



# 金輪通訊

## Gold Wheel Sagely Monastery Newsletter

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### 宣公上人—修菩提道

#### 何謂魔說

如如不動降魔軍 了了常明照眾心  
大公無私修正法 至中勿偏守規箴  
驕傲習氣當拂拭 自讚行為要掃清  
克己復禮勤策勵 佛教功臣救人群

#### *Cultivating the Bodhi Path*

Composed by Venerable Master Hsuan Hua

#### *What is Demon Talk*

*Thus, thus unmoving, subdue the demon troops.*

*Perfect understanding and constant brilliance illuminates the minds of the multitude.*

*Open-minded and selfless, cultivate the Proper Dharma.*

*Stay in the Middle Way, refrain from extremes, and follow rules and regulations.*

*Wipe away the faulty habit of arrogance.*

*Sweep clean the behavior of self-praise.*

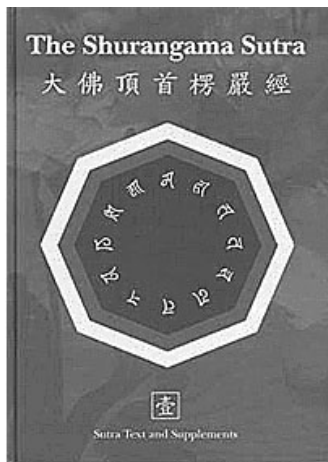
*Apply self-discipline, return to propriety, and diligently forge onward.*

*Emissaries of Buddhism meritoriously rescue humanity.*

#### 本期內容

#### Table of Contents

2	大佛頂首楞嚴經淺釋	2	The Shurangama Sutra
7	六祖法寶壇經淺釋	7	The Sixth Patriarch's Dharma Jewel Platform Sutra
11	好道場難遇	11	It's Difficult to Encounter a Good Way-place
13	勤修佛法，離苦得樂	13	Cultivate Buddhadharma diligently to leave suffering and obtain bliss



# The Shurangama Sutra

A Simple Explanation by  
Venerable Master Hsuan Hua

大佛頂首楞嚴經淺釋

(Continued from issue #262)

(接上期)

阿難見佛，頂禮悲泣，恨無始來，一向多聞，未全道力。殷勤啓請，十方如來得成菩提，妙奢摩他、三摩、禪那，最初方便。

文殊師利菩薩用〈楞嚴咒〉把阿難救回來了，經過一段路途的時間，大約有惠風徐來，有這種清風拂面，把阿難這個夢也給吹醒了。阿難見佛，頂禮悲泣：「頂禮」，就是叩頭。阿難回來見著佛，叩頭頂禮之後，你說怎麼樣啊？就哭起來了。

阿難尊者平時哭沒哭，經上沒講，不過這個時候哭了。「悲泣」，就悲從中來，悲到極點，而泣不成聲，就哭起來了。爲什麼哭起來呢？他就恨怨自己。最好的，就是這一個「恨」字！這就是他覺悟的一個表現；他若不恨，回到佛住的地方，還不坦白，還像沒有事似的裝模作樣，這就是假面具了。阿難尊者最好的還是這一點，他回來就向佛叩頭，不做假面具。

恨無始來：「無始」，就是在多生多劫以前，不是一生一世，而是生

Ananda saw the Buddha, bowed, and wept sorrowfully, regretting that from beginningless time he was preoccupied with erudition and had not yet perfected his strength in the Way. He respectfully and repeatedly requested an explanation of the very first expedients of the wonderful shamatha, samapatti, and dhyana, by means of which the Tathagatas of the ten directions realized Bodhi.

Manjushri Bodhisattva had used the Shurangama Mantra to rescue Ananda. After some time on the road, during which a gentle breeze probably sprang up, brushing softly against their faces and awakening Ananda from his dream. **Ananda saw the Buddha, bowed, and wept sorrowfully.**

The Sutra did not mention whether Venerable Ananda usually wept or not. But at that moment, he wept. His grief was extreme. Sorrow welled up from deep within him and he wept silently, out of remorse. The finest word in this section of text is the word **regretting**, because it indicates that Ananda was awakened. If he didn't have regretted, then upon returning to the Jeta Grove he still would not have been able to be honest about what had happened. He would have returned to where the Buddha was and acted as if nothing had happened. He would have put on a front. The very best thing about Ananda was that he could be his genuine self. He came back, faced the Buddha and bowed, without any pretense.

**Regretting that from beginningless time:** From beginningless time means not just this time in this

生世世。「始」，是開始，就是個「頭」；無始，就是沒有頭。這個地方沒有頭，你說在什麼地方？就是在最初做人的那個時候。那個時候你說是什麼時候？誰也說不出來，所以叫「無始」。他就恨無始來怎麼樣啊？一向多聞，未全道力：生生世世就注重多聞，而忽略了定力。因為注重多聞，所以他就記憶力非常好，博聞強記。因為他忽視定力，所以定力就很薄弱的。「道力」，就是定力；「未全道力」，就是定力非常幼稚。那麼現在幸虧釋迦牟尼佛把他救回來了，所以他五體投地，身心恭敬。

**殷勤啓請：**「殷勤」，就是不懶惰。就是叩了一次頭，又一次，也就是拜釋迦牟尼佛拜很多次，這就是殷勤，一點也不懶惰了。「啓請」，啓，就是啓白；向釋迦牟尼佛請求。請求什麼呢？**十方如來得成菩提：**你看這段經文，不要解錯了！這是啓請釋迦牟尼佛說「十方如來得成菩提」的道理，不是說「啓請十方如來」。所以這段文要把它分析清楚了！你如果說阿難尊者啓請十方諸佛，那麼要釋迦牟尼佛在那兒做什麼的？他是釋迦牟尼佛的弟子，為什麼他要捨近求遠，去求十方如來呢？沒有這個道理的！這就是他請求釋迦牟尼佛，說一說十方如來成佛的這種道理。

什麼道理呢？他也不知道用什麼功才能成佛，所以就平

present life, but in many lives, many eons past, from the time Ananda very first became a person. No one could say when that was, so it is referred to as beginningless time. **He had been preoccupied with erudition.** Life after life, time after time he had concentrated on his studies, so that he had developed “great learning and strong memory”; but he had neglected to develop, **had not yet perfected his strength in the Way**, that is his samadhi-power. His samadhi-power was very meager, extremely undeveloped. Fortunately, Shakyamuni Buddha had rescued him, so he bowed in prostration, respectful both in his body and mind.

**He respectfully and repeatedly** bowed over and over again, without being the least bit lazy about it. He **requested** Shakyamuni Buddha to explain the principle by which **the Tathagatas of the ten directions realized Bodhi.** He didn't ask the Tathagatas, the Thus Come Ones of the ten directions to speak; you should not misinterpret the text at this point. If you say that Ananda was asking the Buddhas of the ten directions to speak, then what's Shakyamuni Buddha there for? He was Shakyamuni Buddha's disciple; would he have ignored what was right before him and gone seeking instead for some distant Buddhas of the ten directions? No! The text means that he implored Shakyamuni Buddha to explain what principle the Tathagatas of the ten directions had relied on to become enlightened.

What is the principle? Ananda didn't know what skill he ought to develop in order to realize Buddhahood; but he had heard of three kinds of samadhi – **shamatha, samapatti, and dhyana**; so he brought them up and referred to them each as **won-**



時所聽到的三種定的名稱提出來。這三種名稱就是妙奢摩他、三摩、禪那：這三種，本來平時釋迦牟尼佛只講「奢摩他、三摩、禪那」，沒有一個「妙」字。現在他都加上一個「妙」字，來請問十方如來成佛的這種妙定。釋迦牟尼佛一聽他這樣講，就知道他是一個外行了！怎麼叫「外行」？就是不懂，他不懂成佛這個定。成佛是什麼定呢？本經這個「楞嚴定」，就是成佛的定。佛知道他不懂得這楞嚴法門，所以在後面才有種種的爭論。

**最初方便：**就是開始的那個方便法門，那個容易修、容易行的法門。所以阿難尊者一回來，就向釋迦牟尼佛這樣啓請。這是他知道改悔，知道錯誤了，知道恨無始來，一向多聞，未全道力。所以後邊他能得證果，就因為他有這個「恨」字。這「恨」，就是「改悔」的意思，知道以前錯了，求佛指示他新的路線。

有的人生出一種偏見，什麼偏見呢？他說：「哦，阿難尊者一向多聞，就將要墮落；這學多聞是沒有用了，我就專門去修定，不學多聞了！」這也叫做「偏見」！偏見，就是不合乎中道。中道，就要不偏不倚；也不向左，也不向右；也不向前，也不向後。阿難尊者一向就注重多聞、忽略定力，所以他這叫「偏見」；可是你要是專注重定力，而忽略多聞，那也是不會生智慧的。所以你又學解，又要學行，這叫「行解相應」。

**derful**, in order to emphasize them. As soon as Shakyamuni Buddha heard his request, he knew Ananda was an outsider: that he didn't know about the samadhi for realizing Buddhahood. And what is the samadhi for the realization of Buddhahood? It is the Shurangama Samadhi. It was just because Ananda didn't understand the Shurangama Dharma-door that he proceeded to bring up a lot of arguments, as the text describes below.

**The very first expedients.** Ananda wanted to know about expedient Dharma-doors for the beginner, the easiest way to start cultivating, the simplest methods of practice. Hence after he returned, he made his request to Shakyamuni Buddha. He realized his mistake and wanted to repent. He knew that from beginningless time, he had been preoccupied with erudition and had not yet perfected his strength in the Way. Because of this, he was able later to realize enlightenment. The word 'regret' means 'remorse and rectify'. He knew he had to correct his errors and change his ways. He wanted the Buddha to teach him new paths.

Some people become biased. "Ananda focused on erudition and almost ended up fallen," they say. "Learning erudition is useless. I'm going to cultivate samadhi exclusively, and not erudition." This biased view is not in accordance with the Middle Way. The principle of being in accordance with the Middle Way is to not lean towards left or right, front or back. Focusing on erudition and ignoring samadhi, Ananda was likewise biased. Nonetheless, if you focus on samadhi and neglect learning, your wisdom won't develop. Hence, you need to learn comprehension and practice —comprehension to gain understanding, practice to gain samadhi. This is called 'Practice and comprehension mutually integrate.'



最初你們到這佛教講堂來，我不是說過？我們在此地研究經典一段時間就開始打坐，把萬緣放下，不要想東，也不要想西；不要想南，也不要想北，就一心一意放在學佛法上，不要把這最寶貴的光陰空過去了，所以不要說雜話，不要做沒有益處的事情。要怎麼樣呢？「不以規矩，不成方圓」。我今天聽到有好幾個人，在敲了三槌木魚之後還講話。禪堂的規矩，打過三槌木魚之後，這叫「止靜」，就任何人也不可以講話的。再一講話呢，那韋陀菩薩就會拿寶杵來打你的。

說：「那現在韋陀菩薩沒有打我呢！」他還沒發脾氣呢！你等韋陀菩薩發脾氣，那就不得了了！所以我們切記要遵守這個規矩。要有規矩，才能有相當的成就，所以不要太隨便了。本來人都很守規矩的，不過我恐怕人忘了，再把它重複提一提。

所以我們現在修這《楞嚴經》，就是一心一意，專一其心來學經，專一其心來坐禪。這個樣子，我保證你一定會相應，一定會有所成就的。不開大悟，一定也開一個小悟，絕對不會耽誤你的功的——不會有「錯誤」那個「誤」。前幾天我不是講「物欲」？白文天以為是「錯誤」的「誤」；現在我講「開悟」的「悟」，不是「錯誤、耽誤」那個「誤」。

在這個期間，只要你誠心誠意地來連學帶實行，這一定會有好處

When you first came to the Buddhist Lecture Hall, I have said that after we studied the Sutras for a while, we would start practicing meditation. Let go of everything. Do not let your mind wander to the east, west, north or south. Concentrate your whole attention on learning the Buddhadharma. Don't waste valuable time. Do not engage in chatter or do useless things. You cannot make perfect squares and circles without a T-square and compass. Likewise, you have to follow the rules and regulations in the Ch'an hall. When the wooden fish is hit three times, it is a signal to stop and be still. At that time, no one should talk. Those who do may receive a beating from Wei To Bodhisattva's Jeweled Pestle. Today, I heard several people talking after the wooden fish was strike three times.

“Wei To Bodhisattva didn't hit me!” you say. Well, he hasn't gotten angry yet. Wait till Wei To Bodhisattva gets angry and it will be terrible. Hence, we should take heed to abide by the rules. Do not be casual. We need to abide by the rules to reach successful accomplishments. Fundamentally, people are well behaved, but just in case some may have forgotten, I am now repeating the importance of abiding by the rules.

Now that we are studying the *Shurangama Sutra*, we should all single-mindedly focus in our study of the sutra and meditation. If you do, I can guarantee there will be a response and you will have some accomplishment. If you do not become greatly enlightened, you will certainly gain a little enlightenment. Your effort will not be in vain. A few days ago, I have talked about 'materialistic (wu) desire (yu)'. Bai Wen Tien had mistaken the Chinese character 誤(mistake) for 物(materialistic) because the two Chinese characters sounded the same -- wu. Here, I am talking about enlightenment, 開(kai) 悟(wu). The Chinese word 悟(wu) means enlightenment. Do not mistaken it for the word 'mistake or delay'(wu).

If you are sincere and single-minded during this period of study and practice, you will

的，我不騙你的！如果你不守規矩，那可就是「老韃子看戲，白搭功」。中國內地叫蒙古人「老韃子」，他看中國的戲，不知道講的是什麼，這叫「白搭功」。那麼我們在「楞嚴法會」這段期間，每一個人都不要白搭功。你千里迢迢為法而來，這不是為旁的，是為要學佛法，所以我特別歡喜，我就是辛苦到什麼樣子，都不怕的。在這個法會，我也一定要研究經典、看經典，盡我所能和盤托出，為你們講；希望你們每一個人都得到佛法的好處，這是我的希望。

不過我這樣講，聽不聽還是在你！你實在不聽，我也沒有法子。因為我不是你，你也不是我；也可以說「你就是我，我就是你」。怎麼說呢？我們現在大家呼吸氣互相都通著的，沒有什麼分別，大家都是一體的，一個的。所以你也不要障礙我，我也不要障礙你，大家共同來研究佛法，共同都開悟，有一個不開悟，這也是我沒盡到責任。這個法會很重要的，大家要專心來研究佛法、研究經典，不管它深淺，懂我也要研究，不懂我更要研究。我懂一點，就是比不懂好得多；我就算懂一個字——現在這位法師講經，這個字以前我不知道怎麼講，現在我知道了，那已經就夠了。你懂得一個字已經是得到好處了，更不要說不止一個字！這個價值太高了，沒有法子可說的。

(下期待續)

certainly benefit. I am not deceiving you. However, if you do not follow the rules you will be like 'the old Tartar who watches an opera and misses out altogether'. Inland Chinese locals referred to the Mongols as 'Tartars'. When someone 'misses out altogether', the Chinese use this analogy to describe him, saying he is like a Tartar who watched a Chinese opera and comes away not understanding a word. It means spending your effort in vain. During this Shurangama Dharma Assembly, no one should spend his or her effort in vain. You've come from afar for no other reason than to study the Dharma. That makes me especially glad – so much so, that no matter how hard I have to work I don't fear exhaustion. During this Dharma assembly, I am determined to study and investigate the Sutra, and do everything in my power to bring the Sutra out in the open for you. It is my hope that all of you will benefit from the Buddhadharma.

However, it is up to you whether to listen what I am telling you, or not. If you chose not to, there is nothing I can do. I am not you and you are not me. You can also say that you are me and I am you. How? We are connected to one another in that we breathe the same air. There is no differentiation. We are all one in substance. Hence, you should not obstruct me and I should not obstruct you. Together, we investigate the Buddhadharma and become enlightened. If there is one who has not yet become enlightened, then I will not have fulfilled my responsibility. This dharma assembly is very important.

In this very important dharma assembly, everyone should focus on studying the Buddhadharma and sutra. Regardless of whether the Buddhadharma is deep or shallow, you should resolve to study well, thinking, "If I understand, I will investigate further, and if I don't understand, the more I should study." Understanding even a little is a lot better than not understanding at all. You should tell yourself, "If I understand one word of the Sutra the Dharma Master is lecturing, that's one word which I never understood before, and that makes it worthwhile; I've benefitted." The value of that single word is inexpressibly great.

(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)

(Continued from issue #262)

我今說法。猶如時雨。普潤大地。  
汝等佛性譬諸種子。遇茲霑洽悉得  
發生。承吾旨者決獲菩提。依吾行  
者定證妙果。  
聽吾偈曰。

心地含諸種 普雨悉皆萌  
頓悟華情已 菩提果自成

師說偈已曰。其法無二。其心亦然。  
其道清淨亦無諸相。汝等慎勿觀靜  
及空其心。此心本淨無可取捨。各  
自努力。隨緣好去。爾時徒眾作禮  
而退。

我今說法，就像及時雨一樣普  
潤大地——當農作物需要雨時，雨  
就來了。若不需要雨，而多下雨，  
農作物就會被水淹。若需要雨而沒  
有雨，農作物就會枯槁而死。所以  
六祖大師說法，也就像及時之雨似  
的，普遍滋潤大地。

你們各位本有佛性，就譬如這  
些種子遇到及時雨就有長養滋潤、  
成熟菩提果的希望。你們明白我所  
說宗旨的人，一定會得到菩提。你  
若依我所說的法去修行，一定得到

I now speak the Dharma, like timely rain moistening the great earth. Your Buddha-nature is like the seeds which, receiving moisture, will sprout and grow. Those who abide by my teaching will surely obtain Bodhi and those who accord with my practice will certainly certify to wonderful fruition. Listen to my verse:

*The mind-ground contains many seeds;  
With timely rain, they sprout.  
Flower and feeling—Sudden Enlightenment:  
Fruition of Bodhi, naturally achieved.*

After speaking the verse the Master said, “The Dharma is non-dual, so is the mind. The Way is pure and without marks. All of you take heed not to contemplate stillness or empty the mind. The mind is basically pure and does not grasp or reject anything. Each of you should work hard, accord with conditions and proceed well.” At that time, his followers made obeisance and withdrew.

I now speak the Dharma, like timely rain moistening the great earth. Timely rain falls just when the crops need water. When rain falls at a time when the crops do not need it, the crops are drowned. When rain does not fall when the crops need water, the crops wither and die. The Sixth Patriarch's Dharma is like the timely rain which moistens all of the great earth.

All of you have your inherent Buddha-nature. Like the seeds nourished by the timely rain, your inherent Buddha-nature will potentially mature into fruition of Bodhi. Those who understand my doctrine are certain to obtain Bodhi. Those who cultivate according to the method I taught will surely obtain the

菩提妙果。你們聽聽我所說的偈頌，要注意呀！我已對你們說這麼多法，你們聽得都散漫無章，故我用偈頌再表達清楚。各位都要自淨其心，用心聽我這首偈頌：

心地即自性，它含藏一切的種子。現遇及時雨，普遍滋潤一切的種子，故都生出菩提芽。有情眾生頓悟，及時明白，結果就要開花，開花就要結果。花開後，菩提妙果自然成就。

你看！「菩提果自成」。達摩祖師說：「結果自然成」，這都是說你們現在這一班「果」。說到我們這個果，能普遍到整個世界去，結果自然成，自然到世界每一角落去，每一地方都會結你們這種菩提果。現在六祖大師，恐怕大家還沒有明白，所以就說明顯一點，說菩提果自成。各人要自己成就自己的果，我不能幫忙你們，若不自己成，就是自暴自棄。你看！就這麼巧，你們的法名剛巧是排「果」字，我們的宗派也是說到「果」字上，說得很妙——思修常安果，親傳無為教。你們將來要親傳這個無為教。

六祖大師說完前邊這首偈頌後，對大家說：「我所說頓教法門沒有兩個，只是一個，就是這頓教，心也要變成一個。所修的道本來清淨，且沒有一切的相。雖說無有諸相，但你們也不要誤會，就只觀這個靜。你若只觀靜，這也是執著，同時也不要枯守頑空，為什麼呢？因一切眾生的心本來是清淨，沒有染污，沒有可取亦無可捨，你們各

wonderful Bodhi-fruit. Now that I have spoken so much Dharma for you, you are probably all flustered. I will now paraphrase clearly what I have said in the form of a verse. Clear your mind and listen attentively.

Your mind-ground is your inherent nature. It stores all kinds of seeds. With the timely rain that nourished the seeds, they grow into Bodhi sprouts. Sentient beings suddenly enlighten, abruptly understood. Bearing the fruit, the flower opens; the flower opens, bearing the fruit. After the flower opens, the wonderful fruition of Bodhi is naturally accomplished.

Look! Patriarch Bodhidharma said, "The fruit comes to bear itself." And the Sixth Patriarch said, "The Bodhi fruit accomplishes itself." They were speaking of all of you who have the Dharma name "Gwo" (fruit). You should pervade throughout the world and attain Bodhi-fruition in every corner of the world. The Sixth Patriarch was afraid that you might not have understood and so he spoke clearly, "The Bodhi fruit accomplishes itself." You should all accomplish your own Bodhi-fruition. I cannot help you. If you don't accomplish your Bodhi-fruition, you are being self-defeating. See what a coincidence that your Dharma names all bear the word "fruit". In addition, our tradition also dwells on 'fruition', wonderfully stating: *Contemplating and cultivating the ever-blissful fruition, personally transmitting the unconditioned teaching*. In the future, all of you should personally transmit this unconditioned teaching.

The Master went on, "The Dharma Door of Sudden Teaching that I have spoken is non-dual. There is only one and there is no second one. What is the one? It is just the Sudden Teaching. The mind should also return to one. The Way that we cultivate is fundamentally pure and without marks. Although without marks, don't misunderstand and solely contemplate on stillness. If you only contemplate on stillness, it is just another attachment. Do not linger in insensate emptiness either. Why? The mind of living beings is inherently pure and undefiled, with nothing to grasp and noth-



位要努力向前，不要懶惰，隨你們各人的因緣到各處去，建立道場，好好地去修行用功。」這時六祖大師座下徒眾有幾千人，都叩頭頂禮退到一邊去。

大師七月八日忽謂門人曰。吾欲歸新州。汝等速理舟楫。大眾哀留甚堅。

師曰。諸佛出現猶示涅槃。有來必去。理亦常然。吾此形骸歸必有所。

眾曰。師從此去早晚可回。

師曰。葉落歸根。來時無口。

又問曰。正法眼藏傳付何人。

師曰。有道者得。無心者通。

六祖大師在這一年七月八日，忽對大眾說：「我想回新州去了，你們大家趕快準備一隻船及擺船的櫓。」此時在六祖座下這麼多徒眾，有的又哭起來。前邊已哭了一次，這回六祖要走，他們又哭起來，不讓六祖大師走。

六祖大師說：「十方三世一切諸佛出現於世，尚且示現涅槃相，有來必有去，有生必有滅，這是很平常的道理。我這個身體，歸回去一定有好去處。」

大眾說：「祖師您從此去，我們想您還不會圓寂，不會入涅槃，早晚還是會回來的。」

六祖大師說：「我就像那葉落似的，要歸回到樹根，來時無口。」我想這口也許是錯字，應是來時無日，意謂我來時沒有那一天。

ing to reject. All of you should move forward with diligence. Do not be lazy. According with your causal conditions, go where circumstances take you and establish Bodhimandas. Cultivate well with vigor.” At that time, thousands of disciples present made obeisance to the Sixth Patriarch and withdrew.

**On the eighth day of the seventh month, the Master suddenly said to his disciples, “I wish to return to Xin Zhou. Quickly prepare a boat and oars.”**

**The great assembly entreated him to stay, but the Master said, “All Buddhas appear in the world and then manifest Nirvana. With coming, there is going. It is the normal phenomenon. This body of mine must return to where it should.”**

**The assembly said, “Master, you are leaving, but sooner or later you will return.”**

**The Master said, “Falling leaves return to the root (soil). There was no day on which I came.”**

**They further asked, “Who has received the transmission of the Proper Dharma-eye Treasury?”**

**The Master said, “The one who has the Way obtains it; the one without a mind penetrates it.”**

On the eighth day of the seventh month, the Master suddenly told his disciples to quickly prepare a boat and oars for his return to Xin Zhou. Hearing this, some of his disciples started crying. They have cried before when they learned of the Master’s imminent departure. Now that the Master is leaving, they cried again, not wanting him to leave.

The Master said, “All Buddhas in the Ten Directions and the Three Periods of Time appear in the world and then manifest Nirvana. When there is a coming, there is a going. That is the norm. This body of mine will return to a wholesome place.”

“Patriarch,” said the assembly, “although you are leaving now, we don’t think you are entering Nirvana. Sooner or later you will come back.”

The Master said, “Just as leaves fall to the ground and return to the roots, I must go. When I come, there is no day.” The Chinese text reads, “When I come, there is no mouth,” I think this is a typo error – misprinting the word ‘mouth’ instead of ‘day’.

「來時無口」，有另一講法，是我來時沒有說法，去時也沒有說法，法相本是不增不減。我雖說法這麼多年，實未說一法，故說來時無口。法無定法，只要合理怎樣講都可以，但不要講到錯誤的地方，將人都引到地獄去。就算無有定法，也不可以說這種法。

一般的弟子囉囉嗦嗦，總捨不得六祖大師走，所以這個問這個，那個就問那個，我相信當時六祖大師覺得這些人真麻煩，想：「我還是趕快走。」又問：「正法眼藏即衣鉢，傳給誰了？」當時這麼多人，都不知六祖大師將法傳給誰。這些問的人，大概都想得到正法眼藏，都有這種貪心，不然他們問這做什麼？就像「既在江邊站，就有望海心」。在江邊站就想望望海，若不望海那麼站在江邊做什麼？可見當時的人對衣鉢都非常重視。可惜六祖大師，也不會做買賣；當時若會做生意，恐怕就是六十五兩銀子，也很多人買的。

六祖大師說：「傳給誰？誰有道我就傳給誰，誰沒有攀緣心他就明白我的法。證得一相三昧、一行三昧的人得到我的法。」什麼是六祖大師所得的法呢？就是這些偈頌裡的道理。你能依照這些道理去修行，就得到他的法。

(下期待續)

Nevertheless, there can be another explanation for “When I come, there is no mouth.” By ‘no mouth’, the Patriarch meant no words. Meaning to say, he did not speak Dharma when he came and he did not speak Dharma when he left. Fundamentally, the mark of Dharma neither increase nor decrease. Although he had spoken Dharma for so many years, yet he never spoke Dharma at all. Hence, “When I come, there is no mouth.” Dharma is not fixed. You can explain it any way as long as you are in accord with principle. However, explaining it incorrectly may lead your audience right into the hells, and that is not acceptable.

Not willing to let go of the Sixth Patriarch, his disciples tried to delay him with questions. I believe the Master got exasperated and decided, “I better leave quickly.” *Proper Dharma-eye Treasury* refers to the robe and bowl. Amongst his many disciples, no one knew who had received the Dharma transmission. If they had not been greedy for it themselves, they would not have asked this question. Why else would they be “standing by the river and gazing out into the sea?” If you were not longing for the sea, why would you be standing there? Everyone regard the robe and bowl as extremely important. Alas, the Sixth Patriarch was not a businessperson. Or else, even at 65 taels of silver per transmission, there will be many buyers.

The Master said, “To whom did I transmit the Dharma? Whoever has the Way receives the Dharma; and whoever is without a mind understands my dharma. Whoever has no self-seeking mind understands my Dharma. Whoever certifies to the Samadhi of One Mark and the Samadhi of One Conduct receives my dharma.” The Sixth Patriarch’s Dharma lies within the verses. If you follow these principles in your practice, then you have received his Dharma.

(To be continued ...)



## 好道場難遇

### *It's Difficult to Encounter a Good Way-place*

宣公上人一九八二年十一月廿六日開示  
A talk given by Venerable Master Hua on November 26, 1982

**想修行，沒有遇到好道場，也不能修行。**

我們人從無量劫以來，習氣毛病太多了！不知悔改，也不知修行，所以習氣一天比一天增加，智慧一天比一天減少，業障也一天比一天重。因為這種關係，人若想修行也不容易，想學好也不容易，想出家更不容易，有種種孽緣牽纏不清。在因地時不知不覺造了很多罪業，不怕因果報應，所以到想要修道時，四面八方的障道因緣都發生了。有的是家庭環境不許可，有的是國家環境不許可，有的是個人所行所作發生種種障礙，而不能修行。

所以真正想修道是難如登天，那麼是不是說這麼多困難就不修了呢？不是的。越難才越要修行，要勉為其難。若是不從困苦艱難中打筋斗打出來，始終是破不了業障關，所以才要修忍人所不能忍的功夫，讓人所不能讓，行人所不能行，做人所不能做的事，吃人所不能吃的，受人所不能受的，能如此地日積月累，才能把善功德增多一點，罪孽減少一點，使智慧天天增長，業障天天減輕。因為以前的業障是一點一點累積下來的，所以現在也要一點一點地減輕它。就好像天氣寒冷一樣，天氣一天比一天冷，就到了冬天，當天氣冷到極點了，就

**If you can't find a good Way-place, then even if you want to cultivate, you won't be able to.**

Since limitless kalpas up to present, we had too many bad habits and shortcomings. We do not know to repent and reform; we do not know to cultivate. Consequentially, day by day, our bad habits increase, our wisdom decreases, and our karmic offenses grow heavier. Therefore, it makes it harder for us to cultivate. If we want to learn to cultivate well, it is also not easy. If we want to leave the home-life, it's even more difficult. We are unable to break free from the various sinister affinities that bind us up. In the causal ground, we have unknowingly created many karmic offenses with no fear of retribution. So when we want to cultivate the Way, causes and conditions arise from every direction to obstruct us. Obstructions could arise from family situations, national circumstances or our own actions, hindering us to cultivate.

Hence, if you truly want to cultivate, it's as difficult as ascending to the heavens. Now, if it's that difficult, does it mean we shouldn't cultivate? Not at all. The more difficult it is, the more we have to cultivate. We must overcome the difficulties. Not taking a flying somersault to break free from our tribulations, we will never be able to break through our karmic obstructions. Therefore, we have to cultivate the ability to endure what others cannot endure, to yield where others cannot, to practice what others cannot, to do what others cannot, to eat what others cannot, and to tolerate what others cannot. If we can continuously do this tenaciously for days and months on end, we can augment our wholesome merit and virtue a bit, and reduce our offenses and evil deeds a bit. Thus, enabling our wisdom to grow day by day, and our karmic obstacles to lessen.

Since we accumulated our karmic obstacles bit by bit in the past, now we have to reduce them bit by bit as well. It is like the gradual changes in temperature that comes with the change in seasons. Approaching winter, the weather starts to turn cold. The temperature drops gradually each day until winter arrives. After reaching the coldest point, the temperature slowly rises. But it

又開始暖和。但也不是立刻就能暖和起來的，而是一天比一天暖和，漸至熱天。熱時就譬如沒有那麼多業障，冷時就好像業障重，這些都是譬喻。

我們在這兒修行，參禪也好，念佛也好，無論你做什麼，總要找點事情做一做，不要令心無事就打妄想。要把打妄想的時間拿來念佛、持咒、誦經，不讓光陰空過。否則令心裏隨便打妄想，浪費很多精神，結果一事無成。人身難得，佛法難聞，佛國難生，善知識難遇，好道場難逢。想修行沒有遇到好道場，也不能修行，所以必須要有好道場。我們現在在萬佛聖城，打禪七有打禪七的地方，念佛有念佛的地方，拜懺有拜懺的地方。你願意做什麼，只要你修行就可以，只要不把光陰空過，能老老實實地用功就可以。

無論哪一位願意用功，我都願意做你們各位的護法，來幫助你們用功。因為當初我想用功，但找不到一個好的地方用功，到處都有很多細節皮毛的事要做。譬如在禪堂，你要學會敲引磬、打鐘板，到時當值、巡香，如何給人倒茶、喝茶、收茶杯，囉囉嗦嗦的一大堆。你想用功都用到喝茶、收茶杯上；用到巡香、當值上，用到敲鐘板、魚鼓這些皮毛上了，這些瑣事最低限度要三個禮拜才能學會，而通常打七也不過打一兩個禮拜，這些零碎的皮毛事就夠你學的了。

(下期待續)

doesn't warm up instantly. Each day becomes warmer than the day before, until the summer heat arrives. During hot weather, the air is less dense and is analogous to a time when our karmic obstacles are less; the cold weather is analogous to a time when our karmic obstacles are heavy. These are just analogies.

As we are here cultivating, whether investigating Chan or reciting the Buddha's name, or whatever you choose, find something to do so your mind won't be idle and start having random thoughts. Instead of wasting your time on random thoughts, you should recite the Buddha's name, hold mantras, or recite sutras. Don't let your time pass in vain. If you let your mind casually indulge in random thoughts, you're wasting a lot of energy without accomplishing anything. "It's hard to obtain a human body. It's hard to be able to hear the Buddhadharma. It's hard to be born in a Buddha land. It's hard to meet a Good and Wise Advisor. It's hard to encounter a good Way-place." Without a good Way-place, you won't be able to cultivate even if you want to. A good Way-place is essential. Now at the City of Ten Thousand Buddhas, we have a place for holding Chan Sessions, a place for reciting the Buddha's name, a place for bowing repentances. You can do anything you like, as long as you cultivate and seriously apply effort and not waste time.

Whoever is willing to cultivate the Way diligently, I am willing to be your Dharma protector to aid you in applying effort. That's because when I first wanted to work hard on cultivation, I couldn't find a good place where I could do it. Every place I went required an initial round of training in performing a lot of detailed, superficial work. For example, in the Chan Hall, you need to learn to use the hand bell, hit the boards, serve as a proctor who makes rounds, pour tea for people to drink, collect the teacups, and a whole bunch of ancillary duties. In as much as you want to apply effort in cultivation, your effort went to trifling matters of serving tea, collecting teacups, making rounds as a proctor, and hitting the bell, boards, wooden fish, and drum. These ancillary tasks took at least three weeks to learn, and usually the Chan Session only lasted a week or two. These miscellaneous tasks were more than enough to consume your time and effort.

(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)

(Continued from issue #262)

「天地為什麼有天災人禍？就因為離婚的人太多了。這些離婚的人，家庭都破碎了，生孩子也不會教育出有用的人才。家庭破碎，子女也都變成問題兒童了。這個孤兒、孤女，沒有爸爸媽媽的在在皆是。小孩子這麼無拘無束，沒有一種教育的方法來教育他，所以他就殺人、放火、販毒，無所不爲了。這樣一來，國家也不像個國家了，世界也都不像一個世界了。這追源禍始，就是夫婦不懂得治理家庭的業務，常常鬧離婚，所以這些問題都來了。」

「天災人禍，好像颶風、地震、水災、火災，這種種不一而足；瘟疫流行、戰爭，什麼災難都不知不覺就發生了。甚至於飛機失事、火車撞車、船在海上航行就沉了，淹死不知道多少人，傷了不知道多少人，這些禍源都是因為離婚，因為這個造成的。離婚，這是陰陽錯亂，陰陽錯亂就一切一切都不順利，不正常了。」

「所以你們各位想要知道世界怎麼不好的，你要追源溯本，研究

"Why do natural calamities and disasters occur? It is because too many couples divorce, resulting in broken families. In these situations, parents fail to nurture their children to become productive members of society. Children from broken families tend to get in trouble more often than others because they grow up without proper guidance from their parents. Without proper parental guidance, they commit crimes and offenses such as murder, arson, and drug dealing. As a result, a nation fails to be the nation it ought to be; accordingly, the world is not how it ought to be. The origin of these problems lies in the failure of husbands and wives to manage family affairs, which often results in divorce and produces all these problems."

Hurricanes, earthquakes, floods, fires, plagues, wars, and cataclysm often come and go without people realizing. The same can be said for accidents such as plane crashes, train derailment, and ships sinking in the ocean, which have caused just as many deaths and casualties. These major catastrophes are caused by divorce. Divorce goes against the natural order of yin and yang. When yin and yang become out of sync, everything becomes dysfunctional and abnormal."

If you want to know why the world deteriorates, you have to trace the cause back to its origin and analyze what starts

研究是從什麼地方壞起來的。就是從夫婦間不和諧，不能夠相敬如賓，不能夠舉案齊眉。現在人都說自由，你講自由啊，就越來越不像人了，人都不如畜生了，所以這個時代就壞了。各位要深深明白這一點！不是學佛學了幾十年，學了一輩子，找不出世界壞的根本。」

「這個夫妻間一壞，你這麼一爭吵，往上來說，就是不孝順父母，不忠於國家。往下來說，生的子女都是一些有問題的兒童。往上也壞了，往下也壞了，這都是有連帶關係的。你們各位學佛的人，要真正懂得這個世界從什麼地方壞的？從外面來說，就是從夫婦那兒壞的；往裡邊來說，就是從人心那兒壞的。人心一壞了，外邊就都不正常了，都不符合規矩了。你無論到哪個地方，你可以觀察觀察，看一看：家庭假如不好，吵吵鬧鬧的，社會也不會安定，國家也不會出人才了。」

辦教育真的是相當不容易的。特別是上人提倡的教育，義務教育，道德教育，佛法教育。

我記得，法界聖城的學校剛開始的時候，是法師到處打電話。當然，她打的最多的是金輪寺了，金輪寺的居士，問這個，問那個。告訴人家，參與義務教育等等。

我還記得兩個很清晰的公案。有一位志工說：「是法師不用再講了。不可能的。」但是有唯一可行

the anomaly. It starts from discord between husband and wife and a lack of harmony in the family. Couples do not respect each other and do not see eye to eye. Nowadays, people talk of freedom. However, this notion of freedom often pulls them further from humanity, to a point where humans cannot even compare to animals, resulting in the downward spiral of this generation. All of you should internalize this message. Having studied Buddhadharma for decades or your entire life, you ought to know the fundamental cause of the world's deterioration.

Marital conflicts affect many aspects in life. On the one hand, it results in the absence of filial piety to one's parents and loyalty to one's country. On the other hand, it produces problematic kids. From either perspective, the result is abysmal; everything is interconnected. Everyone learning the Buddhadharma should understand the root cause of the world's decline. From the outside, it begins with problematic marriages. From the inside, it begins with people's minds turning evil. When people's minds turn evil, this results in their actions deviating from what is typical and leads to the contradiction of rules. This can be observed wherever you are. If the family is dysfunctional and family members quarrel, society will be chaotic and the nation will fail to produce talent.

It's extremely difficult to set up a proper education system, especially the education system advocated by the Venerable Master, which is education with an emphasis on volunteerism, ethics and morality, and Buddhism.

I remember when we started drawing up plans for the school at City of Dharma Realm. Dharma Master Shr made many phone calls to recruit volunteer teachers, many of these calls were made to lay people at Gold wheel Monastery.

I still vividly remember two exchanges. One volunteer said, "Dharma Master, please save your breath and say no more. It's impossible." But what's definitely possible is meet-

的就是閻羅王。這兩位都不在了。我們人覺得不可能。閻羅王一叫到的時候，就要報到了。我覺得我們應該好好珍惜我們的生命，珍惜機會。否則，錯過了，就沒有了。生命過去了，又一個輪迴了。

今天講到這個話題，我就想到這兩位過世的居士，就想到人生的無常。我們無論是年紀輕的，年紀長的，都應該好好珍惜我們的生命，我們的善根。我能夠為這個世界做些什麼？我學上人的法學了一輩子，我能夠做什麼，來報答師父的恩？

我們拜梁皇寶懺的時候，祖師說了：「我們供養三寶、親近三寶。我們建塔、造廟。我們種種的供養。固然是供養。但是這個福是自己受回來的。」唯有按照佛所教導的法去修行，才是真報佛恩，真的知恩報恩。佛不需要我們供養。但是佛教我們發菩提心，行菩薩道，不為自己求安樂，但願眾生得離苦。師父教我們六大宗旨「不爭、不貪、不求、不自私、不自利、不打妄語。」我們能做多少，就要勉勵自己做到多少。

因果是我們自己的。沒有人可以幫我們。現在我們種下堅固的因，將來就結個堅固的菩提果。所以拜梁皇寶懺，每次念到這經文都提醒自己要珍惜善根，種一顆金剛菩提的堅固的種子。不要浪費生命。浪費時間就是浪費生命。阿彌陀佛。

(全文完)

ing King Yama. These two people are no longer with us in this world. There are things that we think are impossible. Nevertheless, when King Yama beckons us, we have to report to him. I feel we should really cherish our lives and treasure every opportunity to further our cultivation. Otherwise, once you miss it, the opportunity will be gone. And at the end of our lives, we will enter yet another cycle of transmigration.

Touching on this topic today reminds me of impermanence and the two laypeople who passed away. Whether young or old, we should treasure our lives and good roots. What can we do for this world? Having studied the Venerable Master's teaching all our lives, what can we do to repay his kindness?

While bowing the Emperor Liang's Jeweled Repentance, we came across the Patriarch's teaching, "When we make offerings to the Triple Jewel, draw near to the Triple Jewel, build stupas and monasteries, practice all kinds of offerings, even though they are offerings, in the end we ourselves receive the blessings for making such offerings." To repay the Buddha's kindness truly and realistically, we have to cultivate according to the Buddha's teachings. The Buddha does not need our offerings. The Buddha teaches us to bring forth our Bodhi mind, to walk the Bodhi-sattva path, to refrain from seeking comfort for ourselves. The Buddha vows to take living beings across the sea of suffering. The Venerable Master taught us the Six Great Principles, "no fighting, no greed, no seeking, no selfishness, no pursuing of personal advantage, and no lying." We should urge ourselves to try our best in following these principles.

Cause and effect is each individual's own business. No one but ourselves has to undergo the retribution for our own actions. Now that we have planted a solid cause, we will be able to reap a solid Bodhi fruit. During this period of bowing the Emperor Liang's Jeweled Repentance, every time we recite the repentance text, we have to remind ourselves to cherish our good roots and to plant solid Bodhi seeds of vajra. Do not waste time. Wasting time is wasting life. Amitabha.

(The End of the Article)



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金輪聖寺

2019年1、2月每週法會時間表 Schedule of Weekly Events – January and February of 2019	
日期	法會
1/6(星期日)	消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm
1/13(星期日)	慶祝釋迦牟尼佛成道日 Celebration of Shakyamuni Buddha's Enlightenment 楞嚴咒 Recitation of Shurangama Mantra 8:00 am - 3:00 pm
1/20(星期日)	普賢行願品 Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 10:00 am 大悲咒 Great Compassion Mantra 1:00 pm - 3:00 pm
1/27(星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
2/3(星期日)	消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm
2/10(星期日)	楞嚴經 Recitation of Shurangama Sutra 8:00 am — 3:00 pm
2/17(星期日)	楞嚴經 Recitation of Shurangama Sutra 8:00 am — 3:00 pm
2/24(星期日)	楞嚴經 Recitation of Shurangama Sutra 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.*