



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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宣公上人--上堂說法偈

法無定法 說無定法  
法尚應捨 何況非法

Verse on *Ascending the High Seat and Speaking Dharma*  
Composed by the Venerable Master Hsuan Hua:

*Dharmas are not fixed;  
Speaking is likewise not fixed.  
Even Dharmas should be renounced;  
How much the more so non-dharmas.*

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# Shurangama Sutra

## *The Four Clear and Unalterable Instructions on Purity*

*A Simple Explanation by the Venerable Master Hsuan Hua*

楞嚴經四種清淨明誨

(接上期)

(Continued from issue #180)

阿難。又復世界六道眾生。其心不偷。則不隨其生死相續

阿難，佛又叫了一聲阿難。「又復世界六道眾生」：這世界六道眾生，天道、阿修羅道、人道、餓鬼道、地獄道、畜生道。「其心不偷」：如果他的心不偷，不偷什麼呢？什麼都不偷，所有一切有形的、無形的；有價值的、沒有價值的；他都不偷，他的心裡也不生偷的念頭。所以，「則不隨其生死相續」：這樣能不偷，不淫不殺，這也就不隨著生死相續。不隨著生死相續，業果相續也就沒有了，世界相續也沒有了。可是要在你心裡頭連偷的念頭都不要有，你雖然身子沒有實實在在去偷，你心裡頭生出這麼一種偷的念，這也不可以的。

汝修三昧。本出塵勞。偷心不除。塵不可出。

“Further, Ananda, if living beings in the six paths of any mundane world had no thoughts of stealing, they would not have to follow a continuous succession of births and deaths.”

The Buddha again calls out to Ananda, “Further, Ananda, if living beings in the six paths of any mundane world had no thoughts of stealing, they would not have to follow a continuous succession of births and deaths.” The gods, people, animals, hungry ghosts, and hell-dwellers would not steal, even in their minds. They wouldn’t steal anything whatsoever, be it visible or invisible, valuable or worthless. Not only not actually taking it, but not even having the thought of taking it arises in one’s mind: that is what is meant by not stealing. If they could refrain from stealing as well as from lust and killing, they wouldn’t get involved in the continuity of birth and death, and they would also be free of the continuity of karmic retribution and from the continuity of the world. This could only be possible if not a single thought of stealing arises in their mind. It is not the case of simply not doing the actual act of stealing; even harboring the thought of stealing is not permissible.

“Your basic purpose in cultivating samadhi is to transcend the wearisome defilements. But if you do not renounce your thoughts of stealing, you will not be able to get out of the dust.”

「汝修三昧」：你現在想要修這個正定。「本出塵勞」：你本來的意思是想要超出塵勞，脫離六道輪迴。「偷心不除」：你這種偷東西的心念如果不除去的話。「塵不可出」：塵勞，就是三界火宅，你就不能出去。

縱有多智。禪定現前。如不斷偷。  
必落邪道。上品精靈。中品妖魅。  
下品邪人。諸魅所著。

「縱有多智」：「縱有」就是縱然有。本來這種人是沒有智慧的，他有真正智慧他就不會偷了，有真正智慧也不會淫了，有真正智慧也不會殺了。就因為沒有真正的智慧，所以才淫殺盜。那就算你有多智，有一點智慧，這個「多智」就是有多少的智慧。有多少，不是太多，所以這不是說很多很多的智慧，只是比一般人稍微聰明一點。比那個少的多一點；總而言之，好像別人有一分智慧，他大約有兩分，不是說有千百萬分這樣子。這個「多智」是個比方，根本來講就是沒有智慧，要有智慧就不會偷了嘛！有智慧為什麼要去偷？你要是偷心不除，縱然你有多少智慧，又有禪定現前，你坐著迷迷糊糊的，好像入了定似的。但是他自己覺得自己是，「啊！你看我不得了了，我往這一坐，他們都沒有我這樣的成績，他們的功夫都不如我。」總有貢高我慢這種知見。

**“Your basic purpose in cultivating samadhi is to transcend the wearisome defilements.”** You want to develop proper concentration. Your original reason for this was to get out of the cycle of rebirths in the mundane world. But, if you still have ideas about stealing things, **“But if you do not renounce your thoughts of stealing, you will not be able to get out of the dust.”** “Dust” refers to the burning house of the Triple Realm.

**“Even though one may have some wisdom and the manifestation of chan samadhi, one is certain to enter a devious path if one does not cease stealing. At best, one will be an apparition; on the average, one will become a phantom; at the lowest level, one will be a devious person who is possessed by a Mei ghost.”**

**“Even though one may have some wisdom and the manifestation of chan samadhi, one is certain to enter a devious path if one does not cease stealing.”** Basically, this kind of person has no genuine wisdom, for if he did, he would not steal, nor would he lust, nor would he kill. It’s just because he lacks genuine wisdom that he does these things. But let us allow that someone like this has a little wisdom and is just a trifle smarter than the average person, and when he sits he slips into an oblivion that’s more or less like samadhi. Yet, this person thinks that he has achieved some incredible state which no one else has ever come close to. He feels he has skill which surpasses everyone else’s. His views are arrogant, and if he doesn’t stop stealing, he will fall into a devious path.

「禪定現前，如不斷偷」：假若你不斷偷竊的這個心而修禪定的話。「必落邪道」：必落什麼呢？落邪道，什麼叫邪道？就是不正當的道。什麼叫不正當的道？他教人走不光明的道路，教人邪知邪見。「上品」，上一種的邪道，做什麼去？做「精靈」，精就是妖精。什麼叫「精靈」？就是本來你看他是很聰明的，實際上他是假的。中國藥鋪裡有一種藥材，叫「茯苓」，茯苓這個靈不是真的，是假的。中品就是妖魅，妖就是妖精、妖怪，奇奇怪怪的，他也有神通，他也會害人。下品就是邪人「諸魅所著」：所有一切的魅，「魅」就是鬼魅。前幾天不是講魘魅鬼嗎？就是鳩槃荼，這魘魅鬼，是在人睡覺時來魘魅你。這個魅不是等人睡著了，而是在人還沒有睡著時，來了個鬼，附到你的身上，藉著你身上講話、說法，什麼都會的，這種就叫做邪人。在中國就叫巫醫、巫婆，又有一個名字叫跳神。什麼叫跳神？蹦蹦跳跳這時就有神了，這種人就是前生他儘偷盜東西，所以今生就得這種果報。

我在美國就遇到這麼一個人，是個美國人，他說他就是耶穌，他又說他是天主，說天主來了，天主來到他身上講話，天主對我講話了，等一等又說是耶穌來了，耶穌要和我講話，這是五年前了。他來見我，被我罵一頓，我說：「你這個人，自己真是不

Even with a little wisdom and a little samadhi, one will fall into an improper state of being because of stealing. On this devious path, one will teach others ways which are dark and incorrect. One will teach people deviant knowledge and deviant views. **“At best, one will be an apparition;”** When you see such a being, he appears to be extremely intelligent; but, in fact, he is false. In the Chinese text *The Nature of Medicine*, there is mention of herbs endowed with this essence, but, in fact, the essence is not real. **“On the average, one will become a phantom;”** a strange being who possesses spiritual powers and can harm people. **“At the lowest level, one will be a devious person who is possessed by a Mei ghost.”** You remember that the kumbhanda was a Mei ghost who could cause paralysis in a person during sleep. The kind of ghost mentioned here takes over a person who is awake and manipulates his body, mouth, and mind for its own purposes. It speaks through the person and can gain complete control of him. These people are what are known as mediums, or they can sometimes become sorcerers or exorcists. They are also called jumping spirits. Why? When they are possessed, they jumped up and down. This is the retribution of people who indulged in stealing in their past lives.

In America, I encountered a person like this, an American who said he was Jesus. A minute later he would announce that God had come upon him to speak. Then, after a time he would announce that Jesus had come and wanted to talk to him. It was about five years ago when he came to see me. I scolded him. I said, “You don’t even recognize

知道自己，你這完全是魔鬼來作怪。」我這麼一講，他不歡喜聽，說他是魔鬼，所以他就走了。他本來想到這兒和我研究道理，被我罵了一頓，以後再也不敢回來了。我一想我這個人也不會度人，遇到這麼一個耶穌、天主，爲什麼把他罵跑了？這就是這種邪人，爲什麼他有這樣的業報呢？就因爲他在前生偷東西，這個偷心不除，所以就墮落，上品墮落精靈，中品就墮落妖怪，下品就墮落邪人，有邪魔鬼怪到他的身上來替他講話。

中國這種邪人，本領好大的，可以拿把刀，在頭上釘上一把刀，這叫掛甲。釘上一把刀不會死的，他這個神走了，把刀取下來，他這個神，唸唸咒，也不流血，就這個樣子。有的在肩膀上釘上一條鐵釘子，兩邊掛上鋤刀，中國那種鋤草的鋤刀，一把刀大約有十幾斤重，他可以掛四個，四個鋤刀這麼晃起來，很威風很嚇人的，這種邪魔外道，他的本事很大的。我見過這種邪魔外道，所以現在對楞嚴經這經文一看，佛早就把這個世界一切一切，某一個人什麼樣子，那一類人什麼樣子，都給講清楚了。所以我們大家聽楞嚴經，要把一切都認識。現在講四種清淨明誨，在楞嚴經這個地方是很要緊很要緊，非常重要的，所以我們聽經的人都要特別注意。偷心如果不除去，你

yourself. You are a demonic ghost through and through, and you are up to no good.” He didn’t like the phrase “demonic ghost,” so he left. He came to discuss doctrine with me, but he never returned after I scolded him. And I thought to myself, “I don’t know how to talk to people. Why did I scare away that ‘Jesus-God?’” Anyway, that’s an example of this kind of devious person. Why do they have that kind of karmic retribution? It is because in former lives they stole things, and so they are bound to fall into one of these three categories.

In China, these mediums were pretty spectacular. They could stick a knife in the crown of their heads and yet not die. The spirit possessing them would remove the blade by the use of a mantra in such a way that the person didn’t even bleed. Some would pound nails into their shoulders, and from the nails they would hang several swords weighing more than ten pounds each. They could hang four of them and then spin them. It was awesome to watch. People were terrified. Sometimes they were really talented. I’ve seen a lot of these devious demons and adherents of externalist ways. When you read the *Shurangama Sutra*, you would realize that from early on, the Buddha had clearly described all the different kinds of beings in the world. Therefore, having listened to the *Shurangama Sutra*, you should recognize them all.

This section is called the “Four Clear and Unalterable Instructions on Purity,” and it is an extremely important passage of this Sutra. So pay close attention. If one can’t stop stealing, one will find it impossible to become a Buddha, however much one hopes to become one. Now that we understand this doctrine, people who do steal should rectify themselves. Those who don’t should not let thoughts of stealing arise. That is

想成佛是辦不到的。現在我們明白這個道理，有偷的心就要把它改了，沒有偷的心那更好，也不要教偷心生出來，這就與道相應了。

彼等群邪亦有徒眾。各各自謂成無上道。

「彼」：就是那一些邪魔外道、妖魔鬼怪、害人的魑魅魍魎。「亦有徒眾」：這個世界上各人有各人的徒眾，所謂「善一夥，惡一群，什麼人就找什麼人」。作善的人和作善的人在一起；作惡的人和作惡的人在一起。這些妖魔鬼怪、邪魔外道也有和他一樣的一些邪魔外道在一起，他有他的徒眾。「各各自謂」：他們都是說他們自己的道是最好的。「成無上道」：他得到最高的道了。甚至於假藉佛的名字，就說：「啊！咱們已經成佛了。」你看又有這麼大的神通，實際上，完全是一些個妖魔鬼怪，完全是一些個不正當的。

(下期待續)

how to be most in accord with the Way.

“These devious hordes have their groups of disciples. Each says of himself that he has accomplished the unsurpassed way.”

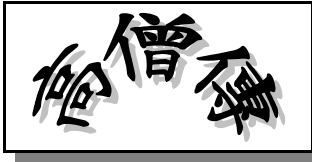
“These devious hordes” are phantoms, demons, ghosts, and weird beings, and the **Li, Mei, and Wang Liang** ghosts that harm people. They all “**have their groups of disciples.**” In this world, every category of being has its followers. As it says,

*The good gather together;  
the bad form gangs;  
People find people  
Who are like themselves.*

So, even these devious ghosts and demons mass together and have their followers. “**Each says of himself that he has accomplished the unsurpassed way.**” They do not recognize what is truly supreme, but instead contend that their way is the best. They say they have attained the highest path. They went to the extent of laying false claim, saying, “Ah! We have attained Buddhahood.” “Just take a look at the magnitude of my spiritual powers,” they argue. But, in fact, they are phantoms, demons, ghosts, and weird beings. They are all deviant.

(To be continued ...)





# Records of High Sanghans

—錄自百日禪—

1971

宣公上人開示於美國舊金山佛教講堂

## 慧遠法師



## Dharma Master Hui Yuan

Excerpt from the *Hundred-day Chan Session*

Lectured by the Venerable Master Hsuan Hua at the Buddhist Lecture Hall in San Francisco, 1971

(接上期)

(Continued from issue #180)

等到他十八歲的時候，又到荊州、南京那一帶去，正趕上時局也不好，他就不能各處去走。在這時候太行山、恆山，道安法師就在那兒弘揚佛法，就是這位名譽是很高的印手菩薩。誰都知道他講經講得好，偏偏這時候他又講般若經，慧遠和他的兄弟叫慧持就去聽經了。到那兒一見面，一見這道安法師，慧遠法師就好像前生認識，說：「這是我的師父啊！」本來他以前沒有見過面，現在一見，他就知道這個是他的師父，心裡總想：「這位法師就是我的師父了。」等一聽經之後，他就豁然開悟了，他說：「原來這個真正的，不可思議的妙理，完全是在佛法裡邊，儒教所講

When the Master was eighteen years old, he went to Jing Province and the vicinity of Nan Jing. The country was not in peace at the time so his travels were quite limited. At that time, Dharma Master Dao An was propagating the Buddhadharma in Mt Tai Heng and Mt Heng. He was known as “Seal Hand” Bodhisattva. His sutra lectures were highly renowned. He was lecturing on the *Prajna Sutra* when Hui Yuan and his brother Hui Chih went to attend his lectures.

The moment the Master saw Dharma Master Dao An, it was as if he had already known him in a past life. He exclaimed, “This is my teacher (“Shr Fu”)!” Actually he had never met him before. Now that he saw him, the Master knew that he was his teacher. He kept thinking, “This Dharma Master is my teacher.” After the lecture, he had a sudden awakening. He said, “Originally, the true and proper, inconceivably wonderful principle is completely within the Buddhadharma. The teachings

的，都是糠粃。」就好像穀子的糠粃，一點用處也沒有。

中國有三教九流，三教就是儒教、道教、釋教，儒、道、釋這叫三教，釋就是佛教，釋迦牟尼佛。九流，一流舉子、二流醫、三流地理、四流推、五流丹青、六流畫、七僧、八道、九琴棋；一流舉子，舉子就是讀書的；二流醫，醫就是醫生；三流地理，地理就是看風水的叫占輿學；四流推，推就是算命的；五流丹青，丹青就是畫畫的，它是畫的細緻一點的，用工筆畫的，那個色很淡，好像我那張唐朝的像，那就叫丹青。六流畫，就是普通的那種畫；七流就是僧人；八流就是道人；九流就是琴棋，就是彈吉他、下棋。慧遠法師知道唯一的妙法就是佛教；唯一能離苦得樂的也是佛法；唯一能滿足他這種求智慧的欲望也是佛法，所以他和弟弟就拜道安法師做師父，跟著道安法師出家了。

出家之後他就發大願，他說：「將來的佛法，整個的佛教，我一定要把它擔負起來，一定要令佛教發揚光大，佛教就是我自己，我也就是整個佛教。」他發這種大願：「我一定要做佛教裏最高的善知識」他想爭第一，想要得到第一。這樣子他就勤苦用功，人家所辦不了的事情他就做，人家辦不了的事情，他也要辦；白天晚間都

of Confucianism are just rice bran.” They are like grain husks that are of no use at all.

In China, there are the Three Religions and the Nine Categories. The Three Religions are Confucianism (“Ru”), Taoism (“Dao”), and Buddhism (“Shih”). “Shih” is just Buddhism from Shakyamuni Buddha. As for the Nine Categories, the top category refers to scholars, people who study. The second category refers to doctors. The third category is comprised of geomancers, that is, people who practice the art of divination by geographic feature. The fourth category refers to psychics, or fortune-tellers. The fifth category refers to “Dan Ching” which is very fine, very delicate painting. The colors used are very light; just like one of my Tang dynasty portraits. The sixth category is painting. It refers to ordinary picture painting. The seventh category is the Sangha. The eighth category is Taoists. The ninth category refers to the lute and chess. Like playing the guitar and playing chess. Dharma Master Hui Yuan knew that the sole and most wonderful Dharma is Buddhism, and that the only way to end suffering and attain bliss is also the Buddhadharma. The sole factor that could satisfy his desire to seek for wisdom was also the Buddhadharma. Therefore both he and his brother bowed to Dharma Master Dao An as their teacher and followed him to leave the home-life.

Afterward, the Master made a great vow: “With regard to the future of the Buddhadharma and the entirety of Buddhism, I will shoulder both upon myself. I will make sure that Buddhism will spread far and wide. Buddhism is just me, and I am just Buddhism.” He made his great vow, “I must become the most lofty, good and wise advisor in Buddhism.” He wanted to compete to be the first; he wanted to be number one. Thereafter, he toiled, diligently applying his effort. He would do what others could not do. He would handle things that others



讀誦經典，研究戒律，研究道理。這樣子非常窮，連衣服也沒有的穿，飯是有地方吃，沒有油燈也沒有電燈，那時白天可以讀書，晚間就沒有法子看經了。當時就有一位也是道安法師的弟子叫曇翼，前邊已經講過，他大約有一點錢，就常常給慧遠和慧持他們兩師兄弟，買燈油的錢。道安法師聽說了，非常歡喜，說：「這個道人可以說是認識修道的人囉！」於是就非常讚嘆這位曇翼法師。

這兩兄弟雖然窮，但是修行可不窮，修行是最豐富的。兩個人對師父也特別孝順，對佛法也特別精進，任何人也比不了他們兩個。這樣經過了一段時間，道安法師就說了：「將來令佛法流行到中國的人，其在遠乎？」這就是說在慧遠了，將來一定是看他的了。這美國的佛教將來不知道在那一個，是在近呢？是在遠呢？是在左呢？還是在右呢？是在前、是在後呢？現在還不能決定，是在動呢？還是在靜呢？是在法呢？還是在護呢？還要等一等再說。

慧遠法師他的境界是特別高深的，在家就是神童，出家變了神僧，神僧也就是聖人，他的境界有很多，都是不可思議的。好像他到廬山，那兒沒有水，他看廬山那個地方

could not handle. Day and night, he always read and recited the sutras, investigated the Vinaya, and studied the principles. He was very poor, to the point that he did not even have clothing to wear. Though he could get food, he had no oil burning lamp or electric lamp. At that time, the Master could only study in the daytime. When it got dark at night, he had no means to read the sutras. There was another disciple of Dharma Master Dao An whose name was Tan Yi. We have spoken about him before. Probably he had some money so he often paid for oil lamps for the two brothers, Hui Yuan and Hui Chih. When Dharma Master Dao An heard about it, he was very happy and said: "This Way person can be said to recognize cultivators of the Way!" And he greatly lauded Dharma Master Tan Yi.

Although the two brothers were physically poor, they were not poor in cultivation. Their cultivation was most abundant. The two were especially filial to their teacher. With regard to the Buddhadharma, they were also remarkably vigorous. No one could match them. After a period of time, Dharma Master Dao An said, "In the future, the person who can cause the Buddhadharma to flourish in China, is he far away ( "Yuan" has the same sound as far away)?" This is to say Hui Yuan. " In the future, it will certainly depend on him." As to Buddhism in America, in the future, it's not known who this person will be. Is he near? Is he far? Is he on the left? Is he on the right? Is he in front, or is he at the back? It's still undecided now. Is he in motion? Is he in stillness? Is he within the Dharma? Or is he a Dharma protector? We still need to wait a bit before saying anything.

Dharma Master Hui Yuan's state is particularly lofty and profound. When he was a layman he was already a "child prodigy." After he left the home-life, he became a "Spiritual Sanghan." A "Spiritual Sanghan" is the same as a sage. The Master had many inconceivable states. For instance, when he arrived at Mt. Lu, there was no water to be

就很歡喜,他說:「如果這地方,應該我安心住的,一定該有水。」說完這話,他拿錫杖就往地上一鑿,喔!地下就出水,便成一條河了,所以慧遠法師的境界是不可思議的。人人見著他,怎麼樣呢?都怕他,沒有一個人不怕他,本來有很多話想講,見著他了,便一句話也沒有了,不敢說了,不敢問了,有很多的問題,一見著這位法師,就沒有開口了。

當時有一位和尚,有一個用竹子做的如意,很美麗,他愛得一天到晚拿著這個如意來玩,拿那個如意都拿活了,好像鏡子似的,可以照見人。他因為最恭敬這位慧遠法師,他就說:「慧遠法師道德這麼高超,我要把這個如意供養他,供養這位慧遠法師。」就到那個地方去,去見慧遠法師,本來想供養如意,但是不敢說,怎麼樣呢?他等誰也看不見,偷偷的把這個如意,放在法師的法座旁邊,就跑了。

(下期待續)

found. However, the Master was very fond of that place. He said, "If this is the place I am supposed to peacefully dwell, there must be water." Having said that, he picked up the tin staff and shoved it into the ground. Oh! Water emerged from the ground and formed a river. From this, we know Dharma Master Hui Yuan's state was very inconceivable. When people saw him, how did they react? They were all afraid of him. There was not a single person that was not fearful of him. Originally they might want to talk a lot, but after they saw this Dharma Master, they could not even utter a single word. They dared not speak. They dared not ask. Even if they had many questions, once they saw this Dharma Master, their mouths were closed.

At the time, there was a monk who had a Ru Yi ("Wish Fulfilling") dharma instrument made of bamboo. It was very beautiful. The monk was so fond of it that he would amuse himself with it all day long. He would hold on to it as if it were alive. Like a mirror, it could reflect appearances. Because this monk had deep respect for Dharma Master Hui Yuan, he thought, "Dharma Master Hui Yuan's virtue is so lofty and incomparable, I will make an offering of my Ru Yi to him. I will make an offering to Dharma Master Hui Yuan." So he went to the place where Dharma Master Hui Yuan was staying. He wanted to give his Ru Yi as an offering, but he dared not speak up. What did he do? He waited until no one saw him, then he secretly put his Ru Yi on the side of the Master's dharma seat and ran off.

(To be continued ...)



## 學佛法要拿出真心

### In Studying Buddhism, You Must Use a True Mind

宣公上人開示

Instructional talk given by Venerable Master Hua

一舉一動，一言一行，  
都要往真的做。

學佛法要拿出真心，一舉一動，一言一行，都要往真的做。不像世間人，半真半假，有時說點真話，有時說點假話。修道人時時要講真話，做真事，不打妄語。每一念都要除我們自己的毛病，自己往昔無量劫習氣都要改掉，無量劫以來的罪業都要懺悔。

爲什麼學佛法學得很久，卻都沒有相應呢？就因爲保護著我們的過錯，不肯拿出真心修行，所以把光陰都空過，也沒有開真正智慧，也沒得真正的定力。時間空過，自己道業也沒成就，這是很可惜的一件事。

在道場裏，要節省一切物質，所謂：

「愛惜常住物，如護眼中珠。」

「常住物」，譬如所吃的米、油、醬、醋，要愛惜，不要糟蹋，不要浪費。所用的甚至一根草，一塊木頭，一張紙都要愛惜保護；在這上面若不小心，不知惜福，就把功德都漏掉了。

In every move you make and every word  
you say, you should aim to be true.

In studying Buddhism, you must bring forth a true mind. In every move you make and every word you say, you should aim to be true. Don't be like worldly people, half true and half false, sometimes telling the truth and sometimes telling lies. Cultivators must always speak truthfully, do true deeds, and not tell lies. In every thought, we must get rid of our own faults. We must correct the bad habits we have formed since limitless eons in the past and repent of the offenses created in limitless eons.

Why haven't we had any response after studying the Buddhadharma for so long? It's because we have defended our own faults and have not brought forth a true resolve to cultivate. Therefore, we have wasted all this time and have not achieved any real wisdom or attained any real samadhi. The time has passed in vain, and we have not had any accomplishment in our cultivation. This is very lamentable.

In the monastery, we must be thrifty with all materials. It is said,

*Cherish the things of the temple  
As if they were the pupils in your own eyes.*

The things of the temple include the rice, oil, sauce, and vinegar that we consume. We should cherish them and not let them spoil and go to waste. We should cherish and take care of even a blade of grass, a piece of wood, or a sheet of paper that we use. If we are not careful in this and do not cherish our blessings, all our merit and virtue will leak out. Then,

所修的，不如所造的；  
所得的，不如所丟的。

再者，一舉一動，一言一行都不要傷害到其他的人，口上也要存德，不說綺語、妄語、惡口、兩舌，口德特別要注意；身不殺生、不偷盜、不邪淫；意念裏不犯貪、瞋、癡，不要盡爲這臭皮囊著想，心心念念要爲它偷東西吃，心心念念想要把這臭皮囊裝飾得好看一點，心心念念想叫這臭皮囊享受一點，快樂一點，這都是顛倒。我們若想出離三界，脫離六道輪迴，都要把這習氣改掉。情愛也要把它看空了，才能遂心滿願，成就你的菩提道果。

「修道不能享福」，要記得佛教的老祖宗—釋迦牟尼佛當初修道時，貴爲太子，富可敵國，他能毅然出家修道。以他的身分來說，雖然出家仍然可吃好的，穿好的，住一座好房子，可是他沒有這樣做，他跑到雪山那裏，忍苦、忍餓、忍寒、忍熱，在那兒修行了六年，在這六年之間沒有吃過什麼好的東西，也沒有各處去叫人供養他，就是在那兒受苦。

以釋迦牟尼佛那種富貴的身分，尚且自己願意受苦來修行，我們又是什麼身分呢？不過是很普通平凡的人，爲什麼要穿好、吃好、住好，貪圖享受，受不了苦，怕受苦？想想，比起釋迦牟尼佛，我們是不是要生大慚愧？

*Our offenses will exceed our blessings, and  
Our losses will surpass our gains.*

Moreover, in our every move and every word, we must not hurt anyone else. We should guard the virtue of our mouth, not speaking frivolous words, untruthful words, harsh words, or words which cause disharmony. We should pay special attention to the virtue of our mouth. With our body, we should not kill, steal, or be promiscuous. In our mind, we should not have greed, hatred, or stupidity. We shouldn't always be worrying about our stinking skin-bag, finding good things to feed it in every thought, trying to make it more attractive in every thought. In thought after thought, you only want the stinking skin-bag to enjoy more pleasure - that's upside down. If we want to escape the Triple Realm and leave the six paths of rebirth, we must get rid of all these bad habits. We must also see through love and emotion. Only then can we fulfill our vows and accomplish the fruition of *Bodhi*.

In cultivation, we cannot enjoy our blessings. We must remember that when Shakyamuni Buddha, the founder of Buddhism, started cultivating, he was a noble prince of tremendous wealth. Nevertheless, he resolutely left the home-life to cultivate the Way. Given his status, even after he left home he could have eaten well, dressed well, and lived in a fine house, but he didn't. He went to the Himalayas and cultivated for six years, enduring pain, hunger, cold and heat. During those six years, he never ate any good food or went around asking people to make offerings to him. He just endured the suffering.

Even with his position of wealth and honor, Shakyamuni Buddha was willing to suffer and cultivate. What is our position? We are just ordinary, common people, yet why do we still want to dress well, eat well, live well, and enjoy ourselves? Why can't we take suffering? Why do we fear suffering? Think about it. When we compare ourselves to Shakyamuni Buddha, shouldn't we feel great remorse?

## 上人開示法語

### 小草和大樹

小草在春天長出，冬天死亡，雖然明年又可長出，  
然而依舊是小草，總難擔當大任。

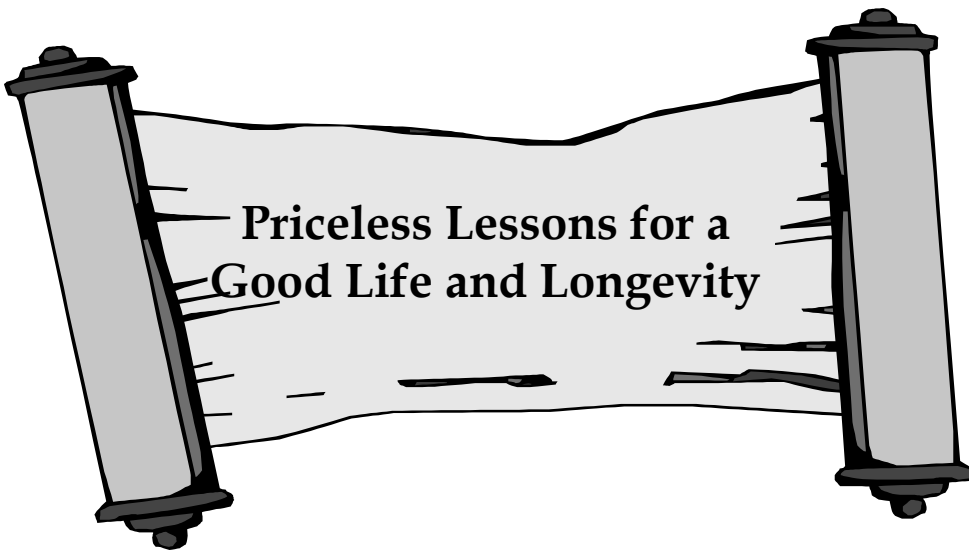
努力修行的人，他的生死不像小草，而是生機仍在，  
每年春天發新芽，都是再一次的茁壯，  
最後終能長成有用的大材。

## Words of Dharma by the Venerable Master Hsuan Hua

### Tiny Grasses and Big Trees

Tiny grasses come to life during spring time,  
Only to die when winter comes.  
Even though they return the next spring,  
They stay tiny and can not handle great tasks.

Unlike tiny grasses,  
The birth and death of diligent cultivators is different.  
Like big trees, their life force remains.  
New sprouts emerge every spring and flourish.  
At the end, they are able to become useful and have great potential.



## 壽康寶鑑

明朝有位書生名叫羅毅倫，渡船進京趕考，途中經過蘇州。當天夜裡夢見宋朝范仲淹來訪說：「明年的狀元，非你莫屬了。」羅生聽了謙稱不敢當。范公又說：「你某年在某樓閣中所發生的事，感動了天神，以此因緣，得此善報。」夢醒後，羅生方回想起某年在一閣樓中，拒絕了某位女子提出私奔的要求。夢中所現的景像栩栩如生，與事實相符合。及至次年，羅毅倫參加了天子殿試，果然狀元及第，中了第一名，應驗了夢中范公所言。

【獎】：羅生乃正人君子，堅拒女色，不為所動。閣樓一事，雖不欲人知，但天知地知。待因緣成熟，善報還身，終至狀元及第。善惡因果的道理，絲毫不爽。

In the Ming Dynasty, there was a scholarly person named Lo Yi-Lung. On his way to the capital to take the national examination, he passed by Su-chow. That evening, he dreamt that Fun Chung-Yan, who had been Prime Minister during the Sung Dynasty, came to visit him. He told Lo Yi-Lung, "It will definitely be you who wins first place in the national examination next year." Lo heard him and humbly said that he was flattered. The Elder Fun continued "The heavenly spirit was moved by what transpired in a chamber years ago. Due to those causes and conditions, you obtained this good retribution." Upon waking up, Lo recalled what happened years ago in a chamber. He had refused a young lady's request to elope. What he had seen in the dream was very lifelike and also matched the true facts. Next year, Lo Yin-Lung attended the national examination held by the Emperor. Ultimately, he won first place, which proved what the Elder Fun had told him in the dream.

Reward: Lo was a superior man with great integrity. He rejected the lure of the opposite gender and remained unmoved. Although the event happened in a chamber and unknown to any human being, nevertheless, heaven knew. When causes and conditions ripened, the reward for his wholesome actions manifested, enabling him to earn first place in the examination. The principle of cause and effect is never off by any bit.

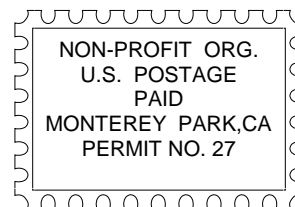
2005年3月法會時間表 Schedule of Events – March of 2005

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm		1◎	2◎	3◎	4◎	5◎
6 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:30 am– 10:00 am 1:00 pm– 2:30 pm	7◎	8◎	9◎	10◎ 二月初一	11◎	12◎
13 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:30 am– 10:00 am 1:00 pm– 2:30 pm	14◎	15◎	16◎	17◎ 初八 釋迦牟尼佛出家日 Shakyamuni Buddha's Leaving Home Day  六祖惠能大師聖誕 Venerable Sixth Patriarch's Birthday	18◎	19◎☆ 初十
20 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:30 am– 10:00 am 1:00 pm– 2:30 pm	21◎	22◎	23◎	24◎ 十五 釋迦牟尼佛涅槃日 Shakyamuni Buddha's Nivana Day	25◎	26◎
27 慶祝觀音菩薩 聖誕法會 Dharma Assembly of Celebrating Gwan-Yin Bodhisattva's Birthday 8:00 am– 3:00 pm	28◎ 十九 觀音菩薩聖誕 Gwan-Yin Bodhisattva's Birthday (Actual Day)	29◎	30◎ 廿一 普賢菩薩聖誕 Universal Worthy Bodhisattva's Birthday	31◎	☆3/19 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua	



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金輪聖寺



2005年4月法會時間表 Schedule of Events – April of 2005

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大懺悔 Great Compassion Repentance 12:30 pm ☆ 4/18 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua					1◎	2◎
3 夏令時間開始(撥快一小時) Daylight Saving Time begins 2:00 am 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:30 am– 10:00 am 1:00 pm– 2:30 pm	4◎	5◎	6◎	7◎	8◎	9◎ 三月初一
10 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:30 am– 10:00 am 1:00 pm– 2:30 pm	11◎	12◎	13◎	14◎	15◎	16◎
17 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:30 am– 10:00 am 1:00 pm– 2:30 pm	18◎☆ 初十	19◎	20◎	21◎	22◎	23◎ 十五
24 十六 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:30 am– 10:00 am 1:00 pm– 2:30 pm 準提菩薩聖誕 Cundi Bodhisattva's Birthday 宣公上人聖誕 Venerable Master Hua's Birthday	25◎ 常仁大師聖誕 Great Master Chang Ren's Birthday	26◎	27◎	28◎	29◎	30◎

~常將有日思無日，莫待無時想有時~