



金輪通訊

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Newsletter

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浩然正氣

浩然正氣育乾坤 古今中外惟此真
至大至剛養無害 照天照地利群倫
充滿六合瀾沙界 包羅萬象遍剎塵
栽培灌溉菩提種 勿忘勿助了無痕

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Vast and Proper Energy

*The vast and proper energy nurtures Heaven and Earth.
In ancient and modern times, in China and abroad, only this is true.
Of utmost strength and greatness, it nourishes without harming.
Illuminating heaven and earth, it benefits in multitudes.
Spreading throughout the six directions, it fills worlds as many as grains of sand.
Encompassing the myriad phenomena, it pervades lands as many as motes of dust.
Cultivate and irrigate the seeds of Bodhi.
Neither forget nor assist, reaching realization without any trace.*

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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 #267)

(接上期)

阿難尊者雖然把家庭之愛放下了，對佛又生出一種愛心，這還是和愛家庭那種愛心是一樣的。他只看見佛相好莊嚴出家了，而看不見佛的這種智慧、這種覺悟、這種道德；他不學佛的道德和覺悟的這種智慧，只想學佛的相好。為什麼他想學佛的相好呢？阿難尊者大約在過去生中盡著相，所以專門在皮毛上用功夫，一看見佛，他不管佛的智慧——他雖然說是記得佛所講的經，但是他不太注意的，就這麼看佛這個相好；認為一天能看見佛，這就滿足他這種欲望，滿足他這種心了。這種心，和愛家庭那個愛是一樣的，沒有分別，所以他沒有定力。

為什麼沒有定力？就因為愛欲心太重了。你們誰若想得到真正的定，要先把愛心放下。愛心放下，那麼你憎人，說是：「我不愛一切，我討厭一切，見到誰我都討厭，你離我遠遠的，我要一個人，我要自己修行。」這又錯了！你討厭人，也不能得定的。你要不憎人，也不愛人，對誰都是好像和我一樣，大家平等平等的。既然平等，人、我

Although Venerable Ananda had put aside his emotional love for his family, he gave into emotional love for the Buddha's appearance. These two types of emotional love are the same. Merely seeing the Buddha's adorned appearance prompted Ananda to leave the home-life. He failed to see the Buddha's wisdom, awakening, and Way-virtue. Instead of studying the wisdom of the Buddha's Way-virtue and awakening, Ananda just wanted to emulate the Buddha's appearance. Why was he that way? Probably in his past lives, Ananda was very attached to appearances so he focused on the superficial aspect of things. Although he committed his memory the sutras that the Buddha spoke, he didn't pay much attention to what was said. He paid more attention to the Buddha's appearance, so much so that seeing the Buddha on any given day was enough to make him happy. This sentiment is the same as the emotional love for the family; there is no difference. Hence, he had no concentration power.

Why didn't he have concentration power? It was because his love and desire were overpowering. Anyone who wants to obtain genuine samadhi power, must first cast love aside. "I don't love anything," you say. "I despise whoever I see. Stay away from me! I want to be alone. I want to cultivate by myself." This is also wrong. You wouldn't attain samadhi by despising people. You must neither hate nor love. Regard other people as oneself. See eve-



是一個了，你又愛誰啊？又憎誰啊？對誰會生出一個愛心？對於哪一個又會生出一個討厭的心呢？沒有。

說：「這樣我辦不到！」有人用英文對我講，說：「Hard work(很難做到)！」hard work，你要 work (做)，才能得到真的東西嘛！hard work 你就不 work 了，那你就得不到的。你若想得嗎？想得就要照著我所說的去做，不要聽著你自己的思想去做。也無憎、又無愛，這就是「平常心是道」，這個心就是合乎道了。

阿難因為歡喜佛的相好莊嚴，於是就捨離世間的深重恩愛，把鬚髮剃去，落髮出家了，所以從佛剃落。當時佛住世的時候，所有的比丘落髮，不要用剃刀落髮，佛只要說：「善男子！汝今捨俗出家，鬚髮自落，袈裟著身。」佛只需講這幾句話，這個要出家的人的鬚髮就落了。為什麼？這是佛的神通給他落髮，所以也不要像現在去受戒了。因為佛這樣一給他說幾句話，他就有戒體了，也有袈裟了。

佛入涅槃後，人要出家，就要用剃刀來剃落鬚髮了，要到戒壇上去受戒去了。中國的戒壇，本來以前受戒要三年的期間；那麼因為三年時間太久了，就想出一種科學的辦法，要快一點，於是這受戒就五十三天。到現在，有的地方受戒不是五十三天，是多少呢？十八天就受戒了。又有更快的地方，一個禮拜就受戒了。又有很普通、很化

ryone as equal. If you are one with other people and equal to other people, who is there to love or to hate? None.

“I can’t do that,” you say. “That’s hard work.” If you can work hard, then you can obtain what is genuine. If you don’t work hard, you won’t obtain it. If you want to obtain it then you should follow and practice what I said, and don’t be distracted by your own thoughts. In the absence of hate and love, then “the ordinary mind is the Way”. This mind tallies with the Way.

Because Ananda rejoice in the Buddha’s adorned appearance, he renounced the deep and heavy worldly emotional love. He let the hair fall from his head and followed the Buddha. When the Buddha was in the world, those becoming monastics under him did not have to shave their heads with razors. The Buddha simply said, “Good man! You are now renouncing worldly life and leaving home. Let your beard and hair fall out by itself. Let yourself be robed in the kashaya.” As soon as the Buddha uttered these words, the bhikshu’s hair and beard would fall out. Why? It is the working of the Buddha’s spiritual penetrations. With those words spoken by the Buddha, the bhikshu became replete with the precept substance and robed in the precept sash. It’s unlike the present time when bhikshus need to undergo the ritual of receiving the precepts.

After the Buddha entered Nirvana, people leaving the home-life needed a razor to shave their beard and hair, and they needed to receive the precepts at a precept-platform. In China, originally it required a three-year period to receive the precepts. But three years eventually proved too long, so a scientific method was adopted to speed up the process so that one could receive the precepts in fifty-three days. Now some places transmit the precepts in eighteen days, and there are even places that will do it in a week. Then there are places that are very casual, very lax, to the point that pre-

學的——這個「科學」完了，接著就「化學」了，什麼都變成化學了。怎麼樣？三天就受戒了，就有這樣的地方。在香港大嶼山有的地方，就是三天傳一次戒；其實三天這個戒法，不如法的。這是佛入涅槃之後，出家人要受戒的。

佛言：善哉阿難！汝等當知，一切眾生，從無始來，生死相續，皆由不知常住真心性淨明體，用諸妄想，此想不真，故有輪轉。

佛言：善哉阿難：佛聽阿難說他出家的因緣，是因為看見佛三十二相、八十種隨形好，才出家了，佛就很讚歎。這個「善哉」，就是讚歎之辭，就說：「你真好啊！你真好啊！」怎麼樣好法呢？你真是個大丈夫，你能捨俗出家，你真是最好了。可是好是好，現在我還要問一問你。所以前文說「情均天倫」，那意思就是說：你問我，我本來應該即刻答覆你；不要說我們是自己家裏人，就是其他的人來請問我，我也都歡喜答覆他的問題。那麼現在我先要徵詢你出家的因緣是怎麼回事？所以阿難也就說：「我因為看見佛的相好光明，就發生了一種愛慕而渴仰的心。所以常自思惟——佛的身不是欲愛所成。」他大約想了好多次，於是他也決心出家了；這一出家，就盡學了多聞了。

佛說：「善哉阿難，你真好啊！你是一個很好的發心比丘。」可是汝等當知：「汝等」，就是你們大眾等，就包括當時大比丘、大

cept-transmission is done in just three days. There are places in Hong Kong's Ta Yu Mountain where precept-transmission is performed every three days. However, a three-day precept-platform is not in accord with Dharma. After the Buddha entered Nirvana, all left-home people must go through the full process of precept transmission.

The Buddha said, "Very good, Ananda. You should all know that since the time without a beginning, all living beings continually undergo birth and death, simply because they do not know of the permanent-dwelling true mind, the bright substance of the pure nature. Instead, they engage in false thinking, which is not true, and so the wheel keeps turning.

The Buddha said, "Very good, Ananda." The Buddha had heard Ananda say he left the home-life after seeing the Buddha's thirty-two marks and eighty kinds of minor fine characteristics, the Buddha praised Ananda, saying, "Very good." In what way is Ananda good? The Buddha said, "You really are a great hero. You were able to renounce the mundane and left the home-life. You are the best. Even so, I still need to ask you." In the preceding text, it stated 'sharing the familial relationship'. What the Buddha meant to say is, "When you asked me, I should have immediately answered you, but not to mention that we were from the same family. Even if other people had come to ask me, I would still be very pleased to answer their questions. Now, the first question I ask of you is, "What is your reason to leave the home-life?" Therefore, Ananda replied, "I saw the fine characteristics and brightness of the Buddha's appearance, and gave rise to admiration and great longing. And I often thought to myself, the adorned appearance of the Buddha is not brought on by desire and love." Ananda probably had thought it over many times before he decided to leave the home-life. After he left the home-life, he only studied to become extensively knowledgeable.

The Buddha encourages Ananda, "You are good indeed! You have made the resolve to become a bhikshu." Then he addresses the entire assembly -- the great bhikshus, great Arhats, great Bodhisattvas, and all the people present, "**You should all know that since the time without**

羅漢、大菩薩，在法會這一切的人。汝等怎麼樣呢？「當知」，你們應該知道，一切眾生，從無始來，生死相續：從最初做人那個時候到現在，接連不斷，生了又死，死了又生，生死、死生，今生又有來生，來生又有來生，脫下的白骨如山那麼高！所以接接連連地，生死總也不能斷，生了死，死了生；被業緣、業障所牽，生從何來，死從何去，都不知道！

皆由不知常住真心性淨明體：爲什麼有生死？就因爲不明白、不知道常住真心。這個常住的真心，它是不動不搖、不生不滅、不垢不淨、不增不減的。因爲它不動搖，所以叫「常住」；不增減，所以叫「真心」。這個真心性淨明體，光知道這個真心還不算，它還有「性淨明體」，性，就是自性；你這個自性、你這個法性，是清清淨淨、光明遍照的體。可是你不知道，你把它忘了，就如「衣裏明珠」。

在《法華經》上說，有一個人去他一個很有錢的親友家裏；他喝醉睡著時，這親友正好有事要出門。臨走的時候，他親友恐怕他到外邊流落街頭，沒有錢用，於是就把一粒如意珠，藏到他衣服裏邊，用線縫上，可是也沒有告訴他這件事。他醒來後，就跑去外邊，到處過流浪的生活，不知道衣裏邊有一粒無價寶珠。所以雖有無價寶珠，因爲不知道，就不能利用。我們這個常住真心性淨明體，也就等於這無價寶珠一樣；但是你不知道，就沒能利用它。

beginning, all living beings continually undergo birth and death. From the initial moment when you were a human being up to now, you have been through an endless continual succession of birth and death, which never ceases. The piles of bones you have left behind are mountain-high! You cycle through birth and death, death and birth continually without end. Propelled by your karmic conditions and karmic obstacles, you are clueless of where you come from and where you will go. You don't know how you got here and you don't know where you will go after you die!

Why is there birth and death? Because you do not understand, you **do not know the permanent-dwelling true mind**, which neither moves nor wavers, neither produces nor extinguishes, neither is defiled nor is pure, neither increases nor decreases. Since it does not move or waver, it is a "permanent-dwelling." Since it does not increase or decrease, it is the "true mind." Merely knowing the true mind is not enough; you must also recognize **the bright substance of the pure nature**. This is your own self-nature, your Dharma-nature. It is clear and pure, and its brilliance pervades and illuminates everything everywhere. But if you aren't aware of it; you've forgotten it. It is like a bright pearl hidden in your clothing.

In the *Dharma Flower Sutra*, it recorded a youth who went to his wealthy relative's home. While he was drunk and asleep, his wealthy relative had to leave the house to take care of some business. Before leaving, he was concerned that the youth may become a penniless vagrant out in the streets, so he secretly sewed a wish-fulfilling pearl inside the youth's clothing. After the youth awoke, he left, and as predicted, ended up a vagabond. Because he did not know he had a priceless pearl sewn in his clothing, he could not make good use of it. The bright substance of our pure permanent-dwelling nature, our true mind, is like the youth's priceless pearl. However, not being aware of it, you can't make good use of it.

那麼你用什麼呢？用諸妄想，此想不真，故有輪轉：你所用的，就是這個生滅心，不是那個不生滅的真心。這個生滅的心，就是一種「識」；這一種識，把你支配得顛顛倒倒、昏昏迷迷的。因為你盡用這個妄想來用事，這個妄想不真，所以也就在生死輪迴裏轉來轉去，而不休息。「輪轉」，就是轉過來、轉過去，轉過來、轉過去，總在這裏邊轉。在什麼裏邊轉呢？就在「生死輪迴」裏頭轉，不知道轉到什麼時候為止！

為什麼你有這個輪迴呢？就因為有妄想。你妄想如果去盡了，不生妄想，你的生死也就停止了。我們生死輪迴沒有停止，就因為妄想用事。妄想就是這個識——心意識，用這個心意識，所以就把自己陷住了，陷到這泥濘的泥土裏，在這兒拔不出腿。這是佛向阿難說所以受生死的原因，就因為不認識真心；如果你認識真心了，生死就很容易了了。

(下期待續)

Instead, you engage in false thinking, which is not true. You use the conscious mind, which is subject to production and extinction. This conscious mind manipulates you, turning you upside-down and confused, spinning you around and pulling you into the mire. Your false thinking is not true; yet, you always use your false mind to do things, so you keep transmigrating in the cycle of birth and death to no end. Wheel turning means to spin around and around never stopping. **The wheel keeps turning** in a perpetual cycle of birth and death, not knowing when it will end!

Why do you undergo transmigration? It is because you have false thoughts. If you entirely cast out your false thinking and do not produce any false thoughts, your cycle through birth and death will stop. The reason why we have not stopped our cycle of birth and death is due to our false thinking doing things. False thinking is a mind consciousness that will drag you into a quagmire from which you cannot get out. This is the Buddha's explanation to Ananda regarding why one continually undergo birth and death. It is because one does not recognize the true mind. If one can recognize one's true mind, then it will be easy to end birth and death.

(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)

十一月廣韶新三郡官僚洎門人僧俗。爭迎真身。莫決所之。乃焚香禱曰。香煙指處。師所歸焉。時香煙直貫曹溪。十一月十三日。遷神龕併所傳衣鉢而回。次年七月出龕。弟子方辯以香泥上之。

在十一月，廣州、韶關及新州三個地方，其官僚、皈依弟子和出家人，爭迎真身。廣州的弟子欲把六祖的真身請到光孝寺去，即六祖大師落髮的地方。那邊的人說：

「六祖祖師的髮都埋在這地方，那麼祖師的真身也應請到我們廣州去供養。」而新州的和尚和皈依弟子就說：「大師是我們新州的人，應迎請回到我們家鄉來供養。」韶州的人就說：「大師在南華寺是開山祖師，應該請到我們南華寺才對。」大家互相爭辯，各申道理，不能作決定，幾乎要打起來。你要知道當時的人，都要爭祖師來供養。當祖師在生時，他們不爭，因祖師有自由的。這回圓寂沒有氣了，大家都有權利來供養，所以就各講各的道理，各據一詞。本來六祖大師是新州人，請到新州去是對的，因六祖大師自己都說：「葉落

(Continued from issue #267)

In the eleventh lunar month, a dispute arose among the officials, disciples, Sangha, and laity of the three counties of Guangzhou, Shaozhou, and Xinzhou as to who should receive the true body. As they could not agree, they lit incense and prayed, "The Master will be returned to the place indicated by the incense smoke." The smoke went directly to Cao Xi and so, on the thirteenth day of the eleventh lunar month, the reliquary and the transmitted robe and bowl were returned there. In the following year, on the twenty-fifth day of the seventh lunar month, the body was removed from the reliquary and Disciple Fang Bian anointed it with incense paste.

Those from Guangzhou wanted to take the body to Guang Xiao Temple, claiming, "The Sixth Patriarch had his head shaved here. He should return here now to receive offerings." Those from Xinzhou argued, "The Great Master is a native of Xinzhou. He should be returned to his hometown!" Those from Shaozhou insisted, "Being the founding patriarch of Nanhua Temple, it is the right thing to return the Great Master to Nanhua Temple." While the Patriarch was alive, they had never quarreled over him. But now that the Master had entered stillness, all were contending for their rights to claim his body and make offerings to it. Since the Sixth Patriarch was a native of Xinzhou and he had mentioned 'Falling leaves return to the root,' it made sense to return his body to Xinzhou. Since the Sixth Patriarch founded Nanhua Temple, it was reasonable to return his body

歸根」。而南華寺是六祖造的，請到南華寺也對的。廣州光孝寺是六祖大師落髮的地方，落髮，落法，法應落到這個地方，他們要請也對的。各都各有理由，幾乎都要打架。

此時就有一位聰明人出來說：「六祖大師在世時，我們要聽他的教化，現在六祖大師圓寂了，我們還是應聽他的教化，現在請六祖大師自己來決定吧！」

有人說：「六祖大師已圓寂了，他如何能教我們要迎到什麼地方去呢？」

那聰明人說：「我有辦法，因六祖大師是非常靈的，在生時有他心通。圓寂後，當然也有他心通啦！我們現爭著供養他老人家的真身而吵架，他一定很不歡喜。現在我們來焚香，香煙指到那邊去，就是六祖大師願意到那邊去，我們聽六祖大師的吩咐好嗎？」大家聽後都贊成說：「好！好！我們聽從六祖大師的意思。」

於是就焚香，香煙直往南華寺那兒。廣州和新州都為之心服，於是將六祖大師的真身送往南華寺去供養。

你看經文「爭迎真身，莫決所之」，就知當時情形很嚴重；非常緊張，每個人都想搶六祖的寶身。於是焚香禱告說：「六祖菩薩，您大發慈悲，大顯神通，您將香煙往那處指去，我們就把您送到那地方去。」時香煙直指曹溪。在十一月

there. Since Guang Xiao Temple was where the Sixth Patriarch 'let fall' of his hair to be a left-home monastic, it was rational to return his body to Guang Xiao Temple and 'let fall' of the dharma there. Everyone had their own opinion; everyone stood their ground. The dissension was almost turning to a fray.

At that moment, one intelligent person said, "Stop! When the Great Master was alive, we obeyed his teachings. Now that he has died, we should still listen to him. Let's ask the Master to decide!"

"But he's already entered Nirvana," they said. "How can he tell us where he wants to go?"

The intelligent one said, "The Master had great spiritual powers. Whether alive or in stillness, he knows all of our thoughts. He's surely displeased with us fighting over the right to make offerings to his body. Let's light some incense, and whichever direction the smoke drifts will be an indication of where the Master wants to go. Let us follow the Great Master's directive." Everyone agreed, "Good! Good! Let's follow the Master's wishes!"

Hence, they lit some incense. The smoke drifted directly towards Nanhua Temple. Those from Guangzhou and Xinzhou were convinced. Hence, the true body of the Sixth patriarch was moved to Nanhua Temple for people to venerate and make offering to.

From the words 'Vying for the true body, not arriving at a consensus' in the sutra text, we can tell how grave the tension was at that time. Everyone wanted to take possession of the Master's true body. Hence, they lit an incense and prayed, "Sixth Patriarch Bodhisattva! In your great kindness and compassion, please manifest your spiritual power. In whichever direction you have the incense smoke drift to, we will bring you to there." The smoke headed towards Cao Xi

十三日，就把六祖大師的真身和達摩祖師所傳的衣鉢，送回南華寺。次年七月把六祖大師的真身從龕請出來。弟子方辯，即是很善造佛像的那位，他亦是得六祖傳法之一，他用香粉、香灰和泥，將六祖的身體有些塌進去的地方，用泥補一補。

門人憶念取首之記。仍以鐵葉漆布固護師頸入塔。忽於塔內白光出現直上衝天。三日始散。

一般門人記得六祖大師說過，在五、六年後，有人來取他頭的預言，所以用鐵葉漆布將大師頸子包上，然後送進塔裡。忽然間在塔裡有白光出現，此白光通到天上，三天後才散去。

韶州奏聞。奉敕立碑。紀師道行。師春秋七十有六。年二十四傳衣。三十九祝髮。說法利生。三十七載。嗣法四十三人。悟道超凡者莫知其數。達摩所傳信衣。中宗賜磨衲寶鉢。及方辯塑師真相并道具等主塔侍者尸之。永鎮寶林道場。留傳壇經以顯宗旨。興隆三寶普利群生者。

韶州刺史將此靈瑞奏明皇上說：六祖大師放白光三天的情形。皇上就封命立碑來記述大師在世道德修行的經過。六祖大師世壽七十六歲，二十四歲得到傳法，三十九歲才落髮，他說法利生有三十七年，傳法弟子有四十三人。至於因得道超凡入聖的人，不知有多少。達摩祖師所傳的信衣袈裟，中宗所

and so, on the thirteenth day of the eleventh lunar month, the reliquary, together with the robe and bowl transmitted from Patriarch Bodhidharma, were brought to Nanhua Temple. The following year, on the twenty-fifth day of the seventh lunar month, the body was removed from the reliquary. Disciple Fang Bian mended the recessed parts with a paste made from incense powder, incense ash, and soil. Fang Bian was among those who had received the Sixth Patriarch's dharma transmission. He was very good at sculpting Buddha images.

Remembering the prophecy that his head would be taken, the disciples wrapped metal sheets and lacquered cloth around his neck for protection and then placed his body in the stupa. Just then a white light appeared in the stupa, shot up into the sky, and did not fade for three days.

The disciples remembered that the Sixth Patriarch had said that, five to six years later, someone will come to take his head. So, they covered the Sixth Patriarch's neck with metal sheets and lacquered cloth.

The Magistrate of Shaozhou reported this phenomena to the Emperor and received an imperial order to erect a stone tablet commemorating the Master's conduct in the Way. The Master had seen seventy-six springs and autumns. The robe was transmitted to him at the age of twenty four. His hair was shaved off at the age of thirty-nine. For thirty-seven years he spoke Dharma to benefit living beings. Forty-three people inherited his Dharma. An uncountable number transcended the common lot and enlightened to the Way. The robe of faith transmitted from Bodhidharma, the Mo Na robe and precious bowl conferred by Emperor Zhongzong, the life-like image of the Sixth Patriarch sculpted by Fang Bian, and other articles of the Way, were all entrusted to the attendant in charge of the stupa and were permanently retained at Bao Lin Bodhimanda for safeguarding. *The Platform Sutra* has been transmitted to set forth the principles of our school, to glorify the Triple Jewel, and to benefit all living beings.

The Magistrate of Shaozhou reported this propitious phenomena to the Emperor, about the Great Master's emanating white light for three days. The emperor issued an imperial order to erect a stone tablet to record what the Master has been through when cultivating the Way in the world. The Master lived for seventy-six years. At age twenty-four, the robe was transmitted to him. At age

賜的袈裟和水晶鉢，和方辯法師所造六祖大師的真相，及修道所用的三衣、鉢、具、錫杖，都由護持寶塔的侍者放置塔內，使永鎮寶林道場為鎮寺的寶貝。流傳六祖的壇經，以顯禪宗法門的道理，此都是興隆三寶，令三寶發揚光大，普遍利益一切眾生。

此部六祖壇經已圓滿講解，在此段期間你們受了很多苦，但我不知你們是否知道辛苦，你們若知辛苦，那就如六祖大師所講的，仍是凡夫。若不知辛苦，那就是木頭和石頭。你們到底是知辛苦或不知辛苦？

至於我講經，我也不知講得好或不好，也不知你們聽得好或不好，但我們都不要這個好或不好，聽就是聽，我講就是講，也沒有好也沒有不好。大家在此，都是有緣才聚在一起。既已聽過六祖大師一生修道的情形，你不要存一個好或不好，而要是道則進，非道則退，合乎法就依法修行，不合乎法就不要做。你把六祖大師最後的偈頌能熟記，常常念思，而依偈去修行，那一定會成佛的。你不要分別我講得好不好，而要看你行不行？你要行，則不好也是好，你若不行，好也是不好。

我再問各位一個問題：六祖大師是一位不識字的人，不識字的人是沒有什麼知識，但他如何會講經呢？

Thirty-nine, he had his hair shaved. He spoke the dharma for thirty-seven years to benefit living beings. Forty-three people inherited his Dharma. An uncountable number awoke to the Way, transcending the common lot. The robe of faith transmitted to him from Patriarch Bodhidharma, the Mo Na robe and crystal bowl conferred to him by Emperor Zhongzong, the life like image of him sculpted by Fang Bian, as well as other articles of the Way, were all entrusted to the attendant in charge of the stupa and were permanently retained at Bao Lin Bodhimandala for the Bodhimanda's protection. *The Platform Sutra* has been propagated to manifest the principles of our school, to glorify the Triple Jewel, and to benefit all living beings.

The *Platform Sutra* is now completely explained. During this time, you have been through much suffering. However, I don't know whether you realized it was suffering or not. If you felt it was suffering, you are just a common person, as the Great Master had said. If you did not feel that it was suffering, then you are a rock or a piece of wood. Well, was it suffering or not?

As to my sutra explanation, I don't know whether I explained it well or not, and neither do I know if you listened well or not. However, let us not dwell on whether it is good or not. I do the explaining and you do the listening. There is nothing good or not good about it. We are here together because of our affinities. We have heard the story of the Sixth Patriarch's life and of his cultivation of the Way. Dwell not on what is good and not good. Instead, forge ahead if it is the Way and retreat if it is not the Way. If it tallies with the Way, then cultivate accordingly. If it is not in accord with the Way, then don't do it. Memorize the last verse spoken by the Sixth Patriarch, reflect on it constantly, and cultivate in accordance with it. This way you will certainly realize Buddhahood. You don't have to figure out whether I explained the Sutra well or not. Instead, look to see whether you are cultivating the Way or not. If you do cultivate the Way, what is not good turns good; if you do not cultivate, what is good is likewise not good.

Let me ask you a question. The Sixth Patriarch was an illiterate, and illiterates do not have much knowledge. How come he was able to speak a Sutra?

學生：我想經上提示，人不需要有很多學術的研究才能開悟。頓教法門主要在自性心地上用功夫，而我們都應依此修行。

學生：在六祖壇經上講：既一法不立，所以連一字也說不出。

學生：壇經的義理已經非常清楚，但每次我想試著講，但都無法以言語來描述。

學生：當六祖大師入涅槃時說：再見，那他現在在那裡？

答：他現到你說話這地方來了。

現在對六祖大師不識字這個問題，來對大家講講：

因為當時中國教育沒有那麼普及，且讀書必須要有錢，而六祖大師家庭環境非常貧窮，因為他父親是一清官，故死後家裡一貧如洗。六祖大師童年時吃飯生活都成問題，當然沒有辦法去讀書。這是兩個原因，所以六祖大師不識字。

那麼，為何六祖大師示現生到貧窮的家庭？生來就那麼艱苦困難不識字呢？這是六祖大師以身作則，給我們大家看，就是不識字也可成佛作祖師。修成祖師不一定要識字或不識字。這是為一般不識字的人來增長他的志願。六祖不識字但他都修成道果，我們也可以修成道果。我們不應說因為一字不識而放棄修行，自餒的說：「修行是

Student: I think the Sutra pointed out that you don't need a lot of scholarly learning to become enlightened. The Dharma Door of Sudden Teaching is primarily applied to the self-nature and mind-ground, and we should cultivate as such.

Student: Sixth Patriarch's Platform Sutra stated, 'Not establishing even one dharma; therefore, not even one word can be uttered.'

Student: The principles contained in the Platform Sutra are very clear. However, every time I try to speak of them, I cannot describe them with words.

Student: Master, when the Sixth Patriarch was about to enter Nirvana, he said, 'See you later.' Where is he now?

Answer: He comes right from where you are speaking!

Now, let me talk about the question regarding the Sixth Patriarch's illiteracy.

During the time of the Sixth Patriarch, school education was not readily available to all. To attend, you need to have money. The Sixth Patriarch's family was extremely poor. Because his father was an honest official who never took bribes, he died penniless and his family was left impoverished. When the Master was young, even getting food to eat was a problem. So of course he had no means to attend school. It was due to these two reasons that the Sixth Patriarch was illiterate.

Then, why did the Sixth Patriarch choose to appear in a poor family? He did it to show us that even illiterates can realize Buddhahood and become Patriarchs. Thus he raised the hopes of those who could not read. Seeing the Sixth Patriarch, people thought, "He never went to school but he cultivated and obtained fruition of the Way. We can do it too!" We should not let go of cultivation be-

要有學問的人才能修行，沒有學問的人不能修行。」他是欲令一切人沒有這種偏見。這是我個人的看法。

各位對六祖大師還要有一真正的認識，六祖大師就是不懶惰，實實在在的去行持，所以他才能開悟。他開悟後說的六祖壇經。雖然他不識字，但這不識字是世間的智慧。而他將自性認識明白，明心見性，故用本有的大智慧。他所說的經典，是從智慧光明說出來，所以這經典的價值是無可比擬，它和佛所說的經典是一樣，所以我們不能說因他不識字，就生出輕慢心。講完六祖壇經後，希望各位對這一點要徹底明白。

(全文完)

cause of illiteracy. Do not be self-defeating, thinking, "Only educated people can cultivate the Way." The Sixth Patriarch manifested to cause us all to set aside such prejudices. This is the way I see it.

There's one more thing you should recognize clearly about the Sixth Patriarch. He was not lazy. He always practiced the Buddhadharma. That is why he became enlightened. After his enlightenment he spoke the *Platform Sutra*. Illiteracy pertains to worldly knowledge. Although the Sixth Patriarch was illiterate, he recognized his self-nature and clearly understood his mind. Hence, he utilized his inherent great wisdom. Because this Sutra was spoken from the bright light of this wisdom, its value is incomparable. It is the same as Sutras spoken by the Buddha, so do not take him lightly just because he couldn't read. The Sutra explanation is now completed. I hope each one of you clearly understand this point.

(The End of the Article)

(上承自第15頁)

眾生一下子做人，一下子做鬼，一下子去做貓狗。做了不知道什麼東西，又做天人，又回來。總之沒有辦法去算。到底我這個眾生到底做了多少種眾生身？沒有辦法知道。「眾生無邊誓願度」，是度自己這個眾生。

在我們的自性裡面，貪嗔癡都充滿的這樣眾生不知道有多少。我們如果不發四弘誓願，這種真正的慈悲的心念，菩薩的誓願。首先要度的是自己這個眾生。我這個眾生度了，才能說其他的眾生。

(下期待續)

(Continuing from page 15)

This living being, "I", has been through countless transmigrations in the six paths. In this life, I'm a human being; next life I'm a ghost; then the next life I am a cat or a dog. Sometimes "I" become a celestial being, and then revert to being a human. It's impossible to reckon how many forms of living beings "I" have been through. One of the Four Great Vows states, "Living beings are boundless; I vow to save them all." Here, "living beings" refer to the living beings within the "I" which we take as the self.

Within our self-nature are numberless living beings that are full of greed, anger, and delusion. We need to cross over these living beings first, before we talk about crossing over other living beings. To achieve this goal, we have to make the Four Great Vows -- the Bodhisattva vows, which truly embody a heart of kindness and compassion.

(To be continued ...)

參禪要先打地基

In Investigating Chan, First Lay the Foundation

宣公上人一九八二年十一月廿八日晚間開示
Instructional talk given by Venerable Master Hua on November 28, 1982

**地基沒打好，房子必不堅固，
風一吹就倒，雨一沖就散。**

學佛的人，有人歡喜參禪，有人歡喜學教，講經說法，有人歡喜研究律宗，有人歡喜密宗，有人歡喜淨土宗。無論歡喜哪一宗，你都要專心致志，用功修行，才能達到目的，成就自己的希望。

若不專心致志，學什麼也等於沒有學一樣。參了二天半禪，就想去念佛；念佛念了半天，又想去學律；學律不久，又想學密。常把自己的目標弄亂，而不能專一。為什麼不能專一？就因為向外馳求，腳踏兩條船，不知到江北好？或江南好？這樣就會自誤一生。

所以參禪就要時時刻刻精進，一分一秒也不躲懶偷安。參到：

山窮水盡疑無路，
柳暗花明又一村。

就別有洞天，別有一種天然妙趣。但必定要參到極點，到登峰造極，然後才有一點點希望，但並不多。雖有一點點的希望，也不要抱著希望，否則又變成頭上安頭。參禪，就是要老實用功。

**Without a good foundation,
your house will not be sturdy;
the wind will blow it down and
the rain will wash it away.**

Among the students of Buddhism, some like to investigate Chan; some like to study the teachings, speak the Dharma, and lecture on the sutras; some like to investigate the precepts; some like the Secret School; and some like the Pure Land School. It doesn't matter which school you prefer, but you must single-mindedly focus and cultivate with diligence. You will then be able to achieve your goal and realize your aspirations.

If you do not focus on your goal, then no matter what you study, it is tantamount to not learning. After investigating Chan for two and a half days, you decide to recite the Buddha's name; after reciting the Buddha's name for half a day, you decide to study the Vinaya (moral code). After studying the Vinaya for a while, you decide to learn the Secret School. With your goals constantly changing, you cannot stay focused. The reason you cannot stay focused is because you are seeking outside. You have your feet in two different directions – one foot is heading north and the other one heading south, and you cannot decide which way you want to go. This way, you end up wasting your whole life.

In investigating Chan, you must be vigorous at all times; do not be lazy for a single minute or second. You should investigate until --

*Reaching the ends of mountains and rivers,
you doubt if there is a road ahead.
Beyond the dark willows and the bright flowers,
another village unfolds.*

At that instant there is another heaven, another natural paradise. However, you must investigate in order to reach the utmost summit. Then, there is a bit of hope, but not much. Although there is a tiny bit of hope, do not hang onto it, because that would be superfluous (adding a head on top of a head).

首先，要把腿練得聽話，不搗亂也不痛，怎麼腿會不痛？是否有個咒可以念一念，腿就不痛了？或者吃個什麼藥令它不痛？不是的。必須要經過這個痛，然後它才聽話不痛。你要是忍不住，一痛你就要換腿，休息一下，那麼腿永遠不會聽話，因你已慣壞它。它一痛，你就哄它，好像哄小孩子似的，小孩知道父母怎樣也捨不得他受苦，所以將來他就什麼苦也不能受了。腿也像小孩子一樣，你若怕它痛，它什麼時候都會痛，痛時也要痛，你不想痛時也要痛，就都因為慣壞了它。

你把腿練得聽話，把腰也練得聽話，不痠也不痛。眼、耳、鼻、舌、身、意也都聽話，六根不向外馳求，不被色、聲、香、味、觸、法所轉，六根不為六塵所轉，而能轉回來，這就是聽話了。所謂：

眼觀形色內無有，
耳聽塵事心不知。

要常常迴光返照，不向外馳求，總是抓住自己的根本法門：「念佛是誰？」抓住根本，就是「但得本，莫愁末」，對於枝末的問題，也不用再憂愁了，這樣一點一點慢慢都會明白的。

(下期待續)

To investigate Chan, you must honestly put in the effort. To start, you must practice sitting in lotus position until your legs are compliant, that is, they don't hurt or cause any trouble. How can you get your legs to stop hurting? Is there a mantra you can recite to stop the pain? Is there medication you can take to keep them from hurting? No. You must endure the pain, and then your legs will become obedient and stop hurting. If you cannot endure it, and you loosen legs to relax as soon as they start hurting, your legs will never become obedient because you spoil them. Whenever they hurt, placate them like placating an unhappy kid. The child knows that his parents cannot bear to let him suffer. However, without experiencing suffering, he won't be able to endure any difficulty in the future. Your legs are just like a kid child. If you don't train them to overcome the pain, they will hurt all the time, even when they aren't supposed to, because you've spoiled them rotten.

Train your legs and your back to be compliant so they won't ache or hurt. When your eyes, ears, nose, tongue, and mind are all compliant, they won't seek after sights, sounds, smells, tastes, objects of touch, or dharmas. When your six sense organs aren't influenced by the six sense objects, but instead turn inward in retrospect, that's obedience. As said,

*The eyes see forms, but inside there is nothing.
The ears hear sounds,
but the mind does not know.*

You should constantly reflect within instead of seeking outside. Hold fast to your basic Dharma-door: "Who is mindful of the Buddha?" Holding fast to the basic, you "secure the root, and not worry of the branch tips." There's no need to worry about petty matters; bit by bit, everything will become clear to you.

(To be continued ...)



知恩報恩

Recognize and Repay 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

(接上期)

果荷師說，她的中文不好。所以她讀經文都是讀拼音，速度很快，就是讀、讀、讀。讀到不修不息，才有點感覺，其它的就不知不覺地過。我覺得這也是一個很好的方式。因為怕自己跟不上，怕自己念錯，所以必須全心全意地去讀誦。雖然自己不懂那個意思，可是盡量不把那個字讀錯。她自己聽不懂中文，可是別人聽得懂中文的，就聽得懂這經文是在講什麼了。這就是不要想自己那麼多。自己該做什麼，就努力去做。別人聽得懂中文，別人有所理解，不也是很好嗎？不也比自己理解經文更好嗎？還不會利益自己的時候，就先利益旁人。這叫做學習六大宗旨的不自私、不自利。

她這一次，我說：「善哉，善哉！」，她現在念的很不錯的。我這麼當眾說了，我希望她下午不會有所變卦。

每一個眾生都是有佛性的。我們把自己的佛性毀壞了，所以我們受種種的苦。現在知道為什麼我們有這麼多的煩惱。我這個

(下轉至第12頁)

Continued from issue #267)

Dharma Master Guo He said because of her lack of proficiency in the Chinese language, she reads the repentance text using the phonetics of the Chinese characters. She goes through the characters speedily to keep up with the pace and just focuses on reciting the phonetics of each character correctly. Even though she doesn't understand what the Chinese characters mean, the people who know the Chinese language can understand as long as she pronounces the characters correctly. This illustrates that one should not think too much of oneself and should simply concentrate and work hard on the assigned task. Isn't it better that others understand the meaning of the sutra text because of our effort even though we ourselves don't understand the meaning? When we can't benefit ourselves, then we should bring benefit to others first. This is learning to apply two of The Six Great Guiding Principles, i.e. No Selfishness and No Pursuit of Personal Advantage.

I commended Dharma Master Guo He on her recitation, "Good indeed, good indeed!" Her recitation of the repentance text was truly a job well done. Now that I praised her in front of everyone, I hope she'll keep up with the good work this afternoon.

Every living being is replete with the Buddha-nature. We ourselves ruined our inherent Buddha-nature and ended up undergoing all kinds of suffering. Now we understand why we were beset with afflictions.

(Continuation in Page 12)



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金輪聖寺

2019年11、12月每週法會時間表 Schedule of Weekly Events – November and December of 2019	
日期	法會
11/3 (星期日)	夏令時間結束 (撥回1小時) Return to Standard Time at 2:00 am 楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
11/10 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
11/17 (星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
11/24 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
12/1 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
12/8 (星期日)	慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
12/15 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
12/22 (星期日)	大悲咒 Great Compassion Mantra 8:00 am — 3:00 pm
12/29 (星期日)	念佛法會 Amitabha Buddha Recitation 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.*