



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—修菩提道

性定魔伏

性定魔伏朝朝樂
妄念不起處處安
心止念絕真富貴
私欲斷盡真福田

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Nature settled, Demons subdued

*When one's nature is settled, Demons are subdued,
and every day is happy.*

*When false thoughts do not arise,
every place is peaceful.*

*When the mind stops and thoughts cease,
that is true wealth and honor.*

*Complete severance of selfish desires
is truly the field of blessings.*

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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 #263)

(接上期)

阿難尊者證了初果，為什麼不能對抗先梵天咒呢？因為他過去所修的，是用他的心識來修定。心識是有生有滅的，不是徹底的。以心識這種思想來修的定，就是天臺修的「止觀」那種定；這種定是屬於八識的，而不是不生不滅性的。以不生滅性，修不生滅的定，這才是真正的定，不會被外面的境界所搖動。所以阿難尊者盡用這個「心」，無論什麼事情他都用心；聽經也是用心來記著，佛講什麼道理，他都用強記的記憶力來記。這都是一種「識」，不是根本解決的辦法，所以他才會遇著魔的境界就認不清楚了。

我們修道人最要緊的，是能認識環境，認識境界。境界來了，你若認識它，就不被境界所轉，這個境界不能搖動你，而你的定力能把這境界勝過去。不論善境界、惡境界、順境、逆境來了，你都可以如如不動，了了常明，這就是真正定力。如果遇到喜事，你就歡喜了；遇著憂愁的事情，你就發憂愁了，這都叫被境界轉。喜怒哀樂，你隨使用，這都叫被境界轉。不被境界

Why was Ananda unable to withstand the mantra “formerly of the Brahma Heaven,” since after all, he had reached the first stage of Arhatship? It was because in the past when cultivating samadhi, he had used his conscious mind. The conscious mind is subject to production, extinction and is not ultimate. A samadhi which is developed by using thought-processes of the conscious mind, such as “stop and contemplate,” the method of the Tian Tai teaching, involves the eighth consciousness. It does not address the nature which is neither produced nor extinguished. If one bases one’s work on the nature which is neither produced nor extinguished, one can cultivate a samadhi which is neither produced nor extinguished. That is a genuine samadhi, one that cannot be moved by outside influences. But Ananda used only his conscious mind in whatever he did. For instance, when he listened to Sutras, he used his strong memory to remember the principles the Buddha spoke. This is one kind of consciousness, it is not the method to fundamental resolution. Therefore, when Ananda encountered a demonic state, he failed to recognize it.

For people who cultivate the Way, it is most important to be able to recognize circumstances and states. When a state arises and you recognize it, you won’t be influenced or swayed. You will triumph over the state with your samadhi-power. When you encounter any state – good, bad, favorable or unfavorable – and you can remain “thus, thus, unmoving” and thoroughly clear, that is genuine samadhi-power. If happy situations make you happy and sad events make you sad, you’re being influenced by states. If you accede to joy, anger, sorrow or happiness, you’re being influ-

轉，就像鏡子似的，「事來則應，事去則靜」。鏡子，有人一照，有個影在裏邊；人走了，影也沒有了，這叫不被外境所轉。鏡子本體始終是光明的，不會受染污的，所以我們人若有了定力，不動了，就像鏡子；有真正智慧，徹底明瞭了，這是最要緊的。

「奢摩他」是梵語，譯成中文就是「寂靜」，意思是寂然而靜。但是這個寂然而靜，是強制這個心，使它有定力、不打妄想，不是徹底的定。這是最初釋迦牟尼佛對著二乘人所講的，是小乘修的一種方便法門。「三摩」，中文叫「觀照」；觀照什麼？觀照十二因緣，觀照四諦法。「禪那」也是梵語，中譯是「思惟修」，又叫「靜慮」。思惟修，就是用這個心總想它，總這麼思惟，想來想去。好像修正觀的——天臺講「三止三觀」，講「空、假、中」。觀空、觀假、觀中，本來是不錯的，但是若比較這「楞嚴定」，那相差是太遠了！我們現在坐禪，是 meditation，這也叫「禪那」；雖然是禪那，可是有徹底、不徹底的。小乘人所修的，就是用識心所分別的；識心是有生滅的，以有生滅的識心來用功修定，這不能徹底得到真正的佛定。

那麼要修什麼？就要修「楞嚴定」。楞嚴定怎麼修呢？下面經文裏邊，一點一點都會告訴你。你把這部經聽明白了，就知道楞嚴定怎麼定，就不會發愣了。現在還不知道，就：「喔，從什麼地方下手啊？」現在你就好像人在山裏頭，

enced by states. Not to be influenced by external states is to be like a mirror. A mirror gives a reflection of any object that appears before it, and reverts to stillness when the object disappears. The basic substance of the mirror is always bright. It cannot be defiled. To have samadhi-power and not be moved is to have genuine wisdom and thorough understanding. This is most important.

“Shamatha” is a Sanskrit word which is interpreted to mean “stillness and quiescence.” However, it is a stillness and quiescence which is forced. One attains a kind of samadhi by deliberately forcing the mind to have samadhi-power and not to strike up false thinking. It is not the ultimate samadhi. It is merely a kind of expedient device cultivated by those of the Small Vehicle. At the very beginning of his teaching, Shakyamuni Buddha taught this method to those of the Two Vehicles. “Samapatti,” also Sanskrit, is interpreted to mean “contemplation and illumination” of such dharmas as the twelve causal conditions and the Four Noble Truths. “Dhyana,” also Sanskrit, is interpreted to mean “thought-cultivation” or “still consideration.” One uses the mind to trace the coming and going of thoughts, similar to the cultivation of “stopping and contemplating.” The Tian Tai School lists the “Three Stoppings and Three Contemplations which relate to the emptiness, false, and the middle.” That teaching is basically a good one, but it is nothing compared to the Shurangama Samadhi. Dhyana can be ultimate or non-ultimate. Those of the Small Vehicle cultivate using the conscious mind; they make discriminations using the conscious mind. Since the conscious mind is subject to production and extinction, its use will not lead to the genuine Buddha samadhi.

What should we cultivate? We should cultivate the Shurangama Samadhi. How do we cultivate the Shurangama Samadhi? The Sutra text will gradually make that clear. By listening clearly to the explanation of the Sutra and understanding it, you will know how to attain the Shurangama Samadhi. You will not be in a daze. Right now, you don't know where to begin. You are like someone standing inside a

想：「這座山是什麼樣子？」山裏頭樹林很深很深的，你在這山裏頭，就不知道這山的面目。就像蘇東坡所說：「不識廬山真面目，只緣身在此山中。」爲什麼你不知道廬山是什麼樣子，因爲你身在廬山裏邊，所以你看不到；你若走遠了，往遠一點看看，廬山是什麼樣子，就看見了。所以我們現在鑽到《楞嚴經》裏邊來了，往前走，慢慢看看《楞嚴經》裏邊都什麼樣子，你看清楚了，那時候，你說：「這回我可得到寶物囉！這回可入了寶山囉！」把這「金銀珠寶」抓了兩大把，又揣了一懷，帶回家裏去。那你取之不盡，用之不竭，夠你一生都受用不完。將來就證得楞嚴的佛果，那時你又該教化眾生去了！

於時復有恆沙菩薩，及諸十方大阿羅漢、辟支佛等，俱願樂聞，退坐默然，承受聖旨。

於時復有恆沙菩薩：「於時」，就是在這個時候。在什麼時候呢？就是在阿難尊者啓請釋迦牟尼佛，詢問「十方如來得成菩提、得成正覺，這個妙奢摩他、妙三摩、妙禪那最初方便」這個時候。這個時候，又有恆河沙數這麼多的菩薩。

這「恆河」，我重講一遍。印度有一條恆河，這條河有四十里寬，恆河裏邊的沙非常柔細，好像麵粉那麼細，甚至於就和微塵一樣。不過微塵是有動向的，它在空中飛來飛去，忽上忽下，忽高忽低；這個沙是在恆河裏邊不起來。如果颳大風也會吹起來的，吹得飛沙走石，在沙漠的地帶，你若遇著狂風，也很危險的。那麼恆

dense forest trying to figure what the mountain looks like. As the poet Su Dong Po worded it: *I can't tell what Lu Mountain really looks like since I am inside the mountain*. If he had walked away from it, though, he could have seen it from a distance. Now we are boring into the Shurangama Sutra. Progress onward and you will gradually see what lies within. When you have seen clearly, you'd say, "This time, I have obtained treasures! This time, I have entered the mountain of treasures!" You grab two big handfuls of gold; fill a chest load of gems and go back home. The supply of treasures you have obtained is inexhaustible. The benefits hitherto is more than you could ever use in a lifetime. In the future, you will be able to achieve the Shurangama fruition of Buddhahood and then go on to teach and transform living beings.

At that time Bodhisattvas as numerous as the sands of the Ganges, great Arhats, Pratyekas, and others from the ten directions, were also present. Pleased at the opportunity to listen, they withdrew silently to their seats to receive the sagely instruction.

That time is when Ananda asked Shakyamuni Buddha to explain how the Tathagatas of the ten directions had realized Bodhi, that is, Proper Enlightenment, and the very first expedience of the wonderful Shamatha, Samapatti, and Dhyana. It has already been mentioned that **Bodhisattvas as numerous as the sands of the Ganges** were present, so this refers to yet more Bodhisattvas.

The Ganges River in India is forty Chinese miles wide and its sands are as fine as flour, like fine motes of dust. During a storm, the sands and stones fly about, as dangerous as desert dust-storms. Now, how many grains of such fine sand would you estimate there to be in a river some forty Chinese miles wide? Could you figure it? Probably even the best



河沙這樣細，四十里這麼寬的河，你說有多少粒沙？你能算得過來嗎？即使你用現在最高的算學家，來算一算恆河裏有多少沙，也算不過來！這就表示有無量無數那麼多。

「菩薩」具足叫「菩提薩埵、Bodhisattva」，中國人簡稱「菩薩」。這 Bodhi 是「覺」，就是覺悟；Sattva 就是「有情」。一切眾生都叫「有情」，菩薩就是一個覺悟的有情；也可以說他已經覺悟了，再去令其他的眾生也覺悟。又有一個名稱叫「大道心眾生」，他的道心最大，誰對他怎麼樣子不好，他也不怨恨，所以他絕對不生煩惱，絕對沒有脾氣，他道心最堅固、最大，這種的眾生就叫 Bodhisattva。又叫「開士」，他開開什麼了呢？開開他這個菩提心了，菩提心打開了，這叫菩薩。

及諸十方大阿羅漢：和所有十方的大阿羅漢——這不是小阿羅漢！「諸」，是語助詞，就是所有。「十方」，是東、西、南、北這四維，加上、下，這叫六方；再加上東南、西南、西北、東北這四個角落，就是十方。《阿彌陀經》上有「六方諸佛」，沒有講「十方」；若讓我講，我說一方都沒有，是圓的！地球是圓的，哪有個方呢？但是佛經上說是「方」，我們就講「方」了，我講這個「圓」的，還不成立的，你不要依照我這個講！我認為這個世界都是一圓化，都在這個大光明藏裏邊，在這個如來藏裏邊，哪有一個南北東西、四維上下？沒有的。這是我的見解，或者不對的。

mathematician would be unable to come up with a number. Since the Ganges' sands are countless, they are used to represent a non-existent number, a number beyond all calculations.

The complete name for 'Pusa (菩薩)' is Bodhisattva (菩提薩埵). The Chinese people keep it short and called it 'Pusa'. The word 'Bodhi' means 'awaken' which simply means enlightenment. 'Sattva' means 'sentient beings'. All living beings is called 'sentient beings.' A Bodhisattva is an 'enlightened sentient being.' You can also say that he is already enlightened, and he causes other beings to become enlightened. He is also called 'a living being with a great Way-mind.' No matter how badly people may act towards him, he doesn't hold it against them. He absolutely never becomes irritated, never loses his temper. His Way-mind is firm and vast. A Bodhisattva is also called an "Opened Knight." What has he opened? He has resolved to open his Bodhi mind. Since his Bodhi mind is opened, he is called a Bodhisattva.

Great Arhats from the ten directions: Together with all Great Arhats from the ten directions. These are not small Arhats! **The ten directions.** The *Amitabha Sutra* speaks of the Buddhas of the six directions, but it does not mention the ten directions. The six are north, east, south, and west, up, and down. The additional four are northeast, southeast, northwest, and southwest. I say, though, that basically there isn't even one direction. The earth is round, so what directions can there be? But the Buddhist Sutras speak of ten directions, and besides, the "round" I speak of is not yet an established fact; so don't rely on what I say. As I see it, the world is transformed from a single source; everything is within the Great Light Treasury, the Tathagata Store, where there is no north, south, east, west, or the four intermediate points, or up or down. That is the way I see it, but perhaps it is not right.

這十方什麼？大阿羅漢。什麼大？他的道大，並不是說他長得大，身量高。這是他法性大，法力大，道德也大，所以叫大阿羅漢。

再說說「阿羅漢」，這是梵語，有三種意思：

(一)應供。應什麼供呢？應天上、人間的供。在比丘，「乞士」為因；在阿羅漢，「應供」就是個果。所以，在因地的時候，叫「乞士」；果地的時候，就叫「應供」。

(二)殺賊。說：「喔，那殺賊不犯戒嗎？佛教講『不殺生』，那麼他若把這個賊殺了，這不是犯戒嗎？」不是的，這個賊不是外邊的賊，是你裏邊的賊。裏邊什麼賊？你裏邊那個無明賊、煩惱賊。

煩惱就是賊，甚至於你眼、耳、鼻、舌、身、意，這都叫「六賊」；它盜你的東西，你還不知道呢！你的眼睛一看東西，你這精神散出去了一點；本來你精神很充足的，你看東西看多了，被這個眼睛的賊，把你的寶貝給偷去了。你聽東西聽得多了，把你這個聞性也都散了，這也盜去你的精神，消耗你的精神。你不要以為眼睛是我的好朋友，耳朵也是幫忙我的，這鼻子嗅香，舌頭嚐味，都是幫助我的。不是的，眼、耳、鼻、舌、身、意這叫「六賊」，偷你的無上珍寶——你家裏的法財。這個賊和你做鄰居，你不知道；怪不得東西被人偷去，怪不得啊！

(下期待續)

What is in the ten directions? Great Arhats. So, what is great in them? Their Way was great. It does not mean that they were physically big or particularly tall. It means that their Dharma-nature was great, their Dharma-power was great, their Way-virtue was great. Hence, they are called Great Arhats.

Now let's talk about 'Arhat'. It is a Sanskrit name and has three meanings:

1. Worthy of offerings.

They were worthy of the offerings of gods and people. In the causal ground a bhikshu "begs for his food" and as a result, as an Arhat, he is "worthy of offerings."

2. Killer of thieves.

The Buddha taught people not to kill. Isn't killing a violation of precepts? No, not in this case, because the thieves referred to are not external thieves, but the thieves within you. What are the thieves within us? They are the thieves of ignorance and the thieves of affliction.

Affliction is a thief. Our eyes, ears, nose, tongue, body and mind are called the Six Thieves. Unbeknownst to you, they rob you. You don't realize it. Your essential energies were originally very ample. But when your eyes start looking at many things the thieves (your eyes) steal your valuable treasures. When you listen to too many things, your hearing-nature disperses and your vital energies are spent. Do not think, "My eyes are my best friend. My ears always help me out. My nose smells things and my tongue distinguishes tastes. They are all helping me." No, that's not it. These Six Thieves steal your unsurpassed treasures, your Dharma treasures. These thieves become your neighbors without you realizing it. No wonder your treasures got stolen. No wonder!

(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 #263)

又問。後莫有難否。
師曰。吾滅後五六年。當有一人來
取吾首。
聽吾識曰。

They further asked, "In the future, will there be any difficulties?"

The Master said, "Five or six years after my extinction, a man will come to take my head. Listen to my verse:

頭上養親 口裡須餐
遇滿之難 楊柳爲官

*Respectfully making
offerings to the head,*

The mouth is in need of food.

*Encountering disaster from 'Man',
The governing officials are Yang and Liu.*

徒眾又問：「將來教裡是否會有災難、困難、魔難？有何禍患呢？」意思即六祖大師在生時遇到這麼多魔難——有人遣使來暗殺，又派間諜來偷法，又有人放火想燒死六祖，種種災難一言難盡。當時六祖壇經只記這麼一點點，可是相信當時有很多災難，不只記載的幾樁。有人來偷衣鉢六次，都順便想將六祖殺了，但因都沒有得手，故經典沒有記載。六祖大師叫他的徒弟立楷，在前一年去造塔，在這年此塔造成，故他要回新州去。徒眾問說：「將來是否還會有災難？」意思即不會有災難了吧！帶著一種希望的口氣。祖師圓寂了，還不會有人來殺我們這班人呢？因為我們是您的徒弟，殺不了您就來殺我們。

During the Master's lifetime, he went through countless adversities, i.e. multiple assassination attempts, arson, stealing of Dharmas, being spied on. There had been six attempts to steal the Sixth Patriarch's robe-and-bowl, with the intention of killing the Master. However, there were no record of these incidents in the sutra since they had failed. Now that his disciples had completed the pagoda per the Master's instructions a year ago, the Master decided to return to Xin Zhou.

His disciples wondered what would happen after he was gone. With some hopefulness, they asked, "In the future, there won't be difficulties anymore. Right?" What they were trying to say is that: After the Master's nirvana, we hope there is no one wanting to kill us since we are your disciples. They had failed to kill you, but we hope they do not come after us instead.

六祖大師說：「我圓寂入滅之後，五年或六年後，在此時有人來割取我的頭。」你看！活著有人來殺他，圓寂入涅槃後，還有人要來取他的頭。在當時作祖師真不好做啊！現在沒有那麼嚴重了，故不要害怕。不要說祖師這麼難做，我也不做祖師了，不要退心！

現在我說一預言給你們聽，在當時沒有人知道，以後就證明此「頭上養親」，是一個高麗賊和尚，想將六祖大師的頭偷回到他國家供養，此頭是指六祖大師的頭，「上」是指他很恭敬。「養親」是指如供養他父母親一樣。這和尚名叫金大悲，他在洪州雇一人叫張淨滿，來取六祖的頭。所以說「口裡須餐」，為何他來偷六祖頭呢？就因他需要吃飯，故受人錢，受雇把圓寂祖師的頭給斬來。大概這高麗和尚很有錢，給他很多錢，故他答應來斬取六祖大師的頭。這人名叫張淨滿，所以說「遇滿之難」。遇滿就是遇到張淨滿，只單用他一個字來作此預言。因為滿來了，就要斬六祖大師的頭，這也算是一難。「楊柳為官」，當時的刺史叫柳無忝，縣官叫楊侃，故說楊柳為官。

果然，六祖圓寂後五、六年，在其肉身塔裡，某一晚間有和尚聽見有大動靜。六祖的徒弟曾聽六祖的預言，故將六祖的脖子用鐵包上，所以張淨滿來時，用刀斬這脖子，怎樣斬也斬不動，一用力就弄出聲響來，驚醒守塔的和尚，此人就匆忙從塔跑出一一全身穿孝服。後來和尚去檢查塔裡六祖大師的脖子，發現有被人用刀砍的痕跡，於是報紹州刺史及縣

The Master said, "Five or six years after my extinction, a man will come to take my head." Look! When he was alive, they tried to take his life. After his death, they tried to steal his head. In those days, it was not easy to be a Patriarch. Nowadays, it is not that terrible, so do not fear and think, "Being a Patriarch is so daunting. I do not want to be one." Do not retreat from your resolve for Bodhi!

The Master continued, "Now, I am going to tell you a prophecy." He delivered the prophecy in a verse. However, no one understood it at that time, but eventually the prophecy came true. *Respectfully making offerings to the head.* Five or six years after the Master's death, a Koryo monk named Jin Da Bei wanted to steal the Sixth Patriarch's head to bring back to his country to venerate. *The mouth is in need of food.*

The Koryo monk hired Zhang Jing Man of Hung Zhou to steal the Patriarch's head. Being poor and hungry, Zhang Jing Man accepted the deal to steal the Sixth Patriarch's head. Maybe the Koryo monk was rich and gave him much money. *Encountering disaster from 'Man'.* Man refers to Zhang Jing Man. When Man showed up, it meant disaster because he came to steal the Patriarch's head. **During that time,** the **officials** in charge of the area were Magistrate **Liu Wu Tian** and Governor **Yang Kan**.

Sure enough, this prophetic verse came true five to six years after the Master's nirvana. The flesh-body of the Patriarch was housed inside the pagoda. Having heard the Master's prediction, his disciples had bound his neck with sheets of iron for protection. When Zhang Jing Man came to sever the head with his knife, he was not able to do so. Wielding a lot of force to chop off the head, he created a clatter of noise, alerting the monk guarding the pagoda. Zhang Jing Man fled. The monks saw a man in white mourning clothes running away from the pagoda. Going inside the pagoda, the monks saw evidence of hacking on the steel sheets resulting from the powerful blows wielded by Zhang Jing Man. The monks reported the incident to the local officials. Within five days, the

官。那時候，大概警察也很努力，在五天之內，就在一個鄉村裏，把張淨滿抓住了。

柳無忝將此賊帶到南華寺審問：「你為何要斬六祖大師的頭？」他說：「因有一高麗和尚，他想偷六祖的頭，但他自己不敢來，所以給我很多錢，而我因需要錢來吃飯，故就答應此事。」

當時柳無忝就問六祖的弟子令湑禪師：「這件案子應如何辦理？」令湑禪師答：「此若按國法來辦，一定要斬頭，毫無保留的餘地。但在佛教裡，是冤親平等，我的意思還是將他放了，因祖師預先都有預言，應有這一回事。」柳無忝聽後說：「我今才知佛門廣大，佛門太偉大了！」於是就將張淨滿解放了。

又云。吾去七十年。有二菩薩從東方來。一出家一在家。同時興化建立吾宗。締緝伽藍昌隆法嗣。

六祖大師又說：「等我圓寂七十年之後，有二位菩薩從東方來，一是出家菩薩，一是在家菩薩，在同時興化。」出家菩薩據說是江西馬祖道一禪師，江西所有叢林都是馬祖造的，所謂：「馬祖造叢林，百丈立清規。」在家菩薩據說是龐蘊居士，他全家人都開悟，且在同一時期入涅槃往生。龐居士非常富有，他將家中所有萬貫金錢，裝到一艘大船上，將錢沉到海底送給龍王去莊嚴他的龍宮，作一最大布施。回來後就編竹籠以維持生活，雖然過著清貧生活，然而一心修道。有一天龐公嘆道：「難！難！

police officers caught Zhang Jing Man and brought him to Nan Hua Temple for interrogation.

Magistrate Liu questioned Man, “Why do you want to sever the Sixth Patriarch’s head?” Zhang Jing Man confessed, “A Koryo monk wanted to have the Patriarch’s head but he dare not do it himself. He paid me a lot of money to do it. Being poor and in need of money to buy food, I agreed to the deal.”

The Magistrate consulted with the Master’s disciple, Dhyana Master Ling Tao, “How should we settle this case?” Dhyana Master Ling Tao said, “If we were to follow the country’s law, he would certainly be beheaded. However, the Buddha taught us to regard friends and foes equally the same. I would rather set him free. Besides, the Master had forestalled this incident.” Hearing this, Magistrate Liu exclaimed, “It is only now that I realize how great and immense Buddhism is!” Afterward, Zhang Jing Man was set free.

The Master also said, “Seventy years after my departure, two Bodhisattvas – one monastic and one laity – will come from the east and simultaneously propagate and transform. They will establish my School, build and restore monasteries, and spur on the flourishing of the Dharma.”

It is said that the monastic Bodhisattva was Patriarch Mazu Dhyana Master Dao Yi of Jiangxi. He built all the forest monasteries in Jiangxi. There is a saying: Mazu built forest monasteries; Baizhang set clear rules.

It is said that the lay Bodhisattva was Pang Yün. His entire family attained enlightenment. Furthermore, everyone in his family entered Nirvana at the same time. Layman Pang was extremely wealthy. One day, he gathered all his money, loaded them into a big boat and sailed out to the sea. Then, he dumped his entire wealth overboard into the bottom of the sea, as a gift to the Dragon King for adorning his Dragon Palace. After making this huge offering, Layman Pang returned home empty-handed. For livelihood, he weaved bamboo baskets. Living a life of poverty, he single-mindedly cultivated the Way. One day, Layman Pang sighed,

It’s hard! It’s hard! It’s hard!

難！十擔芝麻樹上攤。」這太困難了，將十擔芝麻一粒粒放在樹上。他的太太聽後，就說你這麼老真沒出息，有什麼難，難什麼？你看是難，我看是最容易的，故說：「易！易！易！百草頭上祖師意。」即百草頭上都是祖師西來意。他的女兒靈照說：「也不難也不易，餓來吃飯，睏來眠。」我不覺得難，也不覺得易，餓了就吃飯，睏了就睡覺。龐居士他雖有太太，但他們之間就像普通的朋友，並沒有一般男女的關係，所以他們全家都開悟了。作居士的都應學龐居士此不可思議的境界。又有人說是黃檗禪師和裴休丞相。講那一個都是可以。他們建立頓教的宗旨，修造伽藍廟宇，將佛法發揚光大。

問曰。未知從上佛祖應現已來傳授幾代。願垂開示。

師云。古佛應世已無數量不可計也。今以七佛為始。過去莊嚴劫毘婆尸佛。尸棄佛。毘舍浮佛。今賢劫拘留孫佛。拘那含牟尼佛。迦葉佛。釋迦文佛。是為七佛。

大眾又叩頭作禮問曰：「我們大家不知從最初佛祖應化於世到現在，傳授多少代？願祖師您指示我們。」

六祖大師說：「古來的佛應現於世，已無數無量，多得都數不過來，況且我也不識字，現在只略說過去七佛為始。在過去莊嚴劫有一千佛出世，那時第九百九十八佛名毘婆尸佛，譯為勝觀、種種觀、勝見，或種種見。總而言之，這是一位佛的名字，我們就記得毘婆尸佛就好了。第二位佛名尸棄佛，譯為火，是在莊嚴劫第

Like spreading ten loads of sesame seeds on the leaves of all the trees.

Hearing his lament, his wife said, “You are such a useless old man! There is nothing hard at all. In fact,

It's easy! It's easy! It's easy!

On the tip of every blade of grass lies the Patriarch's mind.

By then, his daughter Ling Zhao joined in and said:

It's not hard! It's not easy!

I eat when hungry and sleep when tired!

Although Layman Pang had a wife, their relationship was casual like good friends. They did not carry on a man-woman relationship as ordinary men and women do. Consequentially, his entire family became enlightened. Lay people should all model after Layman Pang's inconceivable state. Some say that the two Bodhisattvas are Dhyana Master Huang Bo and Prime Minister Pei Xiu. Whoever you talk about is fine. They established the principle of Sudden Teaching, built and restored monasteries, and spurred on the flourishing of the Dharma.

The assembly made obeisance and asked, “Please elaborate upon on how many generations the teaching has been transmitted since the first Buddhas and Patriarchs appeared in the world.”

The Master said, “The ancient Buddhas who have responded to appear in the world are numberless and countless. Now I will begin with the last seven Buddhas. During ‘Adorned Eon’ in the past, there were Vipashyin Buddha, Shikhin Buddha, and Vishvabhu Buddha. In the present ‘Worthy Eon’, there have been Krakucchanda Buddha, Kanakamuni Buddha, Kashyapa Buddha, and Shakyamuni Buddha.”

The assembly made obeisance and asked, “Will you please explain to us how many generations the teaching has been transmitted since the first Buddhas and Patriarchs appeared in the world?”

The Great Master, the Sixth Patriarch said, “It cannot be reckoned how many ancient Buddhas had responded to appear in the world. Since I cannot read, I will now briefly talk about the past seven Buddhas. In the past Adorned Eon, a thousand Buddhas appeared in the world. The 998th Buddha of that eon was Vipashyin Buddha. His name means ‘Victorious Contemplation’, ‘Various Contemplation’, ‘Victorious View’ or ‘Various View’. Overall, this is the name of a Buddha. If you just remember ‘Vipashyin Buddha’, it will suffice. The second Buddha was Shikhin

九百九十九位佛。第三位毘舍浮佛，是莊嚴劫最後一位佛。

接著下來是賢劫，為何叫賢劫呢？因在此劫內有很多聖賢人，有千佛出世。第一位佛名拘留孫佛，譯為「所應供」，一般人天都應供養他，另一譯為「莊嚴」。第二位佛名拘那含牟尼佛，第三位佛名迦葉佛，第四位佛名釋迦牟尼佛，即現在娑婆世界的教主。以上是最近的七佛。

(下期待續)

Buddha, the 999th Buddha. Shikhin means 'fire'. The third Buddha was Vishvabhu Buddha, the last Buddha of the Adorned Eon.

Next is called the Worthy Eon because many worthy sages appeared during this time. Of the thousand Buddhas of this eon, Krakucchanda Buddha is the first. His name means 'Worthy of Offerings', because he should receive the offerings of humans and gods. His name also means 'Adornment'. The second Buddha is Kanakamuni Buddha. The third is Kashyapa Buddha. The fourth is Shakyamuni Buddha, the present Teaching Host of the Saha World. These are the most recent seven Buddhas.

(To be continued ...)

(上承自第13頁)

神通在佛教中不算一回事，只是雕蟲小技而已，哄小孩子的一種戲法，根本不可拿它當一回事。學佛的人，如果有求神通的思想，就走錯路了，根本就不是正信佛教徒了。

問：為什麼人不拜唐僧玄奘大師，反而拜孫悟空？又真有孫悟空嗎？

答：因為孫悟空有金箍棒，會翻筋斗，上天入地，無所不能，所以人人愛。孫悟空、豬八戒、沙僧等都是真有其人，只是他們是無形的精靈，是幫助、護持唐僧去西天取經的。他們並不是凡夫的肉眼可見，他們沒有凡夫的實體，而是一股靈性。而玄奘大師，是個腳踏實地的修行人，他不會翻筋斗，也不會大鬧天宮，只會收斂鋒芒真修實行，憑著堅、誠、恆三個字，一心去取經，利益眾生，因而感動孫悟空等前來護持。

(全文完)

(Continuing from page 13)

Spiritual powers are not a big deal in Buddhism. They are just petty skills, a kind of child's play, and not to be considered important. Students of Buddhism who are out to get spiritual powers have gone down the wrong road and are basically not Buddhists of proper faith.

Q: Why do people pay homage to Sun Wukong (the monkey in *Journey to the West*) and not to Great Master Xuanzhuang, the Tang (Dynasty) Monk? And, is there really a Sun Wukong?

A: Just because Sun Wukong had a golden rod, was able to do somersaults, could ascend to the heavens and enter the earth, and was multi-skilled, everyone adored him. Sun Wukong, Ju Bajie, Sha Seng, and so forth, actually existed, but they were invisible spirits. They aided and protected the Tang Monk on his trip to India to obtain the sutras. They were not visible to the eyes of ordinary people. They didn't possess physical bodies like ordinary people; they were spirits. Great Master Xuanzhuang was an honest, down-to-earth cultivator. He wasn't able to do flying somersaults, or cause a big uproar in the celestial palaces. He only knew how to conceal his talent and truly cultivate the Way. By virtue of the three qualities of determination, sincerity, and constancy, he single-mindedly went to obtain the sutras, and dedicated himself to benefiting living beings. As a result, Sun Wukong and the others stepped out to protect and support him.

(The End of the Article)

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

(接上期)

.(Continued from issue #263)

現在在萬佛聖城，無論你參禪、念佛、翻譯經典、研究經典，做什麼都好，總而言之，你若專心去研究，則一切都很方便，沒有一些繁文細節，要你當這個值、當那個值，皮毛事多得令你頭昏腦脹。這裏是很簡單，做維那只要止靜、開靜就可以。你在這兒還不知用功，那就不知還有什麼地方可以用功的了？這裏是最可以用功、最方便的地方，你不要一邊用功，一邊打妄想：今天的齋飯不好吃，天氣又冷，今晚又如何去睡覺……。盡打這些無用的妄想，這只是空過時光啊！應該專心致志，拼命用功才是。

捨不了死，換不了生；
捨不了假，成不了真。

不單單在念佛堂、禪堂要用功，隨時隨地也都要用功。用功就是眼不被色塵轉，耳不被聲塵轉，鼻不被香塵轉，舌不被味塵轉，身不被觸塵轉，意不被法塵轉。都不被境界轉，而能轉境界，這才叫用功。

行住坐臥不離這個，離了這個便是錯過。所以時時刻刻都要念茲在茲，把念頭制住，把金剛智慧王寶劍舉得高高的，斬盡一切煩惱魔軍！

At the City of Ten Thousand Buddhas, you may investigate Chan, recite the Buddha's name, translate the sutras, study the sutras, or engage in other practices. In general, if you practice with a concentrated mind, then everything is easy. There are no intricate regulations requiring you to perform many different tasks, or making you spin dizzily with so many superficial matters. It's very simple here. The proctor (*wei no*) only has to start and end the periods of silent sitting. If you are here and you still fail to apply effort, then I don't know if there's any other place you can apply effort. This is the most convenient place for you to apply effort best. While applying effort you should not be having idle thoughts at the same time, such as: "Today's lunch was awful. It's really cold. How am I going to sleep tonight?" Don't waste your time on these useless idle thoughts! You should concentrate your mind and focus your attention, and apply your utmost effort.

*If you can't renounce death,
then you can't exchange it for life.
If you can't renounce the false,
then you can't realize the true.*

You should be applying effort not only when you are in the Recitation Hall and the Chan Hall, but at all times wherever you are. Applying effort means your eyes are not turned by sights, your ears not turned by sounds, your nose not turned by smell, your tongue not turned by flavors, your body not turned by sensations of contact, and your mind is not turned by the dust of dharmas. If you remain unmoved by all those states, and can instead turn those states around, proving that you are applying effort.

You should always be mindful of this whether you are walking, standing, sitting or reclining. Separating from this is a mistake. Every moment is critical so you must pay attention to whatever you are doing, and control your thoughts. Raise up high the Jeweled Sword of the Vajra Wisdom King, and slash through all the demonic troops of afflictions!

問：為大眾服務，而又被人誹謗，怎麼辦？

答：為大眾服務，又受人誹謗，就越要去做！若受人誹謗，就不去做，這還不是真的。

問：為什麼現在佛教徒不懂得正法，而拼命求神通？為什麼現今多數佛教徒反而更愛錢？

答：這個問題很重要。因為現在的人都中了錢毒，錢上有一種錢癌毒，這種東西是很毒很毒的。魔無形中灑上這種毒，所以人一接觸到錢，就忘了一切，父母也忘了，只知道錢，認為錢是最親切的，而為錢造了很多罪業。乃至於佛教徒也想盡方法，不擇手段，又講風水，又求密法，貪心比一般不懂佛法的人更多，比天還大，這樣子就叫末法。末法，就是沒有人懂得道理。想要沒有這種毛病，就要守萬佛聖城的六大宗旨：不爭、不貪、不求、不自私、不自利、不妄語，這六個條件能把末法邪惡的風氣改變。不要以為萬佛聖城的六大宗旨是很簡單的，你們平常人不但沒資格學，也沒有資格聽。我講這六大宗旨是講給三步一拜的行者（恆實、恆朝）聽的，我看他們苦幹到如此，若再不說點真法給他們聽，就太可惜了。所以這六大宗旨是破邪知邪見的照妖鏡、降魔杵。至於神通，不是求來的，而是修來的；就是修來的，也不能把它當作一回事。

Q: What should I do if people slander me when I am working for the public?

A: If you are working for the public and are being slandered, you should want to do it even more! If you quit because people slander you, that's not true cultivation.

Q: Why do Buddhists of the present fail to understand the Proper Dharma, and instead do everything they can to obtain spiritual powers? Why do most of today's Buddhists cherish money so much more?

A: This question is very important, because people nowadays have all been poisoned by money. Money can be cancerous, which is extremely toxic. Invisibly, the demons sprinkle this poison on the money, so as soon as people come in contact with it, they forget everything. They even forget their parents, and the only thing they know of is money. They regard money as their closest friend and create a lot of offenses for the sake of money. Even Buddhists will think of all kinds of schemes and will do anything to get it, including consulting geomancers and seeking secret dharmas. They are even greedier than ordinary people who do not understand the Buddhadharma; their greed is greater than the sky. This is known as the decline of the Dharma. The decline of the Dharma means that no one understands true principles anymore. If we want to correct this problem, we have to uphold the Six Great Principles of the City of Ten Thousand Buddhas is abiding by, i.e. do not contend, not being greedy, not seeking, not being selfish, not pursuing personal benefit, not lying. These six conditions can reverse the deviant and evil trend of the Dharma-ending Age. You shouldn't think that following and abiding the Six Great Principles of the City of Ten Thousand Buddhas is a simple task. Ordinary people are not only unprepared to study them, they are not even ready to hear them. When I spoke these Six Great Principles, it was intended for the cultivators of Three Steps One Bow (Heng Sure and Heng Chau). I saw how hard they were working and thought it'd be a pity if I didn't speak some true Dharma for them. These Six Great Principles are a demon-spotting mirror and a demon-subduing pestle for destroying deviant knowledge and views. As for spiritual powers, they are gained not through seeking, but through cultivation. If you are fortunate enough to obtain them through cultivation, you should not make it a big deal.

善惡因果

Good and Evil, Cause and Effect

恒貴法師開示於二〇一六年十一月二十七日金輪聖寺梁皇寶懺午齋期間
Instructional Talk by Dharma Master Heng Gwei on November 27, 2016,
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

在一九九二年師父上人第一次舉辦了敬老節。因為上人十一月的時候在國際譯經學院已經宣布，要為普天下的長者辦敬老節，為他們祝壽。所以下個月是十二月，就在天恩素食館舉辦第一次敬老節。

上人個人很反對做生日。他說這些是貪：一個貪熱鬧；一個貪禮物。他說我們的生日應該給母親誦經，拜佛。因為那天是母難日，所以上人自己從來不辦生日。而且上人說：「你們給我辦生日的話，那我就會死了。」九四年在法界聖城為上人辦了一次很盛大的生日。第二年上人就圓寂了。那是九五年。

今天早上我們拜懺的時候，有回向，提到一句「捍勞忍苦」。我讀到這一句「捍勞忍苦」，我真的很慚愧。沒有覺得我們有什麼「捍勞忍苦」。只覺得我們拜懺拜得非常好。覺得時間過得好快啊！飛快地。剛剛才起懺，今天很快就要結懺了。

時間過得很快。我記得有一天在跟大家結法緣的時候，讀到上人一篇開示，說：「我們研究一切的

In 1992, the Venerable Master organized the first Honoring Elders Day. In November, at the International Translation Institute (ITI), the Venerable Master announced his intention to hold an Honoring Elders Day for all the elders in the world to wish them longevity. The following month – December – the inaugural Honoring Elders Day event was held at Tian-en Vegetarian Restaurant.

The Venerable Master was personally against celebrating birthdays. He said there was an element of greed in it -- greed for fun and greed for gifts. On our birthdays, the Venerable Master said we should recite the sutras and bow to the Buddhas; then we should dedicate these merit to our mothers given that they endangered their lives in giving birth to us. Therefore, the Venerable Master never celebrated his own birthday, saying, "If you were to organize a birthday party for me, then I would die." In 1994, a grand birthday celebration was prepared for the Venerable Master at the City of Dharma Realm. The following year, 1995, the Venerable Master entered nirvana.

During this morning's repentance ceremony, while we were transferring the merit, there was a phrase stating, "Bear the hardship and toil on." When I read that phrase, I felt really ashamed because I did not feel like I was bearing the hardship and toiling on. I just felt that our group's bowing effort during the repentance ceremony was very good, and that time passed by so quickly. We had just started the repentance bowing not too long ago, and today the session is about to come to an end.

Time truly does go by quickly. I remember that one day when we were establishing our dharma affinity: we came across an excerpt from the Venerable Master's instructional talk, stating "When we

問題，都不出四個字，就是《善、惡、因、果。》善惡果報。我們人做善有善報，做惡有惡報。每一個人都是在自作自受。

我們一生出來，就如同虛雲老和尚形容我們人生就好像蜜蜂釀蜜，春蠶作繭。世界上所以一切一切根本就是如幻如夢，很無常的。

因為我們眾生一念的無明，一念動了，就入胞胎了。出生以後，慢慢就有一個人我的概念。然後到長大了，慢慢進入社會了，那就有更多的交往跟感悟。人我是非、名利等等。我們一生花了很多的精力、時間去營營役役。到我們長大成人，又成家了，要為兒女的衣食住行、教育種種的費心，種種的安排。等到無常來了，一口氣沒了，一切一切所做的，跟我們一點關係都沒有。就如同蜜蜂釀蜜一樣，辛苦了一輩子，根本是白做。自己一點受用都沒有。但是我們一生所作的罪業，就如同春蠶作繭，揮之不去，一直纏著我們。讓我們自作自受。人的一生活就是這樣奔奔波波，營營役役。為了自己，為了家庭，為了孩子，做種種的鋪排、種種的安排等等。一代一代都是那麼做。

每一個人一出生就拿著自己的劇本。無論大如國家的大事，小如自己個人所走的路，都是好像已經寫好的劇本。大家拿著劇本就一直這麼演下去。勞苦一生，結了又下場了。又要拿另外的劇本上台了。所以一切一切都是自作自受。

examine all problems that exist, we realize that all problems somehow revolve around these four words - good, evil, cause, and effect. Good and evil reap corresponding retributions. When we humans do good deeds, we reap wholesome retribution; meanwhile, when we do evil deeds, we face evil retribution. Every person reaps what he or she sows.

From the moment we are born, our lives follow a similar process to that of bees making honey and silk worms weaving cocoons in the spring, as described by Elder Master Empty Cloud. Everything in the world is illusory and impermanent.

Spurred by a single thought of ignorance, we living beings enter the mother's womb. After we are born, we slowly form the concept of self and others. As we grow up and enter society, we experience interactions and sentiments, feelings of right and wrong, notions of fame and profit. We spend a tremendous amount of time and energy pursuing our goals. When we become adults and have our own family, we work on making the best arrangements for our children's provision (food, clothing, shelter) and education. Nevertheless, when impermanence arrives and we take our last breath, everything we have done becomes irrelevant. This is akin to how bees toil away their entire lives making honey, yet don't get to taste the fruit of their labor. However, the karmic offenses that we accumulate throughout our lifetime are similar to the cocoons spun by silk worms in springtime; they rapidly envelop us and are difficult to get rid of. We have no choice but to accept the corresponding retributions. People's lives are a series of endless toil. We make all sorts of plans and preparations - for ourselves, for our family, and for our children. This same pattern repeats generation after generation.

When a person is born, he/she already holds a script to follow. It seems like all events occur according to the script, whether it is a major event concerning the nation or a minor event concerning oneself. Everyone keeps playing his/her role according to the script until the end. After the curtain falls, everyone exits the stage, only to follow yet another script. Whatever happens to us is a result of our own actions.



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金輪聖寺

2019年3、4月每週法會時間表 Schedule of Weekly Events – March and April of 2019	
日期	法會
3/3(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
3/10(星期日)	夏令時間開始(撥快一小時) Daylight Saving Time begins 2:00 am 地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
3/17(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
3/24(星期日)	慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 普門品 Recitation of Universal Door Chapter 8:00 am — 10:00 am 大悲咒 Great Compassion Mantra 1:00 pm - 3:00 pm
3/31(星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
4/7(星期日)	普賢行願品 Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 3:00 pm
4/14(星期日)	宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm 法界聖城萬佛寶懺 Ten Thousand Buddha Jeweled Repentance at CDR 4/14 ~ 5/6
4/21(星期日)	常智大師出家日 Great Master Chang Jr's Leaving Home Day 普門品 Recitation of Universal Door Chapter 8:00 am — 10:00 am 大悲咒 Great Compassion Mantra 1:00 pm - 3:00 pm
4/28(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.*