



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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道門榜樣

燃燈辭相入山林
不二洛陽道業深
漢室鍾離封帥印
商時李耳棄紅塵

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Role Models in Taoism

Resigning from his Prime Minister post, Burning Lamp cultivated in the mountains.

Practicing her cultivation in Luoyang,

Bu Er attained great accomplishments in the Way.

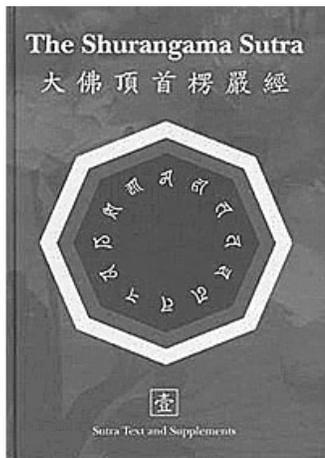
A great general in the Han Dynasty, Zhongli became the leader of Immortals.

Li Er (Lao Tzu) of the Shang Dynasty renounced the mundane dust.

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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 #266)

(接上期)

當初發心，於我法中，見何勝相，頓捨世間深重恩愛：在你最初發心出家的時候，你在我這佛法的裏邊，見到什麼殊勝的相好；就是你見到什麼好的境界，才發心出家呢？讓你即刻就把世間的恩愛都捨離了，究竟你是為的什麼呢？佛這麼問阿難。

「世間」，就是這個世上所有的。這個世間，父母親這種恩，就非常深；夫婦間這個愛，就特別重。你要是能把夫婦間這種的愛心，用來愛惜佛法，學習佛法，那可就沒有不成佛的。可惜就不能把夫婦相愛這種心，轉換來聽經，研究佛法；若能轉變過來愛惜佛法，那就不可思議了！

那麼阿難尊者呢？他最初就是把這個思想轉變了，能以不愛他太太了，也不愛他父母了。父母的深恩也不管了，太太的情愛也不管了，什麼都不管了，就跟著佛出家去了。所以現在佛就問他：「你最初見到什麼好的勝相。」「勝相」，就是和平時不同，勝過平時那種相好，非常殊勝的。

At the time of your initial resolve, what were the outstanding characteristics which you saw in my Dharma that caused you to suddenly cast aside the deep kindness and love found in the world? The Buddha asked Ananda what first made him decide to renounce worldly love and leave the home-life; what good states of mind did he experience that led to his resolve.

In this world the kindness of parents is very great and the love between couples is particularly intense. If people could redirect the love which exists between married couples into love for the study and practice of the Buddhadharma, then everyone would realize Buddhahood. Unfortunately, most people can't do that. If you can redirect this love to listen to the sutra, to study and cherish the Buddhadharma, the possibility would be limitless!

What about Venerable Ananda? In the very beginning he had changed his mind and was able to cast aside his love for his wife and his parents. He no longer paid attention to the deep kindness and love of his parents or his wife. In fact, he didn't care for anything else except to follow the Buddha and left the home-life. Hence the Buddha asked him: "What were the outstanding characteristics which you saw in the first place?" Outstanding characteristics are most supreme and unlike the ordinary characteristics.



這一段文，是佛問阿難爲什麼出家，你爲什麼能把一切都放下了呢？爲什麼深重恩愛你都能頓然捨了呢？你看見我，就把家裏的太太也不要了，父母也不管了，這你到底爲什麼啊？就這麼問他。你快告訴我，快講啊！不要想，你就直心答我，不要想是怎麼回事。你最初怎樣發心，現在就怎樣對我講！下邊這段文，就是阿難的答覆。

阿難白佛：我見如來三十二相，勝妙殊絕，形體映徹，猶如琉璃。常自思惟：此相非是欲愛所生。何以故？欲氣麤濁，腥臊交遘，膿血雜亂，不能發生勝淨妙明，紫金光聚。是以渴仰，從佛剃落。

阿難白佛：阿難就對佛說了。這就要坦白講了，我見如來三十二相，勝妙殊絕：最初我一看見佛有三十二種相好莊嚴——三十二相、八十種隨形好。這「三十二相」，頭上有無見頂相，腳下有平滿相；若想要全知道，《佛學大辭典》裏說得很詳細，大家可以共同研究一下。

【編按】在佛學大辭典上有：三十二相，又名三十二大人相。
(一)足安平相、(二)足千輻輪相、(三)手指纖長相、(四)手足柔軟相、(五)手足縵網相、(六)足跟滿足相、(七)足趺高好相、(八)膺如鹿王相、(九)手過膝相、(十)馬陰藏相、(十一)身縱廣相、(十二)毛孔生青色相、(十三)身毛上靡相、(十四)身金色相、(十五)常光一丈相、(十

This section of the text is about the Buddha asking Ananda for his reason to leave the home-life: “What is the reason you are able to put down everything? What makes you no longer pay attention to your parent’s deep kindness or your wife’s emotional love? What makes you totally disregard everything after you saw me? Speak up! Quickly!” the Buddha said. “Don’t think about it, just tell me straight out about what made you decide to leave home.”

Ananda said to the Buddha, “I saw the Tathagata’s thirty-two characteristics, which were so supremely wonderful, so incomparable, that his entire body had a shimmering transparency just like that of crystal. I often thought to myself that these characteristics cannot be born of desire and love. Why? The vapors of desire are coarse and murky. From foul and putrid intercourse comes a turbid mixture of pus and blood which cannot give off such a magnificent, pure, and brilliant concentration of purple-golden light. And so, I gazed upward with great longing, followed the Buddha, and caused the hair to fall from my head.”

Since he was supposed to speak plainly, **Ananda said to the Buddha, “I saw the Tathagata’s thirty-two characteristics, which were so supremely wonderful, so incomparable.”** From the invisible crown on the top of his head down to his level, well-proportioned feet, thirty-two major and eighty minor characteristics adorn the Buddha’s body. If you want to know them all, the Great Dictionary of Buddhism has detail descriptions and you can study them together.

Editor’s Note: The Great Dictionary of Buddhism lists the following thirty-two characteristics. Another name for it is thirty-two major characteristics of a great person:

1. Level feet
2. Thousand-spoked wheel mark on the feet
3. Long, slender fingers
4. Pliant hands and feet
5. Toes and fingers finely webbed
6. Full size heels

六) 皮膚細滑相、(十七) 七處平滿相、(十八) 兩腋隆滿相、(十九) 身如獅子相、(二十) 身端直相、(二十一) 肩圓滿相、(二十二) 四十齒相、(二十三) 齒白齊密相、(二十四) 四牙白淨相、(二十五) 面圓滿相、(二十六) 常得上味相、(二十七) 廣長舌相、(二十八) 梵音深遠相、(二十九) 目紺青色相、(三十) 眼睫如牛王相、(三十一) 眉間白毫相、(三十二) 頂成肉髻相。

「勝妙殊絕」, 這三十二種的相好太好了, 我從來就沒有看見這樣相好的, 這世間沒有再能比佛您的相好莊嚴了! 勝妙, 「勝」就殊勝, 「妙」就妙好; 「絕」, 就是任何人也不能比了。

形體映徹, 猶如琉璃: 您這個「形體」, 就是身體, 這是佛的報身。佛的報身「映徹」; 映, 就是透明的, 好像在外邊就能看到裏邊, 光明皎潔, 「猶如琉璃」, 就好像琉璃體那麼樣好, 那麼樣美滿。這是阿難答覆佛, 說見到佛的相好是這樣子。因為我見著佛的身體, 好像青色琉璃那麼樣美滿妙好, 所以我就**常自思惟**: 很多時候, 我心裏常常就想。這個「想」, 就是個「識心」; 他見到佛的相好莊嚴, 這也是個心識, 都是生滅心。他就思惟, **此相非是欲愛所生**: 佛這種三十二相, 我相信不是由情欲和愛念所生出來的。**何以故**: 為什麼我這樣想呢?

7. Arched insteps
8. Thighs like a royal stag
9. Hands reaching below the knees
10. Well-retracted male organ
11. Height and stretch of arms equal
12. Every hair-root blue colored
13. Body hair graceful and curly
14. Golden-hued body
15. Ten-foot aura around him
16. Soft, smooth skin
17. Soles, palms, shoulders and crown of head well-rounded
18. Area below the armpits well-filled
19. A dignified body like that of a lion [king]
20. Body erect and upright
21. Full round shoulders
22. Forty teeth
23. Teeth white, even and adjoining
24. Four canine teeth pure white
25. Full cheeks like those of a lion
26. All food tastes supreme
27. Tongue long and broad
28. Voice deep and resonant
29. Eyes deep blue
30. Eyelashes like a royal bull's
31. White urna curl that emits light between brows
32. Fleishy protuberance on the crown of the head

“These thirty-two characteristics were **so supremely wonderful, so incomparable**, finer than anything I'd ever seen,” Ananda said. “Nothing in the world can compare to the wondrous adornment of your appearance, Buddha!”

The Buddha's Reward-body, **his entire body had a shimmering transparence just like that of crystal**. One can see the internal pure bright light from outside, just like that of crystal, so beautiful and perfect. That was Ananda's answer to the Buddha. He said that he saw the fine characteristics of the Buddha, and his body is like a blue colored crystal, so wonderfully beautiful and perfect. When Ananda **often thought to himself that these characteristics cannot be born of desire and love**. This 'thought' is just his 'conscious mind'. He used his ordinary discriminating consciousness, his ordinary mind which is subject to production and extinction. How, he thought, could the thirty-two special characteristics of the Buddha be born from emotional, lustful, desire and thoughts of love? **Why?** What makes me think like that?

欲氣麤濁：「欲氣」，就言其男女這種淫欲的氣氛；這種的情形麤濁啊！這是很不潔淨的。「麤」，就是很粗的；「濁」，就是不乾淨。總而言之，這種情形就是很不潔淨的。怎麼說不潔淨呢？**腥臊交媾**：男女這種的問題，有一股腥味、臊味。男女交媾的時候，以為是好；其實，這個氣味非常之腥臊，非常之臭的。**膿血雜亂**：這裏邊又有膿、又有血，雜亂而不潔淨；不潔淨，就是污濁。要是以這種愛欲，這父精母血所造成的身體，不能發生勝淨妙明，**紫金光聚**：不能發生這樣殊勝妙好，而清淨光明的形相，身上總有一種紫金光，好像山聚到一起。「紫金光聚」，這紫金光非常之大，常常聚到佛的身上。

是以渴仰，從佛剃落：「是」，是因為；「以」，是所以。因為這個，什麼呢？就上面所說「相好」和「非父母交媾所生」這種情形，我看見紫金光聚這種好處，因此，我就好像要喝水那麼渴，仰慕佛這種相好。這種仰慕，也是一種愛心，這叫「捨愛從愛」，捨去了一個愛，又拿起一個愛。愛什麼呢？愛佛的相好。因為這個，所以我渴仰佛，就跟著佛剃髮出家了！我就因為這個出家的。「剃」，就是把鬚髮都剃落了。

其實阿難尊者也就因為這個地方錯了！為什麼錯了呢？他不是真正想要修道才出家的；所以他出家之後，只注重多聞，也就是因為這一點錯了。他就歡喜佛這個相好，也就把他愛家庭這種的愛心，拿來愛佛這個相好。這雖然不

The vapors of desire are coarse and murky. Vapors of desire is the sexual ambience between men and women. It is coarse and murky! It is very unclean. Why is it unclean? **From foul and putrid intercourse comes a turbid mixture of pus and blood.** Men and women have intercourse and think it is good, but it actually gives off vapors which are extremely rancid. It contains pus and blood and is very messy, unclean and turbid. We can't rely on our bodies born from the desire of men and women to **give off such a magnificent, pure, and brilliant concentration of purple-golden light**, the color of distant mountains, which constantly illumines the Buddha's body.

Thinking this, Ananda **gazed upward with great longing, followed the Buddha, and thus the hair fell from his head.** Because of the Buddha's fine characteristics; his body is not born as a result of his parents' intercourse; and Ananda also saw the benefit of the brilliant concentration of purple-golden light, hence he admired the Buddha's appearance like one who is thirsty for water. Ananda forsook one kind of love, his emotional love for his family, and took up another kind: he fell in love with the Buddha's appearance. And that is the reason Ananda left the home-life.

Right here is where Ananda made his mistake. He didn't leave home out of a genuine desire to cultivate the Way. After he left home, he concentrated too heavily on studying the Sutras. He was fond of the Buddha's appearance and redirected his love for his family to love for the Buddha's appearance. Although it is not the love of desire, nevertheless, it is still a kind of emotional love. Earlier, I said that



屬於那種情欲，但是還有一種愛心。我方才說，你要把夫婦這個愛，變成愛佛法；你不是單單愛，就可以了生死了。

你要怎麼樣呢？要真正實行去，就念茲在茲地、念念不忘地總要行持佛法，一時一刻也不要忘了。你朝於斯，夕於斯，早晨也是參禪打坐，研究《楞嚴經》；晚間也是參禪打坐，研究《楞嚴經》，聽講《楞嚴經》，不要打其他的妄想，也不要盡說一些用不著的話。你說一些用不著的話，對你研究經典和坐禪，都不會有幫助的。我們修行，在這幾十天要拼命用功，要犧牲一切來研究佛學。我們把佛學研究明白了，那個時候，我們才是真正有了智慧，是真正聰明了！

所以阿難尊者就是因為單知道愛佛，而不知道去修定。他仗著什麼呢？他以為：佛是我的哥哥，我不要修行，到時候佛就給我定力了。這在後邊就講了，他以為如來能惠他三昧，能給他定力；殊不知身心本不相代，這身心誰也不能替代誰，所以他這是錯誤的。阿難尊者很聰明的，比你我現在的人大約都聰明，但是他聰明反被聰明誤。為什麼？就注重多聞，不注重定力；不去實行，單學口頭禪。你看！說，他什麼都會說的，佛所說的法他都記得，怎麼樣說，一字都不錯的；但是可就沒有定力，所以就受摩登伽女的先梵天咒束縛了。

(下期待續)

you should redirect the love which exists between married couples to a love for the Buddhadharma. However, you cannot put an end to birth and death just by loving the Buddhadharma.

What must you do? You need to genuinely cultivate the Way in real practice. You have to be mindful of what you are doing at all times and in all places. You must never forget for even a moment to practice and uphold the Buddhadharma. Early in the morning and late at night you should be studying the *Shurangama Sutra*, sitting in meditation, and listening to the Sutra lectures. Don't have false thinking and don't talk so much, since neither can help you at all in your study of the Sutra or your investigation of Ch'an. You should stake your very lives on the work and sacrifice everything else in order to study Buddhism. Then the understanding you gain will enable you to be genuinely wise and truly intelligent!

But since Venerable Ananda was solely concerned with loving the Buddha, he didn't cultivate samadhi. He thought (as he confesses in the text), "The Buddha is my older cousin. When the time comes the Buddha will give me samadhi power." He didn't realize that no one could stand in for him, in body or in mind and this was his mistake. Ananda was very intelligent, probably more intelligent than any of us, but when he concentrated on studying the Sutras at the expense of cultivating samadhi, he was too smart for his own good. He mastered the words but not the substance. He could remember all the Dharma the Buddha had spoken and never got one word of it wrong, but without any samadhi-power, he fell prey under the spell of the "Brahma Heaven" mantra of Matangi's daughter.

(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)

淫性本是淨性因
除淫即是淨性身
性中各自離五欲
見性剎那即是真
今生若遇頓教門
忽悟自性見世尊
若欲修行覓作佛
不知何處擬求真
若能心中自見真
有真即是成佛因
不見自性外覓佛
起心總是大癡人
頓教法門今已留
救度世人須自修
報汝當來學道者
不作此見大悠悠

人有一種淫欲心，但不要怕，你看楞嚴經的火頭金剛，他本來淫欲心很重，但以後他能用鍛鍊的功夫，將淫欲的火變成智慧火，而作火首金剛。所以說淫欲本是淨性因。你若存正念，這就是淨性的因，你若存邪念，那就不清淨。所以，淫欲的性不是將其斷了，而是將其變成淨性。本來淫性——邪知邪見，是不清淨，但要將它變成淨性——正知

(Continued from issue #266)

*Lust is originally the cause for purity,
With lust eliminated, the pure Dharma-body
emerges.
Purge the Five Desires from your self-nature,
Quickly see your wonderful nature of
True Suchness.
Encountering Sudden Teaching in this life,
Instantly enlightened to self-nature, seeing the
World-Honored Ones.
Wishing to cultivate and aspire to Buddhahood,
Not knowing where to seek the truth.
Seeing the genuine Buddha-nature within your
self-nature,
Is the path to become a Buddha.
Not recognizing your self-nature and
seeking the Buddha externally,
Is the choice of greatly deluded ones.
I now leave you the Dharma-door of Sudden
Teaching,
To save worldly people who must themselves
cultivate.
I declare to you and to future students of the
Way:
Not abiding by these views, precious time be
wasted.*

There is a kind of sexual desire in people, but fear not. *The Shurangama Sutra* mentioned of Uchusma, the “Fire-Head Vajra” whose sexual desire was originally very intense. Later on in his cultivation, he applied rigid discipline and successfully transformed the fire of lust into the fire of wisdom, and he became a “Fire-Head Vajra.” Hence, *Lust is originally the cause for purity.* Harboring proper thoughts is the cause for a pure nature, whereas deviant thoughts an impure nature. Therefore, it is not cutting off lust but rather trans-

正見。這就對了。所以說除淫即是淨性身，除淫，就得清淨的法身。

你在自性裡要離開五欲，什麼叫五欲呢？即是色聲香味觸，有的說是財色名食睡。這五欲你都要遠離，在自性裡不起邪見，時時要有正知正見。你能離開五欲，就會見性。你見性，在很短的期間，就會得到真如妙性。

我們在今生都遇到頓教的法門——禪宗的法門，忽然間開悟，而明自本心，見自本性，這時就能親見世尊及十方諸佛。你若想修行，想作佛的話，你不在自性裡用功夫而向外馳求，那就不知到何處去找真佛。

若你在自己本心裡，去找自己真正的佛性，而能明心見性，見到真如妙性，這就是成佛的種子。你不迴光返照反求諸己，盡向外馳求，生念頭要向外找佛，這就是最愚癡的人。

這禪宗頓教法門現在我已傳給你們，世人遇此法門需要自己修行，不能不修行啊！我現在對你們各位學道的人講，你若不這樣想，那就空過時光，蹉跎歲月，一點好處都得不到，一點利益也沒有得著。

師說偈已告曰。汝等好住。吾滅度後。莫作世情悲泣雨淚。受人吊問。身著孝服。非吾弟子亦非正法。但識自本心。見自本性。

forming it into purity. Lust is deviant knowledge and deviant views. Transform it into purity, which is proper knowledge and proper views. This is the right thing to do. Hence, **Rid of lust, the pure Dharma-body emerges.** That is the clear, pure, substance of the self-nature, the Dharma-body.

You should get rid of the Five Desires in your self-nature. The Five Desires are the desires for wealth, sex, fame, food, and sleep. Some refer to them as forms, sounds, smells, tastes, tangible objects, and objects of the mind. Stay away from the Five Desires. Do not give rise to any deviant views in your self-nature. At all times, harbor proper knowledge and proper views. Without the Five Desires, you will see your self-nature. Once you see your self-nature, you will quickly obtain your wonderful nature of true suchness.

Having encountered the Sudden Teaching of Dhyana School, you may become instantly enlightened and understand your original mind and see your original nature. At that moment, you will personally meet the World Honored Ones, the Buddhas of the ten directions. If you want to cultivate the Way and become a Buddha, you have to work on your self-nature. If instead you seek outside, you will never find the genuine Buddha.

If you can search for your genuine Buddha-nature in your self-nature, and you understand your mind and see your nature – your wonderful nature of True Suchness, then you are on the path to Buddhahood. If you do not practice introspection, but run outside to look for the Buddha, you are the most stupid person.

I have now passed on to you the Sudden Teaching of Dhyana School. Each must cultivate according to the Teaching on his own. Do not fail to cultivate! Students of the Way, if you do not think this way, you are wasting your time. You will not obtain the least benefit.

Having spoken the verse the Master continued, “All of you should take care. After my extinction, do not behave with worldly emotion. If you weep in sorrow, receive condolences, or wear mourning clothes, you are not

無動無靜。無生無滅。無去無來。無是無非。無住無往。恐汝等心迷。不會吾意。今再囑汝令汝見性。吾滅後依此修行。如吾在日。若違吾教。縱吾在世亦無有益。復說偈曰。

兀兀不修善 騰騰不造惡
寂寂斷見聞 蕩蕩心無著

六祖大師說完前邊那首偈頌後,告大眾說:「你們大家好好地住著,不要打妄想,不要放不下,不要看不破,要看破,放下,就得到自在。我圓寂入涅槃後,不要像一般俗人凡夫的世情表現和舉動——就是哭啼悲泣,眼淚像下雨那麼多,種幾百畝田,都不會乾旱,受人祭奠,身著孝服。你們若這樣做,就不是我的徒弟。是我的徒弟就要聽我的話,若你們不聽話,若這樣做,不單不是我的徒弟,而且也和佛法不相合,所以你們不要這樣做。但要怎樣呢?你但要認識自己的本心,見到自己的本性。本心本性它是不動不靜。自性是無生無滅,自性是無去無來,自性是無是亦無非,自性是無善無惡,自性是無好無壞,自性是無黑無白,自性是無長無短,自性是無住無往——不是在此地,亦不在彼地。你們在自性裡用功夫,要明心見性,如果不明心見性,那就空過光陰。我恐怕你們心裡仍迷惑,不明白我所說的道理,我現在再告訴你們一遍,再囑咐你們一番,無非就想使你們識自本心,見之本性,能明心見性。等我圓寂入涅槃後,要依照這個方法去修,那就和我在世時一樣。假設你違背我的

my disciples and you are not abiding by the proper Dharma. Instead, you should recognize your own original mind and see your own original nature, which is neither moving nor still, neither produced nor extinguished, neither coming nor going, neither right nor wrong, and neither dwelling nor departing. Afraid that your confused minds may misunderstand what I meant, I will instruct you again so that you may see your nature. After my extinction, continue to cultivate accordingly, as if I were still present. Should you disregard my teaching, then even if I were to remain in the world, you would obtain no benefit.” He further spoke this verse:

*Unmoving, unmoving –
not cultivating good deeds.
Elated, elated – not doing evil deeds.
Still, still – sever sights and sounds.
Vast, vast – the mind unattached.*

The Master continued, “All of you should take heed. Do not strike up false thinking. Do not fail to let go. Do not fail to see through. By seeing through and letting go, you can be at-ease. After I entered Nirvana, do not behave like most common, worldly folks who display worldly feelings, i.e. shedding buckets of tears like torrential rain, enough to irrigate hundreds of acres of fields. You should neither accept condolences nor don mourning robes. Otherwise, you are not my disciple. If you are my disciple, you have to listen to my words. Otherwise, in addition to not being my disciple, you are also not abiding by the Buddhadharma. Hence, do not behave as such. Instead, you should work on recognizing your original mind and seeing your nature. Your inherent mind and self-nature are neither moving nor still, neither produced nor extinguished, neither coming nor going, neither right nor wrong, neither good nor bad, neither good nor bad, neither black nor white, neither long nor short, neither dwelling nor non-dwelling, and neither here nor there. Apply your effort in your self-nature. If you fail to recognize your mind and see your self-nature, then you have wasted precious time.”

“I am afraid that your minds are still confused and you do not understand the principle of what I have said. Therefore, I will repeat to you my instructions with the hope that you may recognize your mind and see your nature. After I entered Nir-

教化，縱然我在世，不入涅槃，對你們也沒有益處。

於是又說一首偈頌：

「兀兀」即如如不動，了了常明。這不是不修善，而不要著住修善，你作善不要像梁武帝，那個貪心鬼：「啊！你看我有多少功德！」。這並非叫你不修善，而是不要著住到修善。

「騰騰」即逍遙自在，悠遊自得的樣子，一天到晚都很快樂。不修善是不著住到善法，不造惡，可不是造惡，而不著住它，而是絕對不可以造惡，不可以去做惡事。惡事即殺盜淫，尤其是淫，所謂「萬惡淫為首，死路不可走」。有邪淫的行為，這就是往死路上走。

「寂寂」，就是安靜的樣子，很平靜的。這種境界是又平安，又舒服，又快樂。斷見聞即無見無聞，將見聞都斷了，不在六根門頭，生出一種邪見。生正見可以，但要將邪見、邪聞都斷了，即非禮勿視、非禮勿聽。

「蕩蕩」是平坦、高大、寬廣，無有邊際的樣子。心量包括宇宙，充塞天地，蕩蕩然，心無所著住。

師說偈已。端坐至三更。忽謂門人曰。吾行矣。奄然遷化。於時異香滿室。白虹屬地。林木變白。禽獸哀鳴。

六祖大師說完此四句偈頌後，就結雙跏趺坐。至三更，半夜十二

vana, you should follow this method in your cultivation. Abiding by my instructions, then it is just as I am around this world. However, if you disobey my teaching, then even if I were to remain in the world, you would obtain no benefit.”

He further spoke this verse:

Unmoving, unmoving. “Thus, thus unmoving; clear, clear, constantly bright.” It does not mean that you should not do what is good. It means that you should not be attached to the mark of doing good deeds. Do not be like that greedy Emperor Wu of Lyang who thought, “Look at all the merit I have amassed!”

Elated, elated means happy and cheerful, free and content from morning to night. **Not doing evil deeds** does not mean you can think, “I am not attached to doing evil, so it’s no problem.” You should absolutely refrain from doing anything evil. Killing, stealing, and licentiousness are evil deeds, especially licentiousness. As stated, “*Of the ten-thousand evils, licentiousness is the worst. Do not thread that death road.*” Licentiousness leads to the death road.

Still, still is a state of quietude, peace and calm. It is comfortable and blissful. **Sever sights and sounds** by not producing deviant thoughts at the gates of the six sense faculties. It is all right to have proper thoughts, but cut off all deviant sights and sounds. Hence, refrain from looking at or listening to anything that is not in accord with propriety.

Vast, vast - describes a boundless state in breadth and expanse. This mind’s magnanimity encompasses the whole universe, filling the entire heaven and earth. It is not attached to anything.

After speaking this verse, the Master sat upright until the third watch, when suddenly he said to his disciples, “I am going!” Instantaneously, he relocated. A rare fragrance filled the room. A white rainbow enjoined the earth. The trees in the forest turned white. The birds and the beasts cried out in sorrow.

The Master sat in full-lotus position until midnight. (When the Master is sitting in medita-

點鐘(六祖大師在打坐時,一班門人都陪在旁打坐)。大師就對門人說:「時候到了,我要走了,要與各位再見囉!」說完此話,忽然間氣斷,人就不動,入涅槃了。遷化就是搬家,誰搬家呢?即肉身菩薩搬家。

此時有一股異香充滿法堂,在天空現出一道白虹,白光一氣接連到地下。林木變白,因為白光照耀,故將林木都變成白色,這是一種說法。另一個意思,是林木皆因祖師往生圓寂,而都生出悲哀!故林木變成慘白好像穿孝服似的。當時山上有很多飛禽走獸都哭起來,本來草木是無情,但都變成有情,皆穿孝服。禽獸本是無知,但現也有靈性,都哭起來了。

(下期待續)

tion, his disciples followed alongside.) At twelve o'clock, he said, "The time has come, I am leaving. See you all again!" Suddenly, his breathing stopped and he was motionless. He had entered Nirvana. "Relocated" means that he moved to a new dwelling. Who moved? The flesh-body Bodhisattva!

At this moment, a rare fragrance filled the dharma hall. A white rainbow appeared in the sky, its white rays enjoining the earth. The forest turned white because of the white rainbow shining its white rays on the forest trees. You could also say that the trees were in grief knowing that the Master has entered stillness, so they expressed their grief by donning white mourning robes. All the animals, whether winged fowls or land creatures, wailed. Grass and trees are originally insentient but at this moment became sentient, donning mourning robes. Birds and beasts are originally clueless, but now they manifest their spirituality and wept.

(To be continued ...)



來生願做連體嬰

Next Life, I Want to Be a Siamese Twin

宣公上人開示

An Instructional talk given by Venerable Master Hua

同性戀是違背天理、違背倫理、違背生理的妖孽。

我剛才發表的意見，絕不是太過，也不是罵人。佛門裏的確有這種敗德的行爲，所以佛教不興。

這件事尚可不提，可是還有一個更嚴重的問題，關係著全人類，這不可不提。就是現時同性戀者，日益猖獗，好像在紐約、三藩市等地，同性戀者有幾十萬人。甚至當今的政府官員，竟然公認自己是同性戀者，贊成同性戀，呼籲社會應贊成同性戀者結婚。大家要知道，同性戀是違背天地之理，忤逆人倫之惡行。他們後面都有妖魔鬼怪在慫恿、煽風點火，叫人直奔地獄門。

剛才說男女癡愛，誓言「在天願作比翼鳥，在地願爲連理枝。」男女結婚，是通行之大路，所謂「男女居室，人之大倫」。假若順生死路，結婚生子，也沒有背逆天道，可是搞同性戀卻是違背天理、違背倫理、違背生理的妖孽。果報是來生爲連體嬰。現在世上出現連體嬰，已日有所聞。在不久的將來，當會出現很多的「連體畜生」。因爲這些人自作妖孽，盡做這些最卑鄙下流的邪行，勢必淪爲畜生。

Homosexuality is a wicked freak with perverted behavior, which violates the law of nature, moral principles and physiology.

The opinion I just expressed is not at all overstated, and I am certainly not scolding people. Such depraved behavior actually does happen in Buddhism, and that is why Buddhism cannot flourish.

I could have avoided mentioning this matter, but there is another, more serious issue concerning all humankind, which I must bring up. That is, homosexuals nowadays are getting increasingly rampant day by day. In New York and San Francisco, for instance, there are several hundred thousand homosexuals. Even government officials openly admit to being homosexual, support homosexuality, and lobby for legalizing homosexual marriages. You should all know that homosexuality is an evil practice that violates the natural law of Heaven and Earth and go against the natural order of kinship. Behind it are demons and ghosts egging people on, fanning the flames, urging people to head straight into gates of the hells.

Earlier I have talked about the deluded love between man and woman, making the pledge "In the air, we are two birds sharing a wing; on the ground, we are two trees with branches intertwined." When a man and a woman gets married, they are following a wide path that is universally accepted. As it is said, "Marriage of a man and a woman follows the natural order of human kinship." Following the natural course of birth and death, getting married and having children does not violate the way of Heaven. On the other hand, homosexuality is a wicked freak with perverted behavior, which violates the law of nature, moral principles and physiology. Its retribution is to be born as a Siamese twin in the next life. In the world now, we have heard about the birth of Siamese twins for some time. In the near future, many Siamese animal twins will appear. Since these people have committed perverse acts of evil and engaged in the most vulgar and depraved sort of conduct, they will inevitably fall and rebirth in the lower path of animals.

是故諸位若未學佛，在外邊不守規矩、肆無忌憚，猶不足為怪。可是若學佛了，則必須深明因果道理，絲毫不犯。小心！小心！

(全文完)

If you have not studied Buddhism and you recklessly break rules without any scruples, you can't be blamed. However, if you have studied Buddhism, you must deeply understand the principles of cause and effect, and refrain from doing even the slightest violation. Take heed! Be careful!

(The End of the Article)

(上承自第15頁)

(Continuing from page 15)

今天我們念到的懺悔文裡面說：「欲報佛恩，唯發菩提心。立四弘誓。造無量緣。莊嚴身相。修淨土行。是為智者。知恩報恩。」

我們每一個人因為過去、現在種種因緣，業力、善根、福報，種種的千差萬別。很多時候心有餘而力不足。每一個人能夠來參加法會，因緣也有種種不同。但是有一點是相同的：就是只要在法會，即使是一時之間，有這個能力來參加，盡上我們最大的心力來為自己，為眾生求懺悔。我們如果用這一念的至誠懇切的心，能把這一種心的力量發出來，那是不可思議的。既然我們的因緣不是很具足，就更應該珍惜，更應該去祈仰諸佛、悲心切切。我們這樣來參加法會，就不會落空。

(下期待續)

Today, we read a passage in the repentance text as follows: If you wish to repay the Buddha's kindness, you have to resolve for bodhi, make the four great vows, form infinite conditions, adorn your bearing, and cultivate the Pureland practices. One who follows these practices is a person of wisdom – one who recognizes and repays the Buddha's kindness.

All of us differ vastly in our past causes and conditions, karma, good roots, and blessings. Because of this dissimilitude, the causes and conditions that bring us to the dharma assembly are different as well. Oftentimes, we want to do more but are hampered by our lack of physical energy. However, we have one thing in common: we are able to participate in the dharma assembly and put forth our utmost sincerity and best effort in bowing repentance for ourselves and for all living beings in this world. With one thought of earnest sincerity, we can generate an inconceivable power from the mind. Since our causal conditions are not perfect, we should cherish even more each opportunity that we have to beseech the buddhas' infinite compassion. When we conduct ourselves this way, we will not have come to the dharma assembly in vain.

(To be continued ...)



知恩報恩

Recognizes and Repays the Buddha's kindness

恒是法師開示於二〇一六年十一月二十四日金輪聖寺梁皇寶懺午齋期間
Instructional Talk by Dharma Master Heng Shr on November 24, 2016,
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

剛剛果荷師講了很多。她講老實話，今年好像人很少。但是今天好像突然多起來了。以前來金輪寺的時候，休息區的位置不夠坐，要下來齋堂，給大家搬椅子，讓大家休息時可以坐。這次又差一點要把椅子搬上去，還好有足夠座位。可以省一點工了。

我今天很替男眾居士感到高興。我們這麼多的男眾居士，老、中、青全部都來聚會。男眾在拜懺的時候，很揚眉吐氣。所以我很替他們感到高興。

男眾居士千萬不要會錯意思了。我不是不歡迎大家這麼盡心盡力地拜懺。這是非常好的。所以你們下午千萬不要省心省力。若這樣子拜懺，也就沒心也沒力了。

今天是感恩節，我也不清楚。但是對我們來講，每天都是感恩節。因為我們是三寶弟子，每天都應該感三寶的恩，所以我們每天都是感恩節。大家說是不是？

我們來感恩也要用對感恩。如同懺文所說的，要知恩報恩。感恩節火雞救了當時的人。可是這火雞沒有得到社會的感恩，得到

Just now Dharma Master Guo He spoke quite a bit. What she said was true – that this year we have fewer attendees. However, today there was a sudden increase in the number of people joining the session. In the past, there were not enough chairs in our rest area for everybody to sit. We used to move the chairs from the dining hall up to the rest area. Luckily, we don't have to do that this time as we have enough seats for everyone. This saves us some energy.

Today I'm very happy for the men folk in the laity. Many have come to attend the dharma assembly. There are the young, the old and the middle-aged. They are highly spirited bowing in repentance. That's why I'm really happy for them.

Now, please don't get me wrong. It's not that I don't welcome the men folk putting forth such tremendous effort bowing in repentance. This is truly commendable. Hence, this afternoon please do not retract and bow halfheartedly. Bowing this way shows a lack of sincerity and effort.

Today is Thanksgiving Day. I am not sure why people celebrate Thanksgiving only on this particular day. To us disciples of the Triple Jewel, every day is Thanksgiving Day because we should give thanks to the beneficence that the Triple Jewel bestows upon us every day. Don't you all agree?

In giving thanks, we have to give thanks the right way. As stated in the repentance text, we have to recognize the beneficence we have received and repay the kindness accordingly. The Thanksgiving turkeys saved peo-

的是不斷地被屠宰。這感恩是感恩錯了。

也有人以前說，感恩節放假，一切東西都這麼物廉價美，買東西一定要血拼，不血拼太可惜了。但是這血拼的人，現在也都知道錯了，知道不要血拼了。回來道場裡面跟自己的業障拼，知道要改過自新。

佛法所教我們的，都是不斷地提醒我們眾生，要正知、正見、正心念，然後要正信、正受、正戒、正定、正慧等等。一切都應該要正的，不應該顛倒。

因為我們眾生把真正的道理迷惑了，所以就造很多的罪，有很多的障礙。想要走正路，走著走著障礙就來了。或者是走著走著，就被引到邪路去了。因此我們要發心，從我們自己，來改變自己。我們每一個人的心裡面，都是我們自己的道場。如果我們不在自己的道場裡面，來建設好，來莊嚴好我們的道場，再怎樣殊勝的因緣給我們碰到了，都會浪費了。

我們拜懺，不是去趕市集，去買東西，要人多。我們拜懺，人多也是拜，人少也是拜。每一個人要各自用自己的功。我們不是說，人多的時候，我們就覺得這個法會殊勝了；人少的時候，就覺得這個法會有氣無力了。我們這樣是用買東西的心來道場做佛事。是不能夠相應的。

(下轉至第13頁)

ple from starving to death many years ago. Unfortunately, instead of begetting gratitude from the community, they are endlessly slaughtered. This is the wrong way to express gratitude.

In the past, some people have mentioned that the Thanksgiving holiday is the time to go shopping because so many things are on sale and at a steeply discounted price. They've said it is a wasted opportunity to forgo shopping at this time. Now, the people who used to go shopping know better. They have realized that it is better to forgo shopping and utilize their time in the way place – to put in effort to overcome their karmic obstacles and to rectify and renew themselves.

The Buddhadharma constantly reminds us to uphold proper knowledge, proper view, and proper mindfulness, followed by proper faith, proper perception, proper morality, proper concentration, proper wisdom and so forth. Everything has to be proper and not upside down.

Because we living beings are confused about true principles, we have committed many offenses, resulting in many karmic obstacles. As we set out on the proper path, our karmic obstacles appear along the way and hinder our progress, even leading us to the deviant path. Hence, we have to bring forth the mind to change and reform ourselves from within. Inside the mind of every one of us is our own bodhimanda. If we do not work on properly structuring and adorning our own bodhimanda, then even the most auspicious causes and conditions that come our way will be laid to waste.

Attending repentance bowing sessions is not the same as going to the market or hunting for bargains, in which case the bigger the crowd the merrier it feels. We should regard repentance bowing sessions in the same way whether there are many participants or few. Every one of us has to apply our own effort. It should not be the case that we feel the dharma assembly to be extra special when you see many people present and feel dispirited if you see fewer people. If we have such an attitude, we are employing a deal making mindset in matters of cultivation and we will not get a response that way.

(Continuation in Page 13)



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金輪聖寺

2019年9、10月每週法會時間表 Schedule of Weekly Events – September and October of 2019	
日期	法會
9/1 (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
9/8 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
9/15 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
9/22 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
9/29 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
10/6 (星期日)	本日金輪寺無法會 Gold Wheel Temple is close today
10/13(星期日)	慶祝觀世音菩薩出家日法會 Celebration of Gwan Yin Bodhisattva'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
10/20 (星期日)	敬老節 Honoring Elders Day 9:00 am — 2:00 pm
10/27 (星期日)	藥師佛聖誕 Medicine Master Buddha's Birthday 地藏經 Recitation of Earth Store 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.*