



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
越磨越光亮 光亮更要磨
磨如秋中月 空中照群魔
群魔照化了 現出本來佛

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.

Becoming brighter with each test, the more it needs to be tested.

Polished akin to an autumn moon,

In the sky, shining its light upon the hordes of demons.

When the horde of demons are transformed,

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 #261)

(接上期)

敕文殊師利，將咒往護。惡咒銷滅，提獎阿難及摩登伽，歸來佛所。

敕文殊師利：「敕」，就是救命，就是命令這個人去。命令誰呢？這要有大智慧的人，才能救度愚癡的人。阿難尊者雖然證到初果阿羅漢，然而他的定力不健全，所以就被先梵天咒這種的幻術所迷，淫躬撫摩，將毀戒體——最危險的，就是「將毀戒體」！這個「將」字，它是沒有毀戒體，沒有破戒；若說已毀戒體，那就完了，那阿難尊者就墮落了，將來很難再修得成功了。所以幸而這將毀戒體，將破沒破的期間，佛就知道了。

佛在那兒應供，我相信大約沒有吃得太飽。爲什麼？佛這麼慈愛的一個弟子，又是堂弟，又是他的侍者。怎麼叫「侍者」呢？就是他講經說法，總在兩邊這麼服侍他。好像現在黃文慈和李錦山這兩個人，這就是侍者，又叫「護法」。那麼這個時候，佛想：「啊，我這個侍者被魔給抓去了，這還了得！」於是大約吃飯吃得八分飽，

He commanded Manjushri to take the mantra and go provide protection. When the evil mantra was extinguished, he was to lend support and encourage Ananda and Matangi's daughter to return to where the Buddha was.

He commanded Manjushri: "Command" means to give orders. To whom was the command given? This situation requires a person with great wisdom to be able to rescue a stupid one. Although Ananda was certified with the first fruition of Arhatship, his samadhi-power was not enough. For this reason, Matangi's magical spell mesmerized him. He was in the most dangerous situation! With her licentious body, Matangi's daughter stroked and rubbed him until he was on the verge of destroying the precept-substance. 'On the verge' means that he hadn't yet violated the precepts or ruined the precept substance. This is an important point. If the sutra text said that Ananda had ruined his precept-substance, then it is all over for him; he had fallen, and in the future he would have great difficulty to successfully cultivate the Way. Fortunately, while he was 'on the verge' of ruining his precept-substance, the Buddha immediately knew it.

During the vegetarian offering, I believe the Buddha did not eat his fill. Why? His beloved disciple, who was also his cousin and his attendant, was in trouble. Why an "attendant"? When the Buddha lectured on the sutras and spoke the dharma, Ananda was always alongside the Buddha to serve and attend to his needs. It is like Wen Tz Wang and Jin Shan Li, they are attendants, also called "Dharma Protectors". At that time, the Buddha thought, "Ah, my attendant is waylaid by demons. How can that be?" So, the Buddha only ate about eighty percent

趕快就回自己的祇桓精舍去。這些個王公、大臣、長者、居士都在後邊跟著一大溜，喔，不知道有多少！

到祇桓精舍，釋迦牟尼佛就放光現瑞——現百寶光明，光中湧出千葉寶蓮，有化如來，坐寶華中，結跏趺坐，宣說神咒，就說〈楞嚴神咒〉了。可是光說這個神咒，也離得遠，總要命令一個僧人，拿著這個咒去救阿難。於是就敕命文殊師利菩薩，他是有大智慧的，所以就叫他去。去做什麼呢？將咒往護：「將」，就是拿著。拿著這個咒「往護」，就到淫室，也就是摩登伽女的家裏，去救護阿難。這個〈楞嚴咒〉，我對你們講過，其中有幾句專門破外道法的。〈楞嚴咒〉破外道的咒術，是最靈驗不過的，所以文殊師利菩薩就用這個咒，去救護阿難。

【編按】以下節自一九八七年十一月二十八日「主觀智能推動力」講座

〈楞嚴咒〉是化身佛說出來的，必須要有大智慧、大德行、大慈悲的願力，才能使用這個〈楞嚴咒〉。文殊師利菩薩智慧第一，道德也是最高的，他慈悲喜捨也是很圓滿，所以佛就敕令文殊師利菩薩，以〈楞嚴咒〉去救護阿難。先梵天咒是一種迷人的咒，而〈楞嚴咒〉是一種教人覺悟的咒，也就令阿難反迷歸覺，恢復定力，所以惡咒就消滅了。那麼惡咒消滅了，阿難就明

full and quickly returned to his sublime abode of the Jeta Grove. The king's royal families, officials, elderly and laypeople all followed him. Oh! Their numbers are incalculable!

Arriving at the Jeta Grove, Shakyamuni Buddha manifested an auspicious phenomenon. He emitted a hundred-jeweled rays of bright light. Within the brightness emerged jeweled lotuses of a thousand-petals. Within each jeweled lotus, a transformation-body Buddha sat in full lotus, proclaiming the Shurangama Mantra. However, Ananda was very faraway. The Buddha needed a sangha to take the mantra and go save Ananda. So Shakyamuni Buddha issued the command to Manjushri Bodhisattva, who had great wisdom to take the mantra and **go provide protection**. He was to go to Matangi's house of prostitution to save and protect Ananda. Within the Shurangama Mantra are several phrases that are specifically directed at breaking up externalist dharmas; in this its efficacy is unsurpassed. Hence, Manjushri Bodhisattva used this mantra to save and protect Ananda.

Editor's Note: The following is an excerpt from the "Driving Force of Subjective Wisdom" seminar on November 28, 1987.

The Shurangama Mantra was spoken by the transformation body of the Buddha. One must have great wisdom, great virtuous conduct, and great vow power of kindness and compassion to be able to use this Shurangama Mantra. Manjushri Bodhisattva is foremost in wisdom. He has lofty way-virtue and has perfected the Four Limitless Minds, i.e. kindness, compassion, joy, giving. Hence, the Buddha commanded him to use the Shurangama Mantra to save and protect Ananda. The former Brahma Heaven mantra is a mantra that can mesmerize people. The Shurangama Mantra is a mantra that will lead people to enlightenment. It made Ananda awaken from being spellbound and restore his samadhi power. Hence, the evil spell was extinguished and

白過來，所以文殊師利菩薩提攜阿難和摩登伽女，回到佛所住的地方。

由這一段經文，我們就也要知道，持〈楞嚴咒〉必須要嚴持戒律，修般若的智慧，才能與這個咒相應，才能用的時候得心應手，如意吉祥。

——「主觀智能推動力」講座至此

那麼到那個地方，一念這個咒，惡咒銷滅：這個惡咒就消滅了。「惡咒」，就是先梵天咒。惡咒不靈了，阿難就醒悟了。提獎阿難及摩登伽，歸來佛所：文殊菩薩提獎阿難和摩登伽的女兒，就回來了。回到什麼地方呢？就到祇桓精舍，佛所住的地方。

怎麼叫「提」呢？因為阿難被惡咒迷惑得才剛明白過來，還不知道東南西北，也不知道現在在什麼地方，就好像做了一場夢，這個夢方才醒的樣子，所以文殊師利菩薩就用手來提著他，攙扶著他。

「獎」，就是獎勵。獎勵誰呢？獎勵摩登伽女。這個時候，如果文殊菩薩不獎勵摩登伽女，我告訴你，摩登伽女會和文殊菩薩拼命，殺文殊師利菩薩都有份的。為什麼？你看，她這麼樣一個愛人被人給帶走了！相信如果不和她說好話，她眼睛也紅了，真不知道想要做什麼了！所以文殊師利菩薩就安慰她，說是：「妳真是一個很美麗的小姐，妳是一個很善良的女人！現在妳跟著我去，到那兒我和

Ananda had 'come to'. Manjushri Bodhisattva lend support in bringing Ananda and Matangi's daughter to where the Buddha was.

From this section of the sutra, we should know that to uphold the Shurangama Mantra requires strict adherence to precepts and regulations. We must cultivate Prajna wisdom in order to bring about a response with this mantra, and be able to use it as-you-wish auspiciously.

——“Driving Force of Subjective Wisdom” seminar ends

As soon as Manjushri Bodhisattva recited the Shurangama Mantra when he arrived at Matangi's house, **the evil mantra was extinguished**. The “mantra purported to have come from the former Brahma Heaven” was no longer effective. Ananda awakened. Then, Manjushri Bodhisattva **lent support and encouragement in bringing Ananda and Matangi's daughter to where the Buddha was**.

What does “lend support,” mean? Ananda was held spellbound by the evil mantra and had now just “come to,” so he was still disoriented and had no idea where he was. It was like awakening from a dream. Therefore, Manjushri Bodhisattva lent him support, holding his arm to keep Ananda steady.

“Why encourage Matangi's daughter?” you ask. She was so distraught at losing the love of her life. Had Manjushri Bodhisattva not placated her, she would stop at nothing to keep Ananda, even risking her own life and endangering Manjushri Bodhisattva as well. Had he not reassured her at that point, she would have been beside herself. Who knows what she might have done out of her jealousy? Manjushri Bodhisattva assuaged her, saying, “You are a very beautiful girl. You are also a good woman. Let us go talk things over with the Buddha and see if you

佛商量，看看妳這個願力能不能成功？我去給妳說一點好話，或者可以辦得到！」這樣一講，向摩登伽女連方便語帶說好話，這叫「獎」，獎勵她；就是用一種委曲婉轉的語言，令摩登伽女不發脾氣，令她不要尋死去。

這一段文，由前邊「如是我聞」到此，這叫「序分」。序分，就是在經前邊敘述，令它有這種證據。由六種成就「如是我聞」，到「歸來佛所」這一段文，這統統名叫「序」，又叫「經前序」，因為它是列在這部經的前邊。這個序，又叫「經後序」。說：「這簡直講得矛盾到極點了！怎麼又是前邊，又是後邊？究竟是前邊，是後邊？」究竟也是前邊，也是後邊。怎麼說呢？因為佛在說經的時候，沒有這一段文。這一段文，是阿難尊者結集經藏的時候加上去的。因為是在說經之後加上去的，所以叫「經後序」。

序分，有「證信序」，又有「發起序」。前邊那六種成就，叫「證信序」，就是證明這部經是可相信的。又叫「通序」，差不離地所有經典都有這個序。由六種成就之後，到「歸來佛所」這一段文，叫「發起序」。因為阿難尊者受摩登伽女難這種的因緣，而發起請佛來講這一部經，所以又叫「別序」，這是每一部經各別的序。

關於「序」這一點，我們學佛法的人都應該知道。雖然這是名相，就是講不講，都無關重要，但

can have your wishes granted. I will put in a good word for you. It may all work out.” He chose his words carefully, expeditiously, being discreet and tactful so as not to arouse her anger or cause her to harm or kill herself.

From the very beginning line “*Thus I have heard*” to this point in the text, is the “preface”. Preface comes before the sutra text proper; it is to describe and substantiate the evidence. From the Six Fulfillments that begins with “*Thus I have heard*” to “*return to where the Buddha was*”, this passage of the text is the preface. This entire preface is likewise the “postscript”, even though it’s at the beginning of the sutra. “Isn’t that a contradiction?” one may ask. “How can it be both a preface and a postscript?” When the Buddha first spoke this sutra, this initial section was not present. Ananda added this section at the time of sutra compilation. Since it was an add-on after the sutra was spoken, it is called the “postscript”.

The preface section includes the ‘authentication of faith’ and ‘foreword’. The section that fulfills the Six Fulfillments confirms that the sutra is genuine and trustworthy. It is also called ‘general preface’ since all other sutras have similar prefaces. The section from the *Six Fulfillments* to “*return to where the Buddha was*” constitutes the ‘foreword’; it explains the causal conditions between Ananda and Matangi’s daughter that led to the speaking of this sutra. For this reason, it is also called the ‘specific preface’ because it specifically pertains to this sutra.

People who study the Buddhadharma should know that although ‘preface’ is just a nomenclature and is irrelevant whether it is explained or not, you still have to understand its principle. If you don’t understand the principle and cannot distinguish the preface, then you do not understand Buddhadharma.



是你要明白它這個道理。如果你不明白它的道理，連個序也分別不出來，那你就不是個明白佛法的人了。明白佛法的，就是哪一段文是什麼意思，都要深入經藏，要鑽到它裏邊去，這樣你才能智慧如海呢！你若這樣想：「這部經就是我說的，我說了這一部經，這個道理都是從我心裏發出來的。」你能這個樣子，這經和你本身合成一個了。這個時候，也沒有深，也沒有淺了，你拿它當很平常的事情，就不覺得難了！《楞嚴經》這個文章是再好都沒有了，我認為這文章是妙到極點。中國的《古文釋義》、《古文觀止》、四書、五經，都沒有這文章寫得好！我這一生最愛這個文章了！所以願意學中文的人，不要錯過這個機會！能把《楞嚴經》的文法通了，那中文可以說是完全都可以通了。

我在香港有個徒弟，他能把這一部經，從前面一字不錯地背到後面。為什麼我叫他讀呢？本來我想把它讀得背得出來，連《楞嚴經》和《法華經》都裝到肚皮裏頭，永遠都不會丟了。可是我的時間太緊了，所以始終沒有完成我這個心願。我那個徒弟呢，《法華經》，他可以背得出；《楞嚴經》，他也可以背得出。他這不是用一年、兩年的功夫，而是用了五年的功夫背這兩部經。

(下期待續)

Those who understand Buddhadharma are able to comprehend the various sections of the sutra text. They are able to enter deeply into the Sutra Treasury. Boring deep into the treasury, they attain wisdom like the sea. If you think like this, "It is I who spoke this sutra. Its principles emanated from my heart.", then you are one in unity with the sutra. At that instant, there is nothing deep nor shallow. You will no longer feel that the study of sutras is difficult, but will take its own course. The text of the Shurangama Sutra is written extremely well. Of all the Chinese classics, such as Interpretation of the Ancient Prose, Gems from Chinese Culture, The Four Books and The Five Classics, none is a finer piece of literature. I regard the Shurangama Sutra as the ultimate in literary exquisiteness, wonderful to the extreme. People who wish to study Chinese should not miss the opportunity to study in depth the Shurangama Sutra text. Anyone who does so will have a thorough foundation in the Chinese language and will be able to understand all of Chinese literature.

In Hong Kong, I have a disciple who can memorize this sutra from beginning to end without missing a word. Why did I ask him to read it? Originally, I intended to read it myself until I could memorize it. That includes the Shurangama Sutra and the Dharma Flower Sutra. I wanted to recite them to the point that I would never forget them. Nevertheless, my time is very limited and my wish is never fulfilled. However, my disciple can recite from memory both the Dharma Flower Sutra and the Shurangama Sutra. It took him not just one or two years, but five years of effort to memorize both sutras.

(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)

時徒眾聞說偈已。普皆作禮。並體師意各各攝心。依法修行更不敢諍。乃知大師不久住世。法海上座再拜問曰。和尚入滅之後。衣法當付何人。

當時南華寺六祖大師的徒弟，聽說此偈後，都虔誠叩頭頂禮，且都體諒大師的心意，所有的人現在都不哭不吵亦不鬧了，也不互相辯論。從此依法修行，不互相爭辯。大家都知六祖大師在世大概只有一個多月，故法海上座（他時時都忘不了他自己，什麼時候都想爭第一），再拜問大師說：「和尚您圓寂之後，衣法當交付給誰呢？」他現也想接這衣鉢。

師曰。吾於大梵寺說法。以至於今抄錄流行。目曰法寶壇經。汝等守護。遞相傳授。度諸群生但依此說。是名正法。今為汝等說法。不付其衣。蓋為汝等信根淳熟決定無疑堪任大事。然據先祖達摩大師付授偈意。衣不合傳。偈曰。

吾本來茲土 傳法救迷情
一華開五葉 結果自然成

(Continued from issue #261)

When the followers heard this verse, they understood its meaning and bowed down before the Master. They made up their minds to practice in accordance with the Dharma and to not argue, knowing that the Great Master would not remain long in the world. Senior-Seated Fa Hai bowed again and asked, "After the High Master enters extinction, who will inherit the robe and Dharma?"

When the followers of Sixth Patriarch heard this verse, they understood the Master's teaching. All sincerely bowed in obeisance to the Master. Nobody cried or made a fuss. Nobody argued. They made up their minds to practice in accordance with the Dharma and to not argue. Everyone is aware that the Great Master would only be in the world for about a month. Fa Hai never forgets himself. The Senior-Seated Fa Hai bowed again and asked, "After the High Master enters stillness, who will inherit the robe and Dharma?" No doubt he wanted the robe and bowl for himself.

The Master said, "Ever since I spoke the Dharma in Da Fan Temple, transcriptions of my lectures have been circulated around. They are to be called *The Dharma Jewel Platform Sutra*. Protect and pass on these teachings in order to rescue living beings. When you speak of these teachings, you are speaking the Orthodox Dharma. Now, I will speak the Dharma for you, but I will not transmit the robe. The roots of your faith are genuine and mature. You certainly have no doubts and you are capable of carrying on the great Work. According to the transmission verse spoken by the First Patriarch Bodhidharma, there is no need to transmit the robe anymore. His verse said,

Originally I came to this land,
To rescue deluded sentient beings.
One flower opens up five petals, and
The fruit comes to bear of itself.

六祖大師說：「我在韶關大梵寺說法，一直到現在所抄錄流通。」當時沒有錄音機，所以都用筆寫筆記。「此部經叫做『法寶壇經』，你們要守護此法寶，要輾轉流通互相抄錄傳授，來廣度一切的眾生。你若依照這個方法去修行，這就是正法。你們現都明白我所給你們說的法，所以不須傳這衣了。因為衣是表信的，而你們這些人都是信根淳熟，對我決定沒有懷疑，所以都能擔當如來的家業來教化眾生。可是話又說回來，根據先代祖師菩提達摩大師，他傳授偈頌的意思，說這衣從我開始就不該傳了。達摩祖師的偈云：「我本來到中國，是為傳佛的正法，而救度一切眾生的迷情。我這一花將來會開五葉——即二祖、三祖、四祖、五祖、六祖，五位祖師，到時候就不須傳此衣，只要傳法即可。」故五祖對六祖亦說：「衣為爭端，止汝勿傳。」你們看「結果自然成」，這結果的「果」就是你們這一些人，要自然成了。六祖大師亦說：「菩提果自成」，你們的菩提果要快點成，最要緊的就是不要懶惰，你看菩提達摩祖師早就知道你們有這麼多的果，將來都會自然成。那個果，也就是這個果，這個果，也就是那個果，沒有兩樣的。

師復曰。諸善知識。汝等各各淨心聽吾說法。若欲成就種智。須達一相三昧。一行三昧。若於一切處而不住相。於彼相中不生憎愛。亦無取捨。不念利益成壞等事。安閒恬靜。虛融澹泊。此名一相三昧。若於一切處行住坐臥。純一直心。不動道場。真成淨土。此名一行三昧。若人具二三昧。如地有種含藏。長養成熟。其實。一相一行亦復如是。

There were no tape recorders during the time the Sixth Patriarch was lecturing on the sutras. His students took notes by hand and worked together to compile them. The Master instructed, "This sutra is called *Dharma Jewel Platform Sutra*. You should safeguard this dharma jewel. Vastly circulate this sutra to rescue living beings extensively. Adhering to this method of cultivating the Way is Proper Dharma. You all have understood the dharma I have spoken for you, so there is no need for a transmission of the robe. The robe is a representation of faith. You all have genuine and mature roots of faith and certainly do not doubt me. Hence, you all can carry on the Thus Come One's mission of teaching and transforming living beings. Furthermore, Great Master Bodhidharma had said that beginning with the Sixth Patriarch, robe transmission should cease. In his verse of transmission, Patriarch Bodhidharma stated, 'I originally came to China to transmit the Buddha's proper dharma and save all the deluded living beings. One flower (me) will bring five petals to open, referring to the Second, Third, Fourth, Fifth and Sixth Patriarch. By that time, there is no need to transmit the robe. Transmitting the dharma will suffice. For this reason, the Fifth Patriarch told the Sixth Patriarch, "As the robe is a source of contention, transmit it no more." Look at the last line of the verse "The fruit comes to bear itself." The first character of your Dharma-name is 果 (Gwo) and it means "fruit" or "result." Here, the word 'fruit' is referring to all of you who have taken refuge with me. So don't forget to ripen. The Sixth Patriarch also said, "The fruition of Bodhi will naturally be achieved." All of you should hurry up in attaining the fruition of Bodhi. It is critical not to be lazy! Look. Patriarch Bodhidharma had known all the while that all of you, plentiful 果 (Gwo), would naturally attain Bodhi in the future. That fruit is you; you are that fruit. The two are the same.

The Master reiterated, "All of you Good Knowing Advisors, purify your minds and listen to my explanation of the Dharma. If you wish to realize all knowledge, you must attain the *Samadhi of One Mark* and the *Samadhi of One Conduct*. If you do not dwell in marks wherever you are, neither giving rise to love nor hate, neither grasping nor rejecting, neither apprehending advantage nor disadvantage, success nor failure, but instead you remain tranquil, calm, and accommodating, then you have achieved the *Samadhi of One Mark*. If you uphold the four deportments (walking, standing, sitting, reclining) wherever you are, maintaining an unmoving Bodhimanda of a straight mind and truly realizing the Pure Land, then you have achieved the

六祖大師說：「諸位善知識，你們每個人都自淨其心，不要存貪瞋癡，來聽我說法。你們若想成就一切種智，就應該明白通達一相三昧、一行三昧，一相而無諸相這種三昧，一行而無諸行的這種三昧。若你在一切處，任何地方——即不論地方好壞，或動或靜，也不著住到相上。你在外相上，遇到境界不生憎恨討厭的心，或喜愛歡喜的心，所謂憎愛無動於衷，心裡如如不動。對著你所愛的境界，亦不想取為己有，有愛心就有取，如十二因緣上「愛緣取，取緣有」，為什麼要取？就想佔為自己所有。捨就因憎，當你一憎就想不要，將其捨棄。你也不想利益成壞等事。對我有什麼利益我才去做，那就是貪心、攀緣心、不乾淨的心。也不計較對我是否有成功或害處，都不存這種心。

安閒恬靜，什麼事也沒有煩惱，就像水沒有波浪，沒有愛憎的煩惱，沒有取捨的煩惱，沒有利益成壞的煩惱。你不計成功，也就不知什麼叫失敗。虛融澹泊，如萬物從虛空生出，但虛空也無所事事，沒有什麼事情是它辦的。它沒有立一個辦事處，說你在這地方出生，或到他那地方去死。因所有萬物，生生滅滅、生生化化，都是一種天然的現象，而不加造作。就是虛融恬淡，很澹泊的，澹泊以明志。就是「素富貴行乎富貴，素貧賤行乎貧賤，素夷狄行乎夷狄，素患難行乎患難。」就是平常是什麼樣子就是什麼樣子，沒有一點貪心、瞋心、癡心，也就是少欲知足，沒有攀緣

Samadhi of One Conduct. A person who is replete with these two kinds of samadhi can be likened to earth that has seeds planted and to be nourished in the ground, able to grow, mature and bear fruit. The One Mark and One Conduct are just like that. ”

The Master said, “All Good Knowing Advisors, purify your minds. Do not harbor any greed, hate, and delusion. Listen to my expounding the dharma. If you wish to realize all knowledge, you have to understand thoroughly the Samadhi of One Mark (not dwelling in marks while amidst marks) and the Samadhi of One Conduct (not dwelling in conduct while amidst myriad conduct). *Samadhi of One Mark.* Whether you are in a good place or a bad place, whether in motion or in stillness, do not dwell in marks. When you encounter situations in the midst of external marks, do not give rise to like or dislike. As stated: *Not stirring up love or hate, the mind is thus, thus unmoving.* Faced with situations that you like, do not think of procuring the object of your desire. When you like/love something, you want to have it, as stated in the *Twelve Causal Links*, “love conditions grasping, grasping conditions becoming...” You grasp at objects of love to have them for your own. You let go of objects you detest, casting them away. Do not apprehend advantages/disadvantages as well as success/failure. If you think “What’s in it for me?”, you are just being greedy, self-seeking, and impure. Do not fuss over success/failure. Do not harbor such thoughts.

Stay tranquil and free of vexations; be calm like water without waves. Be free of afflictions caused by love-and-hate, grasping-and-rejecting, gain-and-loss, and success-and-failure. If you were not obsessed with success, you would not know what failure is. Be accommodating like empty space. The myriad things come into being from empty space; yet, empty space does not make a big deal of it, staying nonchalant of it all. Empty space did not set up an office, directing the occurrence of events (e.g. “You be born here! You go die there!”). All the myriad things’ coming into being, undergoing transformations and going into extinction, follows the natural phenomena, without much ado. Empty space is accommodating; it is tranquil and serene with clarity of purpose. As stated: When in the status of nobility, one should conduct oneself as a noble. When in the lowly status of poverty, one should do what a poor person ought to do. When situated among barbarous tribes, one should do what is proper to do in barbarous tribes. When in situations of disasters, one should do as needed in disasters. Simply go with the flow. Do not have greed, hatred, or delusion. With fewer desires, one knows contentment without dependence on certain conditions. Do not think, “Wait until my book gets

心。沒有說：「哦！等我作一部書，這一部書作成了，一出版，我就成名了，就做為世界上有名的學者。」或者說：「啊！我想在世界上標異現奇，做奇怪的事情，令舉世注目，這也就成了名。」沒有這種的心。故說：「知足常樂，能忍自安」。在虛融澹泊中，就能在相離相，在塵出塵，所以叫一相三昧。

一行三昧即是你能夠在一切處，無論好處、壞處、善處、惡處、是處、非處，行住坐臥四大威儀裡，時時用直心。直心是道場，我們學佛的人切記不要用彎曲心，你對任何人都應直心、直言、直行，心裡不要有委屈婉轉。直言不是心想東口說西，心口不一。做事也直，說話也直，所行所作都要直的，所謂「直心是道場」。若因不直，將來果也不會直，所以行住坐臥要純一直心，純一即是精純到極點，只有一個，沒有兩個。一個就是直心，我們修道人無論對人、對己、對事，都要用直心，心裡不要計算人，例如那人有錢，我去向他借些用用。即使窮到極點，也不做這種沒有廉恥的行為。若借後有還亦不失為君子，若只借不還，這種行為是很卑鄙的。不動道場，就是你心直，當你能直言、直行、不動道場，這就是真正成就的淨土，這個名字就叫一行三昧。

假設這個人具足一相三昧、一行三昧，你能依此道理去修行，就像地種上種子一樣，在地中埋藏，時間久就自然會長出菩提芽，成熟菩提的果實。這一相三昧和一行三昧就和這道理一樣。

(下期待續)

published. Then, I will be a famous scholar.” Nor should you think of doing something eccentric to get the attention of the whole world and become famous. Do not have such ideas. As stated:

*Knowing contentment, you are always happy.
Able to be patient, you're at peace.*

By being accommodating and serene, you can be apart from marks amidst marks, and be apart from defilements while in the midst of defilements. That is the Samadhi of One Mark.

Samadhi of One Conduct. It is conducting oneself with a straight mind wherever you are, be it a good place or a bad place, wholesome or unwholesome, right or wrong; upholding the four departments of walking, standing, sitting or reclining with a straight mind. A straight mind is the Bodhimanda. Students of the Buddhadharma should not use a crooked mind. Be forthright with everyone in your thoughts, words, and actions. Do not have a devious mind. Honestly speak your mind; do not say 'west' when you are thinking of 'east'. What you say should match what you think. Be forthright in what you say and what you do. A straight mind is the Bodhimanda. When you plant a devious cause, you will reap a devious effect/consequence. Hence, you should only maintain *one* straight mind in the four departments of walking, standing, sitting and reclining. Maintain the *one* to the utmost; there is only *one* and no second one. That *one* is the straight mind. Cultivators of the Way should be forthright when dealing with others, self or matters. Do not be scheming, such as approaching wealthy people to borrow money from them. No matter how poor you are, do not do anything that is devoid of integrity and shame. If you later on return the money you borrowed, then you have not lost your noble nature. However, if you do not return the money you borrowed, then you are truly sordid. Having a steadfast Bodhimanda means that you have a straightforward mind. When you can be forthright in your speech and actions in your unmoving Bodhimanda, then you have truly realized the Pure Land. This is called *Samadhi of One Conduct*.

If a person is replete with *Samadhi of One Mark* and *Samadhi of One Conduct*, and he abides by these principles in cultivating the Way, he is like the earth that has seeds planted, buried in the underground. With the passing of time, the seeds will grow Bodhi sprouts and mature to fruits of Bodhi. The *Samadhi of One Mark* and *Samadhi of One Conduct* are just like that.

(To be continued ...)

耽著味禪頭頭錯

Being Greedy for the Flavor of Chan Is Wrong

宣公上人一九八二年十一月十八日晚間開示於萬佛聖城

A talk given by Venerable Master Hua on the evening of November 18, 1982, at the City of Ten Thousand Buddhas

就等著這種味禪，一等就把什麼功都忘了。

坐禪不要貪著味禪。什麼叫味禪？就是一種禪悅，坐得時間差不多了，就有一種感覺：很自在、很舒服、懶洋洋的。你要是貪著於這種舒服自在的境界，就不容易再進步，就會在此停留，總想找味禪。要是這種境界沒有了，就去追求「什麼時候我再能有這種境界呢？這種境界無人、無我、無眾生、無壽者，無煩無惱，非常自在快樂，什麼時候可以再來呢？……」就等著這種味禪，一等就把什麼功都忘了，這就是執著於味禪上。坐禪人要無罣無礙、無貪無求、無喜無憂、無恐無怖，應把己身看成虛空法界一樣，不須有所執著貪求。你一有所貪求，就落到第二義上。以下略釋四禪天修證的境界。

初禪天，「離生喜樂地」：離開眾生之煩惱，生出禪悅為食，法喜充滿的快樂；離開眾生之迷倒，向聖人之菩提路上邁步。達到這種禪時，不能冒充，不是自己說，而是要善知識為你印證。這種境界有個證明：氣不出不入，呼吸斷了，但人未死，這叫入定，入初禪定。它與睡覺不同，不要以為睡覺是入定；睡覺不單單呼吸氣照常，而且也打呼打鼾，鄰單聽得如雷鳴，所

Constantly waiting for the flavor of Chan makes you forget all about applying effort.

When you sit in Chan meditation, do not be greedy for the flavor of Chan. What is the flavor of Chan? It refers to the bliss of Dhyana. When you have sat long enough, you start experiencing a feeling of comfort and ease, and you may feel somewhat indolent. If you become greedy from this state of comfort and ease, it will be difficult for you to make progress. You will linger there, always trying to get back to the state of flavorful Chan. When the state goes away, you will chase after it, thinking, "When am I going to be in that type of state again? That state is devoid of the marks of a self, others, living beings, and life span; it is free of afflictions. It is a state of bliss and ease. I wonder when will I ever have that experience again." Then, you will keep on waiting for that wonderful experience to reoccur. You will be so focused on waiting, you will unnoticeably forget all about applying effort in your Chan meditation. That is what being attached to the flavor of Chan means. Cultivators of Chan meditation should be free of obstructions and hang-ups. They must be free of craving and seeking. They must be neither delighted nor depressed. They must have neither apprehension nor anxiety. They must regard their body the same way as empty space and the Dharma Realm. There should be no clinging to anything or craving for anything. The moment there is craving, you fall into a secondary level of truth. Below is a brief explanation of the states of the Four Dhyana Heaven.

First Dhyana Heavens (Ground of Joy Arising from Separation): Having separated from the afflictions of living beings, one brings forth the joy of "taking Dhyana bliss as food" and "filled with the joy of Dharma." Leaving the topsy-turvy confusion of living beings, one advances along the Bodhi path of the sages. Arriving at the First Dhyana isn't something you can fake nor claim for yourself. You need a Good and Wise Advisor to certify that you have indeed arrived at this state. There is one proof to attest whether or not you have reached this state, i.e. cessation of breathing. You do not inhale or exhale, even though you are not dead. This is known as entering the Samadhi of the First Dhyana. It is different from being asleep. You should not think that going to sleep is the same as entering samadhi. When you are sleeping, you continue to breathe, and you

以你的呼吸氣斷了沒有？善知識一看就知道，你要是說：「我覺得我沒氣了！」這是假的，是冒充的。你若知道，那根本未入初禪！所以不能拿假牌當真貨賣。這裏頭若細分析起來，有大塊文章可以寫，很多理論可以說。不過說那麼多，反而是障礙，故說一點點，免得你們生貢高起邪見，說自己入了初禪（離生喜樂地），這真是騙人。

二禪天，「定生喜樂地」：二禪天的境界更進一步，不單單呼吸氣沒有了，連脈搏也停止了。這種境界也不是你自己知道或自己說的，你若說你覺得，你怎麼會覺得？你根本沒入定，想冒充騙人啊？三禪天，「離喜妙樂地」：到了三禪天境界，呼吸、脈搏都停止，連念慮也沒有了。三禪天，離開歡喜，捨了味禪，不貪著味禪的舒適定，絕無耽著。這個境界比初禪、二禪又高了許多，這個時候周身每個毛孔皆歡喜異常，眉開眼笑，高興得不得了！

四禪天，「捨念清淨地」：這時候什麼都沒有，「一念不生全體現」，到了「千潭有水千潭月，萬里無雲萬里天」的境界，處處都在說法，所謂「落花流水演摩訶」。這種境界不是自己能知道的，不能說：「我到了四禪天。」你這樣是大我慢，打大妄語呢！這都要由善知識印證才算的。

善知識為什麼叫明眼人呢？因為他一看就知道了，知道你的功夫到什麼程度。你想去考一考他，

may even snore so loudly it distracts your neighbors. A Good and Wise Advisor can tell immediately whether or not your breath has stopped. If you say, "I feel like my breath has stopped!" that is falsification; you're faking it. If you know when you have stopped breathing, then you haven't even entered the First Dhyana! So do not sell bogus goods as the authentic brand. If I were to go into this in detail, there are lots of principles that could be talked about, and I could write a whole essay on this. But if I say too much, it only creates obstacles. Therefore, I've just said a little bit to prevent you from becoming arrogant and misled by deviant views and claiming to have entered the First Dhyana (Ground of Joy Arising from Separation). That's really cheating people.

Second Dhyana Heavens (Ground of Joy from Producing Samadhi): Here, the state is one level higher. Not only has breathing ceased, even the pulse has stopped. Likewise, you will not know it when you arrive at this state, and you cannot claim you have attained it. If you say you feel like you have, how do you know? That proves you have not entered samadhi at all, yet you try to fool people by faking it? Third Dhyana Heavens (Ground of Wondrous Bliss from Leaving Joy): In this state, breathing and pulse have ceased, thoughts too. In these heavens, you have separated from joy and renounced flavorful Chan; you do not have the slightest attachment or greed for the comfort and ease of flavorful Chan. This state is much higher than that of the first and second Dhyanas. Here, all the hair pores on your body are blissful. Your eyes twinkle with laughter; you are inexorably delighted!

Fourth Dhyana Heavens (Ground of Purity from Renouncing Thought): At this moment in time, there is nothing at all. "When not a single thought arises, the entire substance manifests." You have arrived at the state wherein--

*A thousand pools of water,
a thousand reflections of the moon.
Tens of thousands stretch with no clouds,
tens of thousands stretch of clear sky.*

"Falling flowers and flowing water proclaim the Mahayana." Everything speaks the Dharma. However, you would not be able to recognize this state yourself. Therefore, you can't claim, "I've reached the Heavens of the Fourth Dhyana." Doing so would constitute gross arrogance on your part, and a big lie too. One must be certified by a Good and Wise Advisor for it to count.

Why is a Good and Wise Advisor called a "clear-eyed person"? It's because he can take one look at you and know your level of cultivation. If you want to test him out, go

去考嘛！他睬都不睬你。真正善知識不會被你考的，他不會因你問他，就和盤托出。若是你親近善知識時間久了，他才告訴你，不過也不一定很明白地告訴你，有時用譬喻或者簡單的幾句話。所以不能到處打鑼敲鼓，說：「我們都成佛了！」這樣是打大妄語，大開玩笑，將來下拔舌地獄，實在太可憐！（全文完）

ahead! But he won't pay any attention to you. A true Good and Wise Advisor will not be tested by you, and he will not tell you everything just because you asked. You must draw near a Good and Wise Advisor for a long time, and then he may perhaps tell you what you have asked, though in a very subtle way. Sometimes he might use an analogy, or just say a few words. So, do not go around doing the drum roll, proclaiming, "We've all become Buddhas!" You would be telling a big lie and playing a big joke, and in the future, you would fall into the Hell of Pulling Out Tongues. That's really pathetic!
(The End of the Article)

(上承自第15頁)

都要任運而行，不勉強，不要存著一種貪心，不要爭心，不要在那兒學佛，學來學去總是有所求；也不要自私，也不要自利，最要緊不打妄語。我們人若能不打妄語，這誠實的根就紮下去了。有父母的人好好孝順父母，有兄弟的家庭要和氣，不要爭吵，一爭吵就沒有家庭的溫暖和快樂了。你們看一看，現在全世界，每一個國家，每一個家庭都壞了。家庭分崩離散，不能和樂相處。《男女居室，人之大倫》，可是你要安於室，不安於室，就是天天爭爭吵吵的，雖然有家庭，可是沒有家庭的溫暖和快樂。」

(Continuing from page 15)

and under all situations. You should neither have a mind of greed and contention, nor a mind that forces things to happen. Do not study Buddhism in one hand, and in the other hand, grip ulterior motives. Do not be selfish and do not seek personal benefits. The most important point is to not lie. If we do not lie, then we have planted the roots of honesty. Those of you who have parents should practice filial piety. Those who have siblings should live together in harmony and not quarrel. When family members quarrel with each other, the warmth and joy of the home dissipate. Look at the world now. Every country and every family is fragmented. Families are shattered and dispersed; family members cannot get along in harmony. *A man and a woman should dwell together—the greatest of human relations.* That is, live under one roof in harmony. Otherwise, if you quarrel and bicker everyday, you may have the structure of a family but not the warmth and happiness of the family."

「不溫暖快樂是說不知足。有的家庭互相不滿意，不知足，說我怎麼會生到這樣一個家庭呢？就有一股怨氣，怨天尤人，就搞得夫婦離婚了。所謂《父不父，子不子，妻不妻》，家庭沒有一天和氣的時候，整天吵吵鬧鬧。這樣一來，就離心離德，然後就離婚了。你看看全世界現在離婚的人有多少？離婚的比結婚的人還多。離婚不要緊，卻把整個世界每一個國家都破壞了。你看這個世界壞的開始，追源禍始就是從夫婦不和氣來的，因此造成天地災禍都發生了。」

"Not being happy means to not be content with what you have. Some family members disapprove of each other and are dissatisfied for being born into such a family. Filled with resentment, they start blaming everyone for their lot. This leads to divorce. When a father doesn't behave like a father, a mother doesn't behave like a mother, and a child doesn't behave like a child, quarreling and bickering will pervade the family, eliminating the possibility for harmony. Eventually, the family will drift apart, in mindfulness and in their sense of virtue, ending in divorce. Look. How many people are currently divorced in the world? There are more people who are getting divorced than getting married. Divorce, per se, does not matter. However, the process of divorces wreaks havoc in all nations globally. If you trace the cause of deterioration in the world, you would see that it starts with husbands and wives not getting along. Thus, we continue to witness further natural disasters and calamities."

(下期待續)

(To be continued ...)

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

(接上期)

現在這個時代真的非常混亂、顛倒。到處家與家爭，國與國爭。到處吵吵鬧鬧。所以教育是很重要的。佛法的教育，八德的教育是相當的對機的。但是這工作是相當不容易的。

是法師在法界聖城忙著要辦教育。雖然她的學生目前不多，只有十六個。但是從他們在我們學校當中學習的過程，真的可以看到有一點希望。他們當中有一個小的，五歲就來讀了。我教他們佛法。他有一天問我：「什麼是 Karma？」為什麼講這個呢？因為恰好今年我去天津南開大學看望我的教授葉嘉瑩老師。恰好遇到我以前在大學一個校友，那時候他是讀博士的。他現在大學教書。這位大學的教授問我同樣的問題，他問我什麼叫「業」。一個五歲的跟一個博士問同樣一個問題。所以我覺得佛法的教育，八德的教育真的很重要。

我在這裡呼籲大家，能夠早退休的早退休，去法界聖城辦教育。讀完書沒有事情幹，就去做做義務老師，推廣義務教育。這是師父開給世界的靈丹妙藥。我們一定要有信心。

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The present time is an era of chaos and disarray. Families fight with families; nations fight with nations. The world is filled with endless cacophony. Therefore, an emphasis on education is more important than ever. The teaching of Buddhadharma and the eight virtues are considerably the appropriate measures needed to reverse this tide. However, this task is extremely challenging.

In the City of Dharma Realm, Dharma Master Shr is determined to achieve the administration of education. Even though there are currently only 16 students at CDR, we can see a glimpse of hope from the way the students are learning. One of the students has been at CDR since she was five years old. One day I was teaching the class on Buddhism, and she asked me, "What is 'karma'?" Why am I recounting this particular situation? This year when I went to Tainjin Nankai University to visit a former teacher of mine, Professor Yeh Jiaying, I ran into an old classmate who was now a college professor. This old classmate asked me the same question, "What is 'karma'?". The fact that a five year-old and a college professor asked the same question makes me feel that an education grounded in Buddhadharma and the eight virtues is extremely important.

I am hereby calling all of you to action. For those of you who can retire early, please do so and help with education at CDR. For those of you who have completed higher education and have free time outside of your personal obligations, please serve as a volunteer teacher at CDR and demonstrate the potential of volunteer teaching. This is the magic pill (solution) the Venerable Master prescribed for this world, and we must have faith. In addition, we must take action and put forth effort. Together, let

有信心還不夠，要有信力，要出一點力。大家一起辦教育。

這個世界，大家可以看得到，感覺到，周圍都是亂哄哄的，非常顛倒。假如沒有上人這麼多年來，流血汗，不休息，用心血來教我們，我們現在也是一片混亂，一片顛倒的。雖然不是好到哪裡去，但是至少知道是非黑白，知道何去何從。這已經很幸運了。假如沒有上人的教化，我們在這個混亂的世界，也是混亂一團。叫苦連天，卻不知苦從何來，更不知道要去滅苦。回頭是岸不是很容易的。很簡單，大家都沒有頭嘛。業力牽著你，回頭有多難啊！我們的業障就是不讓我們回頭。所以要多聽佛法，多親近三寶。用法水來泡它。泡得它跟豆子一樣，軟一點。這樣子我們才有辦法。

我呼籲大家要重視八德的教，佛法的教。其實佛法不是深不可測的。但是我們一定要務實，要從眼前、近處著手。不要談玄說妙。我們忘記眼前的一步，想往前走好幾步。那是不務實，好高騖遠。等一下我想跟大家分享上人的一些開示。

上人說：「我們學佛的人不要好奇，不要好高騖遠。平常心是道。《人法地，地法天，天法道，道法自然。》你勉強做出什麼事情來，都與道不相應的。所以我們無論做什麼事，最好是任運而行，不加造作。有的人學佛學了一輩子，貪心比誰都大，我也不知道他是學的什麼佛。學佛，一切時，一切處，一切事，

(下轉至第13頁)

us work towards realizing the Venerable Master's education objectives.

Everyone can see and feel the chaos around this world – things are in disarray and upside-down. For many years, the Venerable Master had tirelessly taught us; he never took a break despite toiling in sweat and blood. Had it not been for the Venerable Master's teaching, we ourselves may be in a similar state of chaos and disarray. Even though we are not that much better off than others, at least we know what is right and what is wrong: we can tell black from white, and we understand our coming and going. Knowing this already makes us extremely fortunate. Had it not been for the Venerable Master's teachings, we would have been just as confused as everyone else in this chaotic world, crying in the sea of suffering, yet not knowing why we are suffering and how to end suffering. Returning to the shore is not easy, simply because we don't have any sense of direction due to our karmic obstructions. Our heavy karmic obstacles pull us away from the shore. Hence, we have to listen to and study Buddhadharma and draw near the Triple Jewel. Akin to how one softens beans by soaking them in water, we have to immerse ourselves in dharma water to lessen our karmic obstacles so that we can return to the shore.

I am calling upon all of you to value the teachings of the eight virtues and Buddhadharma. In fact, Buddhadharma is not hard to fathom. However, we need to be pragmatic. We have to start with what's in front of us. It's no use talking about the mystical and the mysterious. Do not skip the step right in front of us and aspire to jump several steps ahead. That's not being pragmatic – that's aiming too high. I want to share with all of you some excerpts from the Venerable Master's instructional talk.

The Venerable Master said, "When learning the Buddhadharma, do not be inquisitive and brash. An ordinary mind is the Way. *The law of humans comes from the earth; the law of earth comes from heaven; the law of heaven comes from the Way; the Way accords with nature.* If you force something to occur, you do not accord with the Way. Therefore, whatever we do, we should follow the course of nature and should not make things up. Some people have been learning Buddhadharma all their lives, yet their greed stands larger in size than anyone else's. I don't know what kind of Buddhism they're learning. When studying Buddhism, you should follow the course of nature every time, everywhere,

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金輪聖寺

2018年11、12月每週法會時間表 Schedule of Weekly Events – November and December of 2018	
日期	法會
11/4 (星期日)	夏令時間結束 (撥回1小時) Return to Standard Time at 2:00 am 地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
11/11 (星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 2:00 pm
11/17 ~ 11/25	梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm 11/17 (星期六) 3:00 pm 灑淨 Purifying the Boundaries 11/18 (星期日) 8:00 am 起香 Start of Repentance Ceremony 11/25 (星期日) 圓滿日 Completion of Repentance Ceremony
12/2 (星期日)	楞嚴經 Recitation of Shurangama Sutra 8:00 am — 3:00 pm
12/9 (星期日)	楞嚴經 Recitation of Shurangama Sutra 8:00 am — 3:00 pm
12/16 (星期日)	楞嚴經 Recitation of Shurangama Sutra 8:00 am — 3:00 pm
12/23 (星期日)	慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
12/30 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm

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