the thousand-petaled jeweled lotus sat a transformation body of Shakyamuni Buddha. **Sitting on full lotus:** Sitting in a full lotus position means one sits with both legs crossed up. The merit and virtue of sitting in full lotus is immense. **Proclaiming a spiritual mantra:** The Buddha's transformation body proclaimed a secret spiritual mantra which is the Shurangama Mantra.

We have to pay attention to this point: Shurangama Spiritual Mantra was proclaimed by Shakyamuni Buddha's transformation body; and, not by the Buddha's flesh body (reward body). Shurangama Mantra is the only mantra proclaimed by the Buddha's transformation body. Therefore, this mantra is the wondrous mantra among all mantras, the efficacious mantra among all mantras. It is not like any ordinary mantras, which were proclaimed through the reward body of the Buddha or one of the Bodhisattvas. As such, this mantra represents the secret cause within the secret cause, the king of kings of mantras. That is why Shurangama Mantra is especially important! Why did the Buddha's transformation body speak this mantra? It was used to destroy the former Brahman Heaven's yellow-haired heretic's mantra. The yellow-haired heretic was a kind of voodoo heretic. They had a deviant artifice to seize the soul of a person and cause that person to follow him and obey his every command. Because of this, the Buddha spoke the Shurangama Spiritual Mantra.

我們由這個，就應該知道〈楞嚴神咒〉的重要性。這個神咒，是破魔羅網的神咒，是破魔一切咒術的神咒。只要你誠心誦持，那感應是不可思議的。我遇著一個人，他一天不管怎麼樣忙，也要誦七遍〈楞嚴咒〉，所以他一生常有特別大的感應，那感應說不完那麼多。

我們學佛的人，應該人人專持〈楞嚴咒〉。這一部《楞嚴經》，就是為〈楞嚴咒〉說的；若沒有〈楞嚴咒〉，也就沒有《楞嚴經》。所以這些天魔外道、邪知邪見的人，就譏諷《楞嚴經》，說《楞嚴經》是假的。為什麼他要這麼說？他們若不這樣說，他們就都要倒下去了，都站不住了。他們這樣說，令人生一種狐疑不信，所以他們就可以為所欲為了。因為沒有人信〈楞嚴咒〉和《楞嚴經》，那麼他們就願意怎麼樣就怎麼樣，也沒有人管他們。就是這個道理！

所以這一些邪知邪見的學者、邪知邪見的出家人、邪知邪見的居士，都造這種謠言，著書立說，說是怎麼樣《楞嚴經》沒有入藏，又如何如何；就這麼樣來破壞這部《楞嚴經》。其實他不是破壞《楞嚴經》，主要就是要破壞〈楞嚴咒〉。他們這種流言蜚語，人人都相信了，就沒有人相信《楞嚴經》和〈楞嚴咒〉，所以佛法就沒了，就到末法時代了！

我們學佛的人，若能把〈楞嚴咒〉學會了，那這一生做人，就沒有白做。如果學不會〈楞嚴咒〉，

From this, we should know the importance of the Shurangama Spiritual Mantra. This spiritual mantra can break through demonic nets and destroy all demonic artifices. If you can recite it with a sincere mind, you will obtain inconceivable responses. I have met a person who would recite the Shurangama Mantra seven times a day no matter how busy he was. Throughout his life, he often obtained countless special great responses.

Each one of us who study the Buddhadharma should wholeheartedly uphold the Shurangama Mantra. The Shurangama Sutra was spoken for the sake of the Shurangama Mantra. If there is no Shurangama Mantra, then the Shurangama Sutra would not exist. This is why the heavenly demons, heretics, and people with deviant knowledge and deviant views all slander Shurangama Sutra and deem it phony. Why would they say so? If they didn't, they would not be able to stand their ground and they would fall. They uttered false claims to stir up people's doubts and disbelief in the Shurangama Mantra so they can do whatever they want. If no one believes in Shurangama Mantra and Shurangama Sutra, then no one will be able to control them and they can do as they please. That is their rationale!

Hence, scholars, left-home people and lay people with deviant knowledge and deviant views all fabricate rumors and wrote books to say that Shurangama Sutra was not included in the Buddhist Cannons. Their intention was to destroy the Shurangama Sutra, or more concisely, to do away with the Shurangama Mantra. If people believe in their false claims and do not believe in Shurangama Sutra and Shurangama Mantra, Buddhadharma will not exist, which then leads to the Dharma Ending Age!

If you who study the Buddhadharma you will learn that the Shurangama Mantra in this life, you will not have lived as a human in vain. If you do not learn the Shuran-

那就「如入寶山，空手而回」——就好像我們到七寶的山裏頭，那兒金、銀、琉璃、玻璃、砗磲、赤珠、瑪瑙這七寶，什麼都有的。可是我們到這寶山裏頭，想拿金子，又想拿寶珠；想拿寶珠，又想拿銀子；也不知道拿什麼好，結果空著兩隻手回去。

所以我希望每一個人，最低限度，要把〈楞嚴咒〉學得能背得出，能念得出，這就是你們這一趟從西雅圖沒白來。你不要說用了幾十天的功夫，就幾十年，都非常有價值的。所以這一次這個好機會，是最難得的，這是難遭難遇的無上甚深微妙法——沒有再比這高的了，沒有再比這深的了，這是最微妙的法。什麼法呢？〈楞嚴咒〉！

你看當初阿難尊者證了初果，都要用〈楞嚴咒〉去救他去；我們現在這一切凡夫，如果不仗著〈楞嚴咒〉，怎麼能了生死呢？所以你們每一個人都發心，聽我的話，先把〈楞嚴咒〉學得能背得出，這是最好的，我最希望的。

現在給你們講一講「結跏趺坐」的公案，在以前，有一個趕經懺的和尚。怎麼叫「趕經懺」呢？就是超度亡魂的，有死人，就請他去給念經。在出家人裏頭的術語，這叫「嚕嚕辟」。這趕經懺，就專門的，有誰死人了，就請他去給念經；念經，就給多少多少錢。好像現在在香港，你請和尚來念一天經，都要一百塊錢；一百塊錢一天，但是你還請不到和尚呢！現在

gama Mantra, it will be like entering a mountain of Seven Jewels (gold, silver, crystal, lapis lazuli, mother-of-pearl, red pearl, carnelian) and coming out empty-handed. Having accessed the jeweled mountain, you ruminate on getting some gold, perhaps some pearls, or yet, some silver. In the end, you cannot decide what is the best choice and so you leave without any at all.

So I hope that everyone will at the very least learn the Shurangama Mantra and be able to recite it from memory. If so, then you have not come all the way from Seattle in vain. Not to speak of putting in several weeks' effort, even putting in several years' effort is extremely worthwhile. The opportunity you have now is extremely rare and very hard to come by. It is "the unsurpassed, profound, subtle, wonderful Dharma." There is nothing that can surpass its dimensions, both height and depth. This is the most subtly wonderful dharma – the Shurangama Mantra!

The Buddha used the Shurangama Mantra to save Ananda, who had already attained the first fruition of Arhatship. Now, if you ordinary people do not rely on the Shurangama Mantra, how can you end birth and death? Therefore, each of you should listen to my advice and put forth an effort and try to learn the Shurangama Mantra until you can recite it from memory. This would be the best. This is my biggest hope.

I will tell you a story that illustrates the merit of sitting in full lotus-posture. In the past, a monk focused on reciting sutras and repentances for the deceased in return for monetary payment. Whenever someone died, he would accept requests to take the deceased across the sea of suffering by reciting sutras and performing repentances. In monastic term, it is called "Dong Dong Pi" in Chinese. This service is for the deceased. There is monetary payment for the sutra recitation and repentance ceremony. In present-day Hong Kong, if you want to invite a monk to recite a sutra for one day, it will cost you a hundred dollars. Even at the rate of a-hundred-dollars-

香港念經的和尚，那快得不得了，因為人死得也多，很多人都要請和尚給念經。不像美國這兒，請一個牧師去給做彌撒就得了。香港那兒要請和尚，有的請七個的，有的請五個的，有的請十個的，也有的請四、五十個都有。若錢多的，就請幾十個和尚到家裏去念經，超度亡魂。

這個趕經懺的人，就是做這種事情。有一天他念完經，要回到寺院裏去，走過一戶人家，就有狗吠他。裏邊有兩夫婦，這個男人就趴著窗望，這狗吠什麼人哪？太太就問：「誰啊？誰啊？」丈夫說：「誰？就是那個趕經懺的鬼嘛！」他自己在外邊也聽見了，人家叫他「趕經懺的鬼」。他心裏就想：「怎麼叫我趕經懺鬼呢？他不叫我趕經懺佛，也不叫我趕經懺的神仙；叫我趕經懺的鬼！」於是走了。往廟裏走，偏偏天上又下雨，他就到一座橋底下，坐在橋底下避雨。他想：「喔，我打一打坐吧！」於是，他就結起雙跏趺坐了。

這麼一坐的期間，就來兩個鬼。這兩個鬼說：「啊，這個地方有個金塔，我們快叩頭吧！金塔裏邊有佛的舍利，我們若給佛的舍利叩頭，我們的罪孽很快就沒有了！」於是兩個鬼就叩頭拜。拜了一陣子，這位「趕經懺鬼」腿痛了，就把雙跏趺坐放開了，結單跏趺坐——左腿在上邊，右腿在下邊，這叫「單跏趺坐」。他一結單跏趺坐，這兩個鬼一看，說：「啊，怎麼這金塔變成銀塔了呢？」一個鬼說：

a-day, you may not find an available monk! Because many people pass away, so many family members wanted to invite monks over to recite sutras. Hence, the monks in Hong Kong who render this service are super-fast in doing their recitation. It is not like here in America, where one priest would be invited to do a mass and concludes the service for the day. In Hong Kong, depending on each household's financial status, some would invite four, five, seven, ten, forty or fifty monks over to their house to recite the sutras to cross-over the souls of the deceased.

The aforementioned monk who peddles sutras and repentances did just that. One day he was returning to the monastery after having spent the day reciting sutras for the deceased. He passed by a house, and the dog in the yard began to bark at him. The couple inside the house heard the barking so the wife asked her husband to check it out. The husband looked out the window and said, "Oh, it's that sutra-peddling ghost!" The monk heard this exchange and thought, "Why did he called me a sutra-peddling ghost? Why not a sutra-peddling Buddha or a sutra-peddling Immortal?" As he continued on his way to the monastery, it started to rain and he took shelter under a bridge. "I guess I'll sit in meditation," he thought, and pulled up his legs in full lotus-posture.

After the monk had sat for a while, two ghosts came by. When they got near him, they suddenly stopped. One ghost said to the other, "There's a golden pagoda! The sharira (relics) of the Buddha are kept in golden pagodas! Hurry up! Let us start bowing. If we bow to the Buddha's relics our offenses will soon disappear." With that, the two began to bow. After a while, the monk's legs started to ache. To lessen his pain, the monk changed from a full lotus-posture into a half-lotus, that is, with the left leg above and the right leg beneath, and the left foot resting on the right thigh. When the ghosts saw him, one exclaimed, "How

「你管它變不變哪！我們銀塔也一樣拜，我們還是拜啦！」兩個鬼就拜。又叩頭大約半個鐘頭、一個鐘頭，或二十分鐘——那時候也沒有鐘，沒有地方查去，這是一個公案。那麼他腿又痛了，就把兩條腿都伸開了，像我們普通懈懈怠怠的，就這麼往後一靠，這麼伸一下，想要放腿了。這兩個鬼叩頭起身一看，說：「怎麼變成泥巴了呢？趕快打！」就要打他。

這兩個鬼一要打他，他生了恐懼心，又趕快結起雙跏趺坐。這兩個鬼說：「啊，這真是有佛的舍利啊！它一陣間就變金塔，一陣間又變銀塔，一陣間又變泥巴。我們不要停止，趕快叩頭！」一叩叩到天光（天亮）。這位趕經懺鬼一想：「哦，我結雙跏趺坐就是金塔，結單跏趺坐就是銀塔；我不坐了，就變成泥巴了。這都還是要修行哦！」從此之後，不趕經懺了，就埋頭苦幹，專門用功苦修；一修，就修成功，開悟了。所以一般人給他送個別號，叫「鬼逼禪師」——這鬼把他逼迫得修行了。如果沒有鬼想要打他，他還或者又拖拖拉拉地拖延時光，不願意修行。那麼這鬼幫助他，令他開悟了，所以叫「鬼逼禪師」。

（下期待續）

come? The golden pagoda turned into a silver pagoda!” “So what?” said the other. “Whether it changed or not, let’s just keep bowing to the silver pagoda and not lose focus.” So the two kept on bowing. After half an hour or an hour, or maybe twenty minutes; there was no clock to reckon, so there is no way to know. Soon enough the monk’s legs started to ache again. He unfolded both legs and lazily stretched them out, just as some people do when they are tired of sitting in meditation. When the two bowing ghosts saw him this time, they were startled, “The pagoda has turned into a mud pile! Quick! Let’s clobber it.”

Realizing he was about to be beaten up, the monk got scared and quickly repositioned himself into a full lotus posture. “Oh!” the two ghosts cried in unison. “It does have the Buddha’s relics in it! It is going through all kinds of weird changes. One minute it is a golden pagoda, the next a silver pagoda, and then a mud pile. We’d better just keep bowing no matter what happens next,” and they continued non-stop until dawn.

This occurrence had the sutra-peddling ghost reflecting, “If I sit in full lotus I am a golden pagoda, if I sit in half lotus I am a silver pagoda, and if I release my legs from either lotus positions I am nothing but a pile of mud. I better start cultivating the Way!” From then on, he stopped peddling sutras and repentances. Instead, he buried himself in the task at hand and worked diligently at his cultivation. With his vigorous cultivation, he succeeded and became enlightened. People gave him the nickname Dhyana Master “Gui Bi” (Pressured by Ghosts), because if it hadn’t been for the two ghosts who were about to beat him up, he might have continued to procrastinate and would never have gotten around to cultivating the Way. Since the ghosts had helped him attain enlightenment, he is called Dhyana Master Gui Bi.

(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)

師云。神會小師。卻得善不善等毀譽不動哀樂不生。餘者不得。數年中竟修何道。汝今悲泣為憂阿誰。若憂吾不知去處。吾自知去處。吾若不知去處。終不預報於汝。汝等悲泣蓋為不知吾去處。若知吾去處。即不合悲泣。法性本無生滅去來。汝等盡坐。吾與汝說一偈。名曰真假動靜偈。汝等誦取此偈。與吾意同。依此修行。不失宗旨。眾僧作禮。請師說偈。偈曰。

受戒一年到十年叫小師、下座。受戒十年到二十年叫中座，受戒二十年到三十年叫上座。六祖大師說：「神會小師，他現在不是小沙彌，因他已受具足戒。你們這些人看看，他雖年紀小，卻都比你們進步，為什麼呢？因他對善不善，好不好都能平等對待，而沒有分別心，他真是轉識成智，有大智慧。」你看六祖大師如此地讚歎小師。

說：「那個法師啊，真是！一點也不修行，一天到晚，各處去找女人。」有的又說：「哦！那個法師真是用功啊！一天到晚，也不睡覺，也不躺著，常常在那兒坐著，

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The Master said, “Little Master Shen Hui has attained to the equivalence of good and evil. Whether disparaged or lauded, he is not moved. He is not subject to sadness or joy. The rest of you has not attained that. What Way have you been cultivating all these years in the forest monastery? Now you are all crying. Who are you worrying about? Are you concerned that I don’t know where I’m going? I know where I’m going. Otherwise, I wouldn’t have been able to tell you about it in advance. No doubt you are crying because you don’t know where I am going; if you knew, you wouldn’t be crying. Fundamentally, the Dharma nature is devoid of production and extinction. There is no coming or going.” “All of you, sit down. I will recite a verse called ‘Verse on the Real-Fake Motion-Stillness’. If you take it up and recite it, you will be of the same mind as I am. If you cultivate in accordance with it, you will not stray from the true principle of our practice.” The sangha assembly bowed in respect and requested the Master to recite the verse.

A monastic who has been ordained for one to ten years is called ‘little master,’ or ‘junior-seated.’ For ten to twenty years, ‘middle-seated’. For twenty to thirty years, ‘senior-seated.’ The Sixth Patriarch said, “Little Master Shen Hui is not a young shramanera now that he’s fully ordained. Look. Even though he is young in age, he is more advanced than all of you. Why? Because he is able to regard both good and bad equally. He doesn’t have a discriminating mind. He has truly turned consciousness into wisdom. He has great wisdom.” See how the Sixth Patriarch praised the ‘Little Master’.

Critique like ‘That Dharma Master does not cultivate! All he does is run after women.’ or, “That Dharma Master really works hard. From morning to night, he neither sleeps nor lies down. He only eats one-meal-a-day.

一天就吃一餐 啊！苦行真是了不起。」說你好，也像沒有這麼回事似的；說你不好，也像沒有這麼回事似的。有人說：「哦！他像豬似的！」就像豬了嘛！沒有什麼問題的。有的人說：「哦！這個人哪，道德又好，學問又好，簡直在世界上，都找不到第二者了。」那你不要管他，你像沒聽見似的。好像說：「啊！他在現在佛教裏，是最有學問的人。」你若高興，那你正是沒有學問。他罵你，你要是就發脾氣，那也正是你被境界轉。怎麼叫不被境界轉呢？就是不取不捨。也不貪，也不捨，沒有愛心，也沒有憎惡的心。這位小師年紀雖小，你說他好他也不歡喜，你說他不好，他也不發脾氣。他也不生悲哀心，也不生快樂心，這真是中道了義，真是難得。

你們這些年紀老的也有，年紀中的也有，考試完全沒有合格，火候都還不夠呢！你發脾氣的時候，你說：「哦！等一等、等一等，等一等再發脾氣。」噫？等一等，就沒有了，這叫火候。你若火，要得候；你若不候，就有火；你一候，就沒有火了。就好像打鐵，把鐵燒紅，這叫夠火候了；你打，叮噹一打，打成一個器皿。你若不夠火候，裏邊沒燒紅，打也打不好，所以這也叫火候。這麼多年在山裡，修的什麼道？一點都沒有定力，一聽我說往生圓寂，都哭起來！噯！這些人真沒有出息！」各各都被六祖大師罵了一頓。「你們修的是什麼道？就是吃飯、睡覺。你們現憂愁悲泣，憂愁那一個？你們為誰哭啊？哭誰啊？假若你們擔心我，不知到什麼地方去的話，我現在告訴你們：切記不要擔心，放心好了。我自己知道我要到什麼地方，我的事情我自自有安排，也就

His ascetic practice is truly awesome!" Whether good or bad, you should disregard all critiques. If someone said, "You're like a pig.", so what, no problem. If someone said, "You have such wonderful virtue and learning. There is no one like you in this world.", you should disregard them as if you did not hear them. Someone may say, "You are the most erudite one in the study of Buddhism." If you become elated when praised, then you really have not learned at all. If you get angry when scolded, then you have been swayed by conditions. To be unmoved by any condition is to neither grasp nor let go, neither love nor hate. Although Little Master Shen Hui is young in age, he neither rejoice when praised, nor angered when criticized. He does not bring forth thoughts of sorrow or delight. This is truly a complete understanding of the Middle Way. Rare indeed!

"Amongst you here are middle-aged ones and old ones." the Master said, "None of you are up to standard. None of you are tempered. When anger sets you ablaze, you should tell yourself, 'Wait. Wait a minute. Wait a minute before getting angry.' Then you wait, and your anger will dissipate. That is called "tempering the fire." If you don't hold it, the fire will burn; if you hold it, the fire will die out. It is like how a blacksmith strikes the metal when it reached the appropriate high temperature. When steel is red hot, you can shape it into a vessel. But unless you wait for the fire to burn it red hot, you can't mold the metal. This is called *tempering the fire*."

"What Way have you been cultivating all these years in the forest monastery?" the Master berated. "You have no samadhi at all. You heard that I am going to enter stillness and you cried. You are so useless! All you have been practicing is eating and sleeping! What are you crying about? Who are you crying for? If you are worried that I don't know where I'm going, I am telling you this now: Keep in mind not to worry. I do know where I am going. I have my own arrangement. It is as such,

像『無大無小無內外，自修自了自安排』一樣。假設我不知我到何處去的話，那我也不會預先告訴你們說我在八月間就要走了。你們這一班人如此悲哀流涕，大概是不知道我的去處，你們若知我的去處，就不應該悲泣。

法的自性，本無生滅，它是不生不滅，沒有來也沒有去。大家不要著急，不要悲哀，不要在我面前哭！這簡直都是不聽話的徒弟。大家一起坐下，我現在為你們說一偈頌，名叫『真假動靜偈』。此偈有講真的道理，也有講假的道理，動的道理、靜的道理。你們念誦此偈後，好好保存著，就和我意思相同。你們照此偈修，就不失頓教的宗旨。」

眾僧被六祖大師如此呵斥後，就叩頭頂禮，恭請六祖大師說偈。

一切無有真	不以見於真
若見於真者	是見盡非真
若能自有真	離假即心真
自心不離假	無真何處真
有情即解動	無情即不動
若修不動行	同無情不動
若覓真不動	動上有不動
不動是不動	無情無佛種
能善分別相	第一義不動
但作如此見	即是真如用
報諸學道人	努力須用意
莫於大乘門	卻執生死智
若言下相應	即共論佛義
若實不相應	合掌令歡喜
此宗本無諍	諍即失道意
執逆諍法門	自性入生死

*Nothing big, nothing small, nothing within,
nothing without.*

*You cultivate, you understand,
you make your own arrangements.*

If I don't know where I am going, I wouldn't be telling you about it in advance. Perhaps you are crying because you don't know where I am going; but if you knew, you wouldn't need to cry.

Fundamentally, the Dharma nature is neither produced nor extinguished; there is no coming or going.” “Now, do not be anxious, flustered or sad. Don't be crying in front of me like that. You are such disobedient followers! All of you, sit down. I will now speak the ‘Verse on Real-Fake Motion-Stillness.’ It discusses the principles of true and false, motion and stillness. Recite this verse and bear it in mind, then you will be of the same mind as I am. Cultivate in accord with this verse and you won't deviate from the principle of Sudden Teaching.” After being berated by the Master, the sangha assembly bowed in respect to the Master and requested for the verse.

*Nothing is real; do not take what you see as real.
Taking what you see as real, it is likewise not real.
If you can know what is real by introspection,
Detach from everything false-- that is your real mind.*

*Not disengaging your own mind from the false,
there's nowhere to find what's real.*

Sentient beings understand movement.

Insentient beings do not move.

*To practice non-movement, do not move,
like the insentients.*

*To seek real non-movement,
search for non-movement within movement..*

*Non-movement is non-movement;
the insentients lack the Buddha-seed.*

*Clearly distinguish all marks,
yet unmoved in the ultimate truth.*

*The very act of viewing in this way,
Itself is the function of true suchness.*

Students of the Way,

Apply your minds with effort and care.

At the gate of the Great Vehicle

Do not cling to the wisdom of birth and death.

If we tally,

together we'll discuss the Buddha's principles.

If not, put your palms together so all rejoice.

This school is based on non-contention.

With contention, the essence of the Way is lost.

Grasping at contradiction and contention,

The self-nature enters birth and death.

所有一切都不是真的,你不要將不真的當真來看,若在不真之中而認它為真,則你所見也不是真的。如果你能自己迴光返照,反求諸己,在自性裡就知道它是真的。若你能離開世間所有一切的假形假相,那就是你的真心。你自己心裡不離開假,心裡沒有真,何處能找到真呢?所以真是不離自性,離開自性也找不到真的。

在你有情知覺性上就能明白這個「動」,你若沒有知覺性就是「不動」。你若想修行此不動的行門,就要像無情那樣不動。若你再想找真正的不動,就不要離開動而找不動,因動上就有不動。不動就是不動,而動是在有情才有動。若是有情而你再能不動,這是真正不動。你若沒有知覺性,則你連佛種都沒有了。在你有情知覺性上,不用識心來分別,而成所作智來分別諸法相,證得自性的理體,得到第一義的境界,那才是真正「不動」。你但作這種見解,就是真如的妙用。

我現在告知你們諸位學道的人啊!你要努力誠心去修行。不要在大乘佛法法門下,卻執著你那生死的智慧,著相的智慧。我現為你們講此偈頌,聽後若能明心見性,那我就可和你們討論佛理,若你聽後不能言下相應,明心見性,也應合掌令一切眾生歡喜。我此宗是修無生法忍,無所爭論,不和人爭執。你若和人一爭就失去道義,失去道的本體,故說「爭是勝負心,與道相違背,便生四相心,由何得三昧。」你若執著爭論的法門,就不能出生死輪迴。

(下期待續)

Everything is not real. Do not regard what is not real as real. If you view the non-real as real, what you see is also not real. Turn the light around and reflect within yourself. Seek within yourself. In your own self-nature you will know what's real. To find your true mind, separate yourself from all the false forms and appearances of this world. If your mind does not disengage from the false, your mind does not have what is real. If so, where can you find the real? Hence, the real is not apart from your self-nature; apart from the self-nature, you cannot find the real."

By nature, sentient beings know what is movement. Insentient beings do not move. If you want to cultivate the practice of non-movement, you need to be without movement like the insentient ones. If you want to find real non-movement, you should not be apart from movement because within movement dwells non-movement. Non-movement is non-movement. Only sentient beings have movement. So, if you can practice non-movement as a sentient being, that is real non-movement. If you are insentient, you don't even have the Buddha seed. If, as a sentient being, you are able to clearly distinguish the marks of all dharmas, not with your consciousness but with wisdom, certifying to the attainment of the substantive principle of your self-nature and achieve the ultimate state, then that is real non-movement. If you can have this kind of view and comprehension, then you have the wonderful function of True Suchness.

Students of the Way! Cultivate the Way with diligence and earnestness. In the Great Vehicle Buddhadharmas, do not be stuck to your knowledge of birth-and-death, do not hold on to your wisdom that is attached to appearances. If you can clearly see your mind's nature after listening to my verse, then I can discuss the Buddhist principles with you. If you can't understand what I am trying to impart, you should put your palms together so that all living beings will rejoice. My school of Sudden Enlightenment is based on the cultivation of the patience of unproduced Dharmas. There should be no debating. When you argue with others you lose the meaning of the Way.

*Verbal contention aims for victory and defeat;
it is in contradiction of the Way.
Giving rise to the four-marked mind,
How can samadhi be attained?*

If you insist on arguing, your self-nature won't escape the revolving wheel. Giving rise to the marks of a self, others, living beings, and a life, you will certainly continue to undergo birth and death.

(To be continued ...)

無規矩不能成方圓

Without a Compass and a T-square, You Can't Draw Circles and Squares

宣公上人開示

A talk given by Venerable Master Hua

**受不了，也要忍，不要怕痛，
不要各處跑，否則得不到定。**

在打禪七時，每個人要懂得規矩。在沒有敲木魚之前，誰也不可以亂跑。你若是不守規矩、不聽招呼，就是犯規矩的人。禪堂裏有禪堂的規矩，開靜之後，維那要看大家都把鞋穿好了，才打一下磬。人全都站起來，然後才打兩下木魚。在沒有打兩下木魚之前，人雖然站起來也不可以跑。這是很簡單的規矩，你們應該懂得。一開靜，你就打木魚，那麼人都還沒站起來，又怎麼跑呢？要多等三分鐘的時間都可以。因為有些人坐得腿麻，站都站不起來，又怎麼跑？這是禪堂裏普通的知識，大家應該知道。

我知道有幾個人坐得腿痛，而哭起來，這是毫無用處，越哭就越痛，這腿不會說：「你哭了，我就不痛。」一般人以為我們這兒坐禪是很好的，其實是叫他們來受苦，所謂「很好」就是「很苦」。這兒一早兩點多鐘就起來，白天休息一個鐘頭，到晚上十二點鐘才睡。每天只休息兩三個鐘頭，可以說是不要命地來用功，這叫做「捨死換生」。

**Even if you cannot endure the pain, you still
must endure it. Don't be afraid of pain,
and don't be running about everywhere,
or you won't be able to attain samadhi.**

During a Chan Session, everyone should understand and abide by the rules. Before the wooden fish is struck, no one should casually wander around. If you do not abide by the rules and follow instructions, then you are a transgressor of the rules. Everyone should follow the rules in the Chan Hall. At the end of the silent sitting meditation period, the cantor should check that everyone has put on their shoes before hitting the hand bell. Once, everyone has stood up, he should hit the wooden fish twice. Even once people have stood up, no one should start walking until the wooden fish is struck twice. These are very simple rules which all of you should know. If you hit the wooden fish immediately at the end of the silent sitting meditation, some people may have not stood up yet, so how can they walk? It is fine to wait for another three minutes. Some people's legs get numb from sitting; they can barely stand up, much less to walk. These are general knowledge in the Chan Hall everyone should know.

I know of some people who have cried from leg pain when sitting in meditation. That's totally useless. The more you cry, the more it hurts. Your legs won't say, "Since you cried, we'll stop hurting." People are generally under the impression that sitting in Chan at our place is a very good thing. Actually, when they come here, they have to suffer. "Very good" also means "very bitter." We get up a little after two o'clock in the morning, rest for only one hour during the day, and don't go to sleep until midnight. Getting only two to three hours of rest every day, you could say we're applying effort with total disregard for our lives. That is called "renouncing death in lieu of life".

捨不了死，就換不了生；
捨不了假，就成不了真。

你受不得苦，就享不得福。你若想得到真正的功夫，必須忍苦耐勞，咬牙忍著腿痛。本來這個痛，可以不痛的，可是我們歡喜叫它痛，所以腿痛還是要忍著，所謂「忍人所不能忍」，就是忍這個。你痛了，若不能忍，還是考不上。你一定要把全身這種機關都破了，所謂「機關」，就是指你身上的痛，或哪兒不舒服，這些事情令你很煩惱，在這時候，你還能忍著，不生煩惱，這就是功夫；你若忍不住，那就考不上。所以有些人到這兒，連一天也受不了，就要跑。你們在這兒已經這麼多天，也是很不容易的。

尤其女孩子，多數都是怕痛，能在這兒受這麼多苦，一定可以將善根種得很深，將來這菩提種子一定會生芽結菩提果，所謂「功不唐捐」，你在這兒用功多少，就會得到多少，一點都不會把光陰空過。

我們修行要有「生忍」，就是忍不了也要忍。「法忍」，也要忍諸法的生滅相。忍不了，也要忍，不要怕痛，不要各處跑，否則得不到定。必須要看一切法空，看破放下。從生忍和法忍，便可得到無生法忍，所謂「不見有少法生，不見有少法滅」，而忍可於心。

(全文完)

*If you cannot give up death, you won't
be able to exchange it for life.
If you can't give up the false, you won't
be able to realize the truth.*

If you cannot withstand suffering, you will not get to enjoy blessings. If you want to attain true skills, you must patiently endure suffering and toil diligently --grit your teeth and bear the pain in your legs. Actually, it can be pain-free. Nevertheless, we want to be in some sort of pain, so we endure the pain in our legs. "Enduring what people cannot endure" refers to this type of endurance. If you cannot bear the pain, then you have not passed the test. You have to overcome all the checkpoints in your body. These checkpoints refer to the points of pain and discomfort in your body that makes you miserable. When you have reached a point where you can endure it and not become afflicted, that is a type of skill you have gained. If you cannot endure it, you have failed the test. Some people who come here cannot even take it for a day before running away. You have all been here for so many days--that is not easy.

Girls are especially afraid of pain, and the fact that they have been here bearing so much suffering means they will certainly plant deep good roots. In the future their Bodhi seeds will sprout and bear the Bodhi fruit. As said, "Your effort will not be in vain." However much effort you put in here equates to how much benefit you will reap. You will not be wasting your time at all.

In cultivating the Way, you must have "*patience with production*"--that is, you must patiently endure what you cannot endure. "*Patience with dharmas*" means you must be patient with the arising and cessation of all dharmas. Even if you cannot endure the pain, you still must endure it. Don't be afraid of pain, and don't run about everywhere, or you won't be able to attain samadhi. You must regard all dharmas as empty; see through them and put them down. From *patience with production* and *patience with dharmas*, you can then attain patience with non-production and non-existence of dharmas. As said, "Not seeing the arising of the slightest dharma; not seeing the cessation of the slightest dharma", you can patiently bear it in your mind.

(The End of the Article)

勤修佛法，離苦得樂

Cultivate Buddhadharma diligently to leave suffering and obtain bliss

恒貴法師開示於二〇一六年十一月二十五日金輪聖寺梁皇寶懺午齋期間
Instructional Talk by Dharma Master Heng Gwei on November 25, 2016,
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

我覺得是大家很精進。但是法師言下之意覺得他們現在不精進了，不誠心了？我覺得不是。我要給大家平反一下。當然，法師忘記了。忘記那個時候，很多都是來美國留學的，二十多歲的學生，年輕力壯。現在已經過了好幾十年了。心是有的，力可能鬆了很多。所以不要認為大家沒這麼精進了。不是的。我們每個人都很珍惜我們的善根，我們的因緣，遇到上人，遇到佛法。

為什麼我一直提醒大家，無論出家在家，都要趁年輕的時候好好學佛，好好修行？年紀大了，雖然有心，但是老實說氣力真的不像以前了。假如年輕的時候真的精進用功，保存著勇猛的心。假如她現在的心很勇猛，一直到六十歲都是這樣的勇猛，我就覺得功夫匪淺了，有些基礎了。我總覺得基礎很重要。我常常跟果荷師說，佛家不缺學者，缺的是真正的修行人。

希望能夠珍惜我們青春的時間。現在就是我們年衰了，年紀長了，氣力不如以前了，但是我們都不要洩氣，應該倍加用功，倍加誠心。

I feel that all of you are very vigorous in your cultivation practice. However, Dharma Master's words seem to imply that you are now neither vigorous nor sincere. I do not think so. I want to be fair to all of you and say the opposite. Probably Dharma Master has forgotten that back then many of you were graduate students coming to the US for advanced studies. During that time, most of you were in your 20's, young and full of energy. Many decades have passed since. The resolve to cultivate the Way is still there, but physical energy has waned. Therefore, do not think that everyone is no longer diligent. That is not the case. All of us cherish and treasure our good roots and causal-conditions to be able to have encountered the Venerable Master and Buddhadharma.

Why do I keep reminding everyone that, whether you are a lay person or a monastic, you should put your mind and effort into rigorously studying Buddhism and cultivating the Way while you are still young? When you get old, you may still have the resolve for the Way, but your energy level is not like when you were young. If you had been very vigorous in your studies and cultivation, and had maintained the same level of vigor to when you reach your sixties, your effort would have paid off handsomely, for you have established a solid foundation. I have always felt that a good foundation is very important. I always tell Guo He Shr that there is no shortage of people studying Buddhism. The real shortage is people who truly cultivate according to the Buddhadharma.

I hope everyone can cherish his/her youth. Now that we are getting old and we do not have the same energy as before, we should not feel discouraged. We should double our effort and sincerity in cultivation.

好像我們拜懺的時候，在地獄受苦的眾生，他們受很多的苦。他們問世尊：「我們怎樣才能離開這些苦？為什麼我們要受這麼多罪過？」佛說：「以前在世時，沒有死的時候。為人子不孝父母。為臣不忠其君。為上不愛其下。為下不恭其上。朋友不賞其信。鄉黨不以義從。朝廷不以其爵。斷事不以其道。心意顛倒。無有期度…」種種都是孝悌忠信禮義廉恥。

我們學佛。佛一直講經說法，就是希望我們離苦得樂。希望我們按照佛所教導的，在平常中把這些道理用在自己身上，就可以離苦得樂了。

地獄的眾生聽到佛這麼說，哭得很慘。就說：「唯願世尊，久住說法。教導我們這些罪苦的眾生。讓我們解脫。」

佛說：「假如我久住在這個世界上。薄福的人不種善根，說：『佛還常在。我不用這麼著急啦。我想什麼時候我就去聽聽。我覺得什麼時候就去種種善根。』」「不念無常。」他們不會想到無常。「造諸無量不善之本」。他們就會肆無忌憚，為所欲為，做很多不好的事情。後來終於後悔了。追悔莫及了。」

佛說：「善男子，像一個嬰兒。假如媽媽常常在他旁邊，他不會珍惜的。」「於母不生難遭之想。」他們不會覺得媽媽多寶貴。媽媽在的時候還覺得媽媽很煩。但是現在

In the dharma assembly of bowing in repentance, the repentance text describes the myriad of suffering by the hell beings. They ask the World Honored One, "Why are we undergoing such suffering? How can we leave such suffering?" The Buddha said, "In the past, when you were alive in this world, you have committed many offenses. As children, you were not filial to your parents; as court ministers, you were not loyal to your ruler; as superiors, you were not protective of your subordinates; as subordinates, you were disrespectful of your superiors. You were not trustworthy to your friends. You did not uphold righteousness when you should. You did not espouse the nobility of the royal administration. You did not follow moral principles when handling matters. You were upside-down with no bounds. And, so forth." All of these offenses associate with non-observance of the eight virtues, namely: filiality, fraternity, loyalty, trustworthiness, propriety, righteousness, incorruptibility, and sense of shame.

We are learning from the Buddha. The Buddha kept on speaking the dharma and lecturing on sutras to deliver us from suffering and to attain bliss. I hope we can all abide by the Buddha's teachings in our daily life. Doing so would free us from suffering and lead us to attain bliss.

After listening to the Buddha's answer, the hell beings cried pitifully and implored, "May the World Honored One live a long time to speak the dharma, and to teach us wretched living beings in order for us to attain liberation."

The Buddha said, "If I live in this world for a long time, beings with lesser blessings will not plant good roots. They will think, 'The Buddha is still around. There is no rush. I will go listen to his teaching whenever I feel like it. I will plant good roots whenever it suits me.' Heedless of impermanence, they would commit countless unwholesome and unscrupulous acts according to their whims, setting the condition for unwholesome retributions. By the time when they regret of their actions, it would be too late."

The Buddha said, "Good man, it is like a baby who is accustomed to having his mother constantly attending to his needs, the baby takes his mother for granted. He does not realize how precious his mother is. He may even feel annoyed of her. Nevertheless,

媽媽不在了。他反而珍惜。「若母去時。便生渴仰思戀之心。」等媽媽不在了，他反而生出渴仰。好像口渴一樣，很想媽媽。等媽媽回來的時候，他就非常高興。佛說：「善男子。我今亦復如是。」我也是這樣子。「知諸眾生。不求常住。故般涅槃。」我就知道眾生有得賴就賴，有得靠就靠。所以我就涅槃。我相信上人也一樣如是。

「水流不常滿。火猛不久然。日出須臾沒。月滿還復虧。尊榮豪貴者。無常復過是。念當勤精進。頂禮無上尊。」我們應該要念到無常。

我們現在雖然年長，氣力沒有以前好。但是還是很值得慶幸的。因為還能夠聽經，還能夠聽得懂，還能夠來到道場。還沒到走不動的時候，還是值得慶幸。所以應該抓緊這些時間。因為可能到後來沒有這個機會了。我們每個人，除了年紀小的，長的、老的都應該珍惜眼前每一個時候，可以學佛，可以聞法，可以親近三寶的機會。我們拜一尊佛，就有一尊佛的好處。念一句經文，有一句經文的功德。提醒我們無常迅速，時不待我。這是很重要的。

(下期待續)

when his mother is gone, he will miss her. As a thirsty person longs for water, he longs for his mother. When his mother comes back, he rejoices. The Buddha continued, "Good man, I am the same as the mother in the analogy. Since I know the way living beings are, I do not seek to live long in this world. Hence, I enter nirvana instead." I believe the Venerable Master felt the same as the Buddha did.

"Flowing water does not stagnate; raging fire may not forever burn. After rising, the sun will set in time; after a full moon will be a period of waxing and waning. Nobility and wealth are also fleeting. Be mindful of vigorous cultivation. Bow in respect to the Supreme Honored One." All of us should constantly be mindful of impermanence.

Even though we are now older and do not have as much energy as before, we have blessings to rejoice. We can still listen to and understand the dharma. We can still come to the Way Place. We are still mobile. Therefore, we should seize these moments because we may not have the same opportunities in the future. All of us, other than those who are very young, should cherish every moment that we are able to draw near the Triple Jewel and to hear and learn the Buddhadharma. To every Buddha we bow, we reap the benefit of the one bow. For every sutra verse we recite, we accumulate the merit and virtue of reciting the one sutra verse. Constantly remind ourselves of the celerity of impermanence. Be aware that time waits for no one. This is very important.

(To be continued ...)





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金輪聖寺

2018年9、10月每週法會時間表 Schedule of Weekly Events – September and October of 2018	
日期	法會
9/2 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
9/9 (星期日)	慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
9/16 (星期日)	大悲咒 Recitation of Great Compassion Mantra 8:00 am — 3:00 pm
9/23 (星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
9/30 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
10/7 (星期日)	敬老節 Honoring Elders Day 9:00 am — 2:00 pm
10/14 (星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
10/19 (星期五)	巴士上法界聖城 Bus to CDR
10/21 (星期日)	本日金輪寺無法會 Gold Wheel Temple will be closed today.
10/28 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 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.*