



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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## 宣公上人--禪定要訣頌

須彌推倒障礙除 性海澄清波浪無

徹悟本來無面目 般若常明萬法如

Verse on *Keys to Chan Meditation*  
Composed by Venerable Master Hsuan Hua

Topple Mount Sumeru, eradicate all obstacles.  
When the sea of nature is clear, there will be no waves.  
Thoroughly awaken to the original state of no self.  
Prajna is eternally radiant; also thus are the myriad dharmas.

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# The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by the Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #194)

## 行由品第一

此經中第一品，是六祖大師對其徒眾略述他的生平。「行」即指六祖的生平，「由」是指他依據什麼來修行。「行由」，是指其源處，是從何開始。

時大師至寶林。韶州韋刺史名璩與官僚入山請師。出於城中，大梵寺講堂。為眾開緣說法。師陞座。次刺史官僚三十餘人。儒宗學士三十餘人。僧尼道俗一千餘人。同時作禮願聞法要。

每部經都要具足六成就，即是信成就、聞成就、時成就、主成就、處成就、眾成就。正法開演時要具備這六種成就。法會一定要有眾，韶州韋刺史與官僚、徒眾即符合這個條件。寶林山是說法的地方，故具足處成就。六祖大師是位法師，深悟了解經義，故具足主

## CHAPTER 1: ACTION AND INTENTION

In this first chapter of the Sutra, the Sixth Patriarch gives his disciples a biographical sketch of himself. "Action" refers to the Sixth Patriarch's activities and "intention" is that upon which he based his cultivation. "Action and intention" refer to the source; where it all began.

**Once, when the Great Master arrived at Bao Lin Bodhimandala. Magistrate Wei Chu of Shao Jou and other local officials climbed the mountain and invited the Master to come into the city to the lecture hall of the Da Fan Temple to speak the Dharma to the assembly. When the Master had taken his seat, the Magistrate Wei, government officials and Confucian scholars, about thirty each, and more than one thousand bhikshus, bhikshunis, Taoists and laypeople, all made obeisance at the same time, wishing to hear the essentials of Dharma.**

For every Sutra, six requirements must be met. Commonly explained in the opening sentences, they are: faith, hearing, time, host, place, and assembly. Only when these six are fulfilled is the orthodox Dharma being spoken. To conduct a Sutra session, there must be an *assembly*; Magistrate Wei Chu and the gathering of disciples and followers fulfill this requirement. Then there must be a *place* to speak the Dharma; Bao Lin Mountain fulfills this requirement. A Dharma Master who thoroughly understands the Dharma must be present as *host*; here it is the Great Master, the Sixth Patriarch. "At one time" suffices for the *time* requirement and that

成就。「時」，具足時成就。  
「同時作禮」，具足信成就。  
「願聞法要」，具足聞成就。

這時，韋璩和他的僚屬們入寶林山請大師出來弘揚佛法。

大師告眾曰。善知識。菩提自性本來清淨。但用此心直了成佛。善知識且聽。惠能行由得法事意。

大師對大眾說：「有善根及智慧的各位知識們！菩提自性是本來覺悟清淨的，是不生不滅、不垢不淨、不增不減。要用這個真心，可以直截了當成佛，不要用你那妄想的心。」接著大師用他本來的名字，自稱「惠能」而說：「諸位聽著！現我將告訴你惠能如何得法的經過。」

惠能嚴父。本貫范陽。左降流於嶺南。作新州百姓。此身不幸。父又早亡。老母孤遺移來南海。艱辛貧乏於市賣柴。

惠能的父親，本籍是范陽（河北省），後因事故，彼降遷到嶺南（廣東省）。因為父親對子女管教很嚴，所以尊稱為「嚴父」，可是母親通常以愛心來照顧子女，故尊稱為「慈母」。

“all made obeisance at the same time” fulfills the *faith* requirement. They came “wishing to hear the essentials of Dharma,” and that fulfills the requirements of *hearing*.

Wei Chu and the officials climbed Bao Lin Mountain, which is about ten miles from Shao Jou where Da Fan Temple, now called Da Jian Temple, is located. I lived there for a while. This is where the Sixth Patriarch spoke *The Dharma Jewel Platform Sutra*.

**The Great Master said to the assembly, “Good Knowing Advisors, the self-nature of Bodhi is originally clear and pure. Simply use that mind, and you will straightaway accomplish Buddhahood. Good Knowing Advisors, listen while I tell you about the actions and intentions by which Hui Neng obtained the Dharma.”**

The Great Master spoke to the assembly; “You are people with good roots and much wisdom. The self-nature of Bodhi is one’s own originally enlightened clear and pure nature. It is neither produced nor destroyed, neither defiled nor purified, neither increased nor decreased. Use this mind. Don’t use your false-thinking mind.” Using his own name, in the formal style, the Sixth Patriarch calls himself “Hui Neng,” saying, “Now I will tell you how Hui Neng obtained the Dharma. Listen!”

**“Hui Neng’s stern father was originally from Fan Yang. He was banished to Hsin Jou in Ling Nan, where he became a commoner. Unfortunately, his father soon died, and he and his aging mother were left alone. They moved to Nan Hai and being poor and in bitter straits, Hui Neng sold wood in the market place.”**

From his native district of Fan Yang, Hui Neng’s father was sent to Ling Nan. Because the father is more apt to discipline the children, he is respectfully called “stern.” The mother ordinarily offers loving kindness to her children, and so she is spoken of as “compassionate.”

「惠」，意即以法惠施眾生。「能」，即能做佛事。六祖俗家姓盧。六祖的父親被貶謫到嶺南——在唐時是屬邊疆荒涼之地。其父本來是官員，因犯罪而被流放到嶺南。

惠能的生活很不幸，他的父親在他三、五歲時便去世，而遺下孤苦的他與守寡的母親，故只好遷移到南海，嚐盡各種艱辛及貧乏。爲了維持生存，惠能只有入山砍柴，挑回到城市去賣，以此微薄的收入，買米給他母親和自己吃。

時有一客買柴。使令還至客店。客收去。惠能得錢卻出門外。見一客誦經。惠能一聞經語。心即開悟。

因六祖家貧，他沒受過教育，所以不識字。那時在中國上學要繳學費的。雖然他不識字，可是天性聰穎，一聽到經文說「應無所住，而生其心」當下即悟，而瞭解以前所不明白的境界。

現在很多人聽過此句「應無所住，而生其心」，但有誰開悟了呢？有人說：「喔！我悟了！」我問你，你開了什麼悟？什麼悟沒開？要問問你自己。

Hui, (惠), “kind,” means that he was kind and compassionate, bestowing Dharma upon living beings. Neng, (能), “able,” means that he was able to do the Buddha’s work. The Sixth Patriarch’s family name was Lu. Hui Neng’s father was banished to Ling Nan, a frontier region during the Tang Dynasty inhabited by government exiles. The Sixth Patriarch’s father, an official, may have been convicted of an offense and thus banished to Ling Nan.

Hui Neng had an unfortunate life. His father died when the Master was between the ages of three and five years, leaving him alone with his widowed mother. He and his mother moved to Nan Hai where they endured the hardships of poverty. How did they survive? Master Hui Neng hiked into the mountains and chopped wood, returned and sold it in the market place, using the money to buy rice for his mother and himself.

**Once a customer bought firewood and ordered it delivered to his shop. When the delivery had been made and Hui Neng had received the money, he went outside the gate, where he noticed a customer reciting a Sutra. Upon once hearing the words of this Sutra, “One should produce that thought which is nowhere supported,” Hui Neng’s mind opened and he became enlightened.**

Because the Sixth Patriarch’s family was poor, he did not receive formal schooling and could not read. At that time in China one needed money to go to school. But in spite of his illiteracy, the Sixth Patriarch’s disposition was extremely sharp; and as soon as he heard the line of the Sutra which says that one should have a true mind which is nowhere attached, he immediately became enlightened. He understood what he had never understood before.

Many will hear the sentence, “One should produce that thought which is nowhere supported.” Are there any who become open to enlightenment? Someone exclaims, “Why, I have!” I ask you, what enlightenment have you become open to? What enlightenment have you not become open to? You have to ask yourself.

遂問客誦何經。客曰。金剛經。復問。從何所來持此經典。客云。我從蕪州黃梅縣東禪寺來。其寺是五祖忍大師在彼主化。門人一千有餘。我到彼中禮拜聽受此經。

五祖住在東禪寺,教化徒眾有一千多人。當時中國人學佛興盛熱忱,所以有一千多人共同在一山學習佛法。

現在(一九六九年)美國那裡有千人共同來學佛法呢?在這麼大的國家竟然沒有。但也許以後會有萬人來學佛法這也說不定。這要看看我的徒弟,你們如何用功。大部份美國人都很聰明,但有些人聰明過份了,所謂「聰明反被聰明誤」。每天從早到晚只會吃迷幻藥,因為只有依靠藥物,他們才會得到某些微異的境界,這些人一再地試用這些毒藥,直至發覺藥物也無功效了。他們心想:「我已吃藥物很久了,但我仍未開悟。」當他們瞭解吃藥物是錯時,也許會回頭而求真理吧!所謂「苦海無邊,回頭是岸。」

我現在教你們佛法,所以你們將來會講法而教化眾生,故不要隨便,要認真學習而不迷惑,這樣很多人就會跟著來學習了。你們現在學習六祖壇經,應知在那裡學的。當別人問你說:「你在那裡學的佛

Thereupon, he asked the customer what Sutra he was reciting. The customer replied, "*The Diamond Sutra.*" Then again he asked, "Where do you come from, and why do you recite this Sutra?" The customer said, "I come from Dong Chan Monastery in Zhan Jou, Huang Mei Province. There the Fifth Patriarch, the Great Master Hung Jen dwells, teaching over one thousand disciples. I went there to make obeisance and heard and received this Sutra."

The Great Master the Fifth Patriarch lived in Tung Ch'an Monastery with more than a thousand disciples whom he taught and transformed. At that time in China the study of the Dharma was so fervently pursued that it was not unusual to have a thousand people on one mountain studying the Buddhadharma together.

Now (1969), where in America can you find a thousand Buddhist disciples studying the Dharma together? In as much as this is a large country, you cannot find such a setting. Nevertheless, it is possible that in the future there will be more than ten thousand people converging to study the Buddhadharma, who knows? This will depend on my disciples. It will depend on how hard an effort they make. Most Americans are intelligent, but there are some whose intelligence leads them astray instead. Every day from morning to night they do nothing but take hallucinogens. They depend on the hallucinogens to reach certain states of mind. These people keep on trying these drugs out again and again until one day these drugs do not have an effect on them anymore. Then, they think, "I've been taking drugs for such a long time now and I still have not become enlightened." When they realize that taking drugs is not the right thing to do, perhaps they may turn back and study true principles. As the saying goes, "The sea of suffering is endless. A turn of the head is the other shore."

I now teach you the Buddhadharma so that in the future you can speak the Dharma to teach and transform living beings. Do not take this casually. Be serious in your study and do not be muddled. This way, many will come to follow you in your study. You who are now studying this *Sixth Patriarch's Sutra* must know the origin of your learning. When people ask, "Where did you study the Buddhadharma?" You

法？」你可以回答說：「我們在法界佛教總會的佛教講堂學的。」這就像此段經文的意思一樣。

大師常勸僧俗但持金剛經。即自見性直了成佛。惠能聞說宿昔有緣。乃蒙一客取銀十兩與惠能。令充老母衣糧。教便往黃梅參禮五祖。

你們要清楚這裡所說的「大師」是指五祖而非六祖。當惠能聽說有千餘人共同學習佛法的聖地，他非常興奮，便迫不及待的問這客人說：「我該怎麼辦呢？我真想去那裡學佛。當我聽你念金剛經時，我明白它的義理。我要去求法，但我有一位年邁的母親，乏人照顧，我應怎麼處理呢？」

因為菩薩是不求名的，故六祖並沒有說大菩薩在此時來幫他忙。經文只簡單說因宿昔因緣，有一客施惠能紋銀十兩，這真是一個大的供養。因為他一天砍柴到市上賣，只值幾個銅板，即使惠能在千日賣柴所積聚的錢，也比不上這些銀子那麼多。

他便拿這些銀子來安頓好他母親的衣服和糧食。也許這人告訴他說：「你雖窮，但仍要學佛法。現在我來幫助你。」乃施予他這筆金錢，

can reply, “We studied at the Buddhist Lecture Hall of the Dharma Realm Buddhist Association.” This is just what is meant by this passage of text.

**“The Great Master constantly exhorts the Sangha and laity only to uphold *The Diamond Sutra*. Then, they may see their own nature and straightaway achieve Buddhahood.”** When Hui Neng heard this, he wanted to go and seek the Dharma, but he was concerned that his mother had no support. Deriving from conditions established in past lives, another man came and gave Hui Neng a pound of silver to help cover provisions for Hui Neng’s aging mother to facilitate his going to Huang Mei to call upon and bow to the Fifth Patriarch.

You should be clear that the “Great Master” referred to here is the Fifth Patriarch, not the Sixth Patriarch. When Hui Neng heard that there was a place where over one thousand people were studying the Buddhadharma together, he became very excited. “What am I to do? I really want to study there!” he exclaimed to the customer. “I heard you recite *The Diamond Sutra* and I understood the principles. I want to go seek the Buddhadharma, but I have an aging mother who has no one to care for her. What can I do?”

Since Bodhisattvas do not seek fame, the Sixth Patriarch did not say which great Bodhisattva helped him out at that time. The Sutra simply says that, deriving from conditions established in past lives, a customer stepped forward and gave Hui Neng a pound of silver. This was certainly a huge offering. Hui Neng only earned a daily income of a few copper pennies selling chopped firewood. Even if he sold firewood for a thousand days, his savings from his meager income would not be any match for the gift of silver.

Hui Neng utilized the silver to provide his mother food and lodging. Maybe the man said, “You are poor and yet you want to study the Buddhadharma. Here, I will help you a bit,” and gave him an offering so that he might go and

方便他能去求法。這供養的功德是很大的，將來這人一定是一位肉身菩薩。現在在這裡也許也有人這樣做，自己想一想：「我是否有做積德的事呢？」若你不記得，那沒有關係，不需要打這種的妄想。

這人敦促他說：「你有這麼大的信心，一聽經文就開悟瞭解義理。快！趕快去黃梅見五祖，那確實將會對你有用的。不要遲了，馬上就去吧！」

(下期待續)

seek the Dharma. The merit and virtue of this offering was great, and in the future this man will certainly be a flesh body Bodhisattva. Now, maybe somebody here is doing this kind of good deed. Ask yourself, "Have I done any meritorious deeds?" If you don't remember, it's fine. You don't have to strike up this kind of false thinking.

The man urged him on, saying, "You have such great faith that as soon as you heard this Sutra you became enlightened and understood the principles. Hurry! Go right away to see the Great Master at Huang Mei! It will surely be worth your while. Do not delay, go at once!"

(To be continued ..)

### 佛誕日活動剪影 Snapshots of Celebrating Buddha's Birthday



僧錄

# 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

## 法安法師



## Dharma Master Fa An

Excerpt from the *Hundred-day Chan Session*

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

現在再講一位慧遠大師的徒弟，他這位徒弟不知道是什麼地方的人，在家姓什麼也不知道，不過他很年輕的時候就出家了。出家之後就精持戒律，專門研究戒律，也是講說經典，他的法緣也是非常的盛，很多人都歡喜聽他講經。他叫什麼名字呢？他的名字叫法安。他出家之後，跟著遠公大師學習佛法，親近遠公大師十多年。

以後他到各處去參訪，一走就走到新陽縣，新陽縣這個地方有很多山，這山上有老虎，這隻老虎就專門吃人，新陽縣這條村裡頭，每一天晚間或者會有一個人、兩個人給老虎抓去，抓去就吃了。所以這鄉村的

Now we will discuss a disciple of Great Master Hui Yuan. It was not known where he came from or what his last name was when he was still a layman. However, he left the home-life at a very tender age. After he left the home-life, he meticulously maintained the precepts and specialized in investigating the Vinaya. He also lectured on the Sutras and had very strong affinities with the dharma. Many people were fond of listening to his Sutra lectures. What was his name? His name was Fa An ("Dharma Serenity"). After he left the home-life, he followed the Greatly Venerable Master Yuan to study the Buddhadharma for over ten years.

Afterwards, he traveled to many places to learn and study. Eventually, he came to Hsin Yang County. Hsin Yang County had many mountains and was inhabited by a man-eating tiger. Every night in the village, very likely one or two people would be snatched and eaten by that tiger. Hence, the villagers all shut



人，每天很早就把門都關上，就怕這隻老虎。

這位法安法師走到這個地方，想要找一個家來住，老百姓把門都關上了，他找不著地方住了，就在一棵大樹底下住。這棵大樹底下有一個村人供的山神在這兒，山神就是老虎，但是這隻老虎，他們越恭敬牠，牠就越要吃人。法安法師就在樹的下面打坐，等到晚間三點鐘，聽見老虎叫，就看見老虎背著一個人，就把這個人放到地下，正想要吃這個人。老虎就看到法安法師在那兒坐著，牠又好像歡喜，又好像驚恐，然後就像狗似的，就跪到他的面前。

講起這個狗，頭一次我到洛杉磯，遇著一個人，他養了一隻狗，這隻狗會叩頭，它見著我就叩頭，它的主人也認為很奇怪。你們養的這些狗都沒有什麼出息，都不會叩頭，他那隻狗也沒有人教它，牠就會叩頭，你們這些狗都是不懂佛法的狗。

這隻老虎給他跪下，就向他叩頭，法安法師於是就給牠說法，給牠授三皈五戒，這隻老虎叩完了頭，等一個時期自己就走了。叨回的這一個人，這回老虎沒有

their doors very early for fear of the tiger.

After Dharma Master Fa An came to this place, he wished to look for a place to stay. However, since the villagers had already shut their doors, he was unable to find a place to live. Dharma Master Fa An then dwelt under a tree where a mountain spirit was worshipped by the villagers. The mountain spirit was a tiger. Unfortunately, the more respect the villagers showed, the more that tiger would prey on people. Dharma Master Fa An sat in meditation under that tree. It was three o'clock at night. He heard the roar of a tiger and saw it carrying a person on its back. Then the tiger threw the person on the ground and was about to eat him when it saw Dharma Master Fa An sitting nearby. The tiger appeared to be both happy and frightened. Then it behaved like a dog and knelt before the Master.

Speaking of the dog, when I first came to Los Angeles, I met a person who owned a dog. That dog could bow (kou tou). When it saw me it bowed with its head down. Its master also felt this was strange. The dogs that you people own have no use; they don't know how to kou tou. As to that dog, no one had taught it, yet it knew how to kou tou by itself. Your dogs have no understanding of the Buddhadharma.

The tiger knelt before the Master and bowed to him. Then Dharma Master Fa An spoke Dharma and transmitted the Three Refuges and the Five Precepts to it. After the tiger had finished bowing to the Master, it waited for a while and left on its own. This time, it

吃他，這個人當時嚇死了，等那隻老虎跑了，他又活了。他看見老虎給法安法師叩頭，法安法師就給牠說法，這個情形他看見了，看見了他也不敢動彈，等那老虎走了，他就起身來問，說：「法師！你念的什麼咒，把這隻老虎都給你跪著叩頭呀！」法安法師說：「我什麼咒我都不會念，這隻老虎和我有緣，所以牠就皈依了。」正在這個時候，鄉村的人因為人被老虎給叨去了，那麼從後頭追虎，追到這地方來了，這個人就說：「這隻老虎呀！先給這位法師叩頭，拜這位法師做師父了，牠沒有吃我，我這是【虎口餘生】，在虎口裡又活回來了。」

這樣一來，你說怎麼樣呢？當時就轟動整個新陽縣，整個新陽縣人人都知道了，大家都到法安法師的面前來叩頭，就請他在這兒住，就在這大樹底下造了一座廟，附近所有的地也都布施出來，給法安法師做香火地。

以後這位法師在這兒修行，就又走了，走了到什麼地方去？也沒有人知道，或者去找他那隻老虎的徒弟去了。

had not eaten the hunted man who was scared to death at the time. After the tiger left, he revived. He had seen how the tiger had bowed to Dharma Master Fa An and how the Master had spoken dharma to it. He saw what had happened but he dared not move the slightest bit. After the tiger was gone, he got up and asked, "Dharma Master! What mantra did you recite that caused the tiger to kneel and kou tou before you?"

Dharma Master Fa An replied, "I don't know of any mantra to recite for that. This tiger has affinities with me and so it took refuge." At that time, the villagers all arrived at once, having been chasing after the tiger since they knew that a man was being held in the tiger's mouth. The man then told them, "This tiger! It first bowed to the Dharma master and then it took him as its teacher -- it didn't eat me! I was saved from the tiger's mouth. I was held in the mouth of a tiger and now I am alive again."

You ask, "What happened then?" From that moment forth, the news of this incident spread far and wide, creating a sensation throughout Hsin Yang County. Every person in the county knew about it and all came before Dharma Master Fa An and bowed before him. They invited him to stay and built a monastery below the huge tree. They even donated all the land nearby to Dharma Master Fa An for his "incense and candle" place.

After cultivating here for some time, Dharma Master Fa An left. Where did he go? No one knew. Perhaps he went to find his tiger disciple!

從此之後，新陽縣永遠也沒有老虎的禍患，這種老虎吃人的情形都沒有了。所以我方才說，你只要修行有道德，雖然老虎那麼惡，牠也一樣要皈依三寶，一樣循規蹈矩的。好像我所收的徒弟，也有很多老虎徒弟，這些老虎徒弟有的時候想要把師父吃了；有的時候又想一想，又不敢吃。所以到現在，我還沒有被老虎吃，將來會不會，不知道，今天來講是沒有被老虎吃。

From then on, Hsin Yang County had no tragedies caused by tigers. There was never another occurrence of a man-eating tiger. As I just said, if you have virtue in your cultivation, even if a tiger is fierce, it will nevertheless take refuge with the Triple Jewel. It will follow and abide by the rules as well. In the same way, among the disciples that I have taken in, there are also many tiger disciples. These tiger disciples sometimes have had the urge to prey on their master. But on second thought, they dared not do it. Therefore, to this day, I have not been eaten by a tiger. Whether it will or will not happen in the future remains unknown. As of today, I can say I have not yet been devoured by a tiger.

(The End of the Article on Master Fa An)

(法安法師全文完)

(上承自第14頁)

(Continued from Page 14)

人只要老老實實修行，一切的問題都會解決的。我們先把人做好了，然後才能成佛，不要忘了做人的根本。做人的根本，就要行孝悌忠信、禮義廉恥。這是我們中國文化的菁華，所以我們中國人，雖然在海外其他的國家，都要好好做世界人類榜樣，好好地做人。我們大家有緣，我對你們說一點心腹的話。

If people cultivate honestly, all their problems will be resolved. We first have to do a good job of being human beings, and then we can think about becoming Buddhas. We should not forget the foundation of being a person, which consists of filiality, brotherhood, loyalty, trustworthiness, propriety, righteousness, integrity, and a sense of shame. These virtues are the essence of Chinese culture, so even though we are overseas in another land, we Chinese people should be good models for all of humankind. We should be doing a good job of being people. We have affinities with each other, so I have spoken to you from my heart.

我們看金錢不要看得那麼認真，金錢等於糞土一樣；我們若是爲了金錢而生活，這是一點價值都沒有。要本著我們中國的孝悌忠信、禮義廉恥，仁義道德去做事情，這才是我們做人的根本。

We shouldn't take money so seriously. Money is no better than dung or dirt. We should base our actions on our Chinese heritage of filiality, brotherhood, loyalty, trustworthiness, propriety, righteousness, integrity, and a sense of shame; and of humaneness, righteousness, the Way, and virtue. These are our human roots.

# 什麼是造命之學

人要真明白，才沒有白做人一回。

## How Destiny is Determined?

**Our final goal is to gain true understanding; Only then will we not have lived our lives in vain.**

宣公上人一九九〇年十月二十二日開示於法國巴黎華僑會館

A talk Given by Master Hua on October 22, 1990 at the Overseas Chinese Association in Paris, France

每個人應迴光返照，問問自己：「從我有生到現在，都做了一些個什麼事情？我是做善事的多？我是做惡事的多？我是做利益人的事情多？我是做害人的事情多？」這叫自己算算自己的賬。所謂：

君子有造命之學，  
命由我立，福由己求。

禍福無門，唯人自召；  
善惡之報，如影隨形。

為何說君子有造命之學？道教的七真祖師邱長春，他本來應該餓死的，以後他努力修行，不但沒有餓死，而且得到天仙的狀元。

有許多人生來命運本來窮的，可是他做了善事，以後就發達了。發達並不是我們每一個人最終目的，不過一般人看起來，認為這個人發達了，已經是很快樂了。發達為什麼不是最終目的？我們最終的目的是要人真明白，才沒有白做人一回。你若沒有明白，生的時候也做不得

All of us should reflect within and ask ourselves, "From the time I was born until now, what kinds of things have I done? Have I done more good deeds or more bad deeds? Have I benefited others more, or have I harmed others more?" We should take stock of ourselves. There is a saying:

*A superior person knows  
How to mold his own destiny.  
We determine our own fates and  
Seek our own fortunes.*

*Calamities and blessings hold no doors;  
We bring them upon ourselves.  
The consequences of our good and evil acts  
Follow us just like shadows.*

Why is a superior person said to be able to mold his own destiny? Qiu Chang Chun, the Taoist patriarch of the "Seven Truths," was fated to die of starvation, but because he cultivated diligently, not only did he not starve, he became the foremost of divine immortals.

There are many people born who are fated to be poor, but because they do good deeds, they later prosper. Getting rich is not our final goal, but most people think that a person who strikes it rich must be happy. Why isn't getting rich our final goal? Our final goal is to gain true understanding; then we will not have lived our lives in vain. If you lack understanding, you can't control your own birth and are born in a muddle; neither can you control your death, so you also die in a mud-

主，糊裏糊塗就生了；死的時候也做不得主，糊裏糊塗就死了，就是你利祿功名、榮華富貴再多也都沒有用。所以你若明白了，就生死自由了。你願意活著，活到八百歲也可以；願意死，隨時死也沒有問題，這叫生死自由。生死自由這件事情是最重要的，自古以來，一般人都是為發財、當官，就把這件事情忽略了，所以醉生夢死，一生糊裏糊塗的。

這個問題人人都不知道，那麼現在是太空時代，我們應該把生死的問題研究研究。好像現在世界很多人生愛死病、癌病，各處都很流行，這都是果報，這都是眾生的罪業太重了。什麼罪業太重了？殺生的業太重了；偷盜的業太重了；邪淫的業太重了；打妄語的業太重了；吃麻醉藥、飲酒的業太重了；所以才有這麼多無藥可救的怪病生出來，給人現身說法，教人要趕快把真正的智慧學一學，不要儘做一些糊塗事。

如果你能不殺生、不偷盜、不邪淫、不妄語、不飲酒，你說什麼話都會靈的。你不用念什麼咒，不用拜什麼佛；你能持五戒，你講什麼都會有靈驗的。我說一件事情給你們聽，我旁的本領沒有，從有生以來，就不殺生、不偷盜、不邪淫、不妄語、不飲酒，這樣子到什麼地方，我說什麼話都很靈驗的。

dle. No matter how much wealth, fame, and status you have, it's of no use. But if you understand, you have freedom over birth and death. If you want to live, you can live to be eight hundred years old. If you want to die, you can die at any time without any problem. That is freedom over birth and death. Obtaining freedom over birth and death is the most important matter. From ancient times until now, people have overlooked this matter in their pursuit of wealth and status. They lived their lives as in a drunken state, and died as in a dreamy state, being muddled all their lives.

No one is aware of this problem. We are now in the Space Age. We should investigate the matter of birth and death. AIDS and cancer are very common in the world right now. These are all forms of retribution. They indicate that living beings' karmic offenses are extremely grave. Their offenses of killing, stealing, sexual misconduct, and false speech are extremely heavy. The karma created through taking alcohol and other intoxicants is also severe. That's why so many incurable and strange diseases have developed. These are living manifestations of Dharma, telling people to quickly gain true wisdom and not do such muddled things.

If you can refrain from killing, stealing, sexual misconduct, lying, and taking intoxicants, then no matter what you say, your words will be efficacious. You don't have to recite any mantra or bow to any Buddha. If you can uphold these five precepts, then whatever you say will be efficacious. Let me tell you something. I don't have any other skill, but from the time I was born, I have not killed, stolen, practiced sexual misconduct, told lies, or taken intoxicants. And so wherever I go, whatever I say is bound to come true.

我一九四九年到了香港，我在西灣河馬山村那山上造了一個小房子，種了一些木瓜樹和竹樹。花草樹木種了很多，木瓜樹結的木瓜也都很甜的。可是有一年打颶風，把這些樹木花草都給打死了。這個時候，我有點忍不住了，就對老天爺發起脾氣來，用手指著天說：「老天爺，假如香港打這個颶風，你要是知道的話；我希望我在香港住一天，香港就一天不打颶風。如果再打颶風，我老實對你講，我要對你不客氣。」

說過這話之後，很奇怪的，我在香港住了十幾年，每逢天文臺報告，說有颶風襲港，也掛了十號風球，可是颶風在距港十里、十五里，或者二十里時，就會轉向，轉到一邊去。我在香港住了十多年，沒有打過颶風；可是我到澳洲一個月，香港就打颶風，廣告招牌滿街飛，損失的人命很多，財產損失也不可以計數。由這個證明，因為我不打妄語，所以我說的話，老天爺也不會反對。我離開香港到了美國之後，在香港洪水橋那兒山洪爆發，屯裏死了一百五、六十個人，被水淹死的，香港也打颶風了。這是我自己過去的經驗，所以告訴大家一聲，希望大家都能不殺生、不偷盜、不邪淫、不妄語、不飲酒。那麼你們一生什麼事情，天龍八部、一切護法善神都會擁護你們，你們都會如意吉祥。

(下轉至第 11 頁)

When I went to Hong Kong in 1949, I built a small house and planted some papaya, bamboo, and many other trees and flowers on the mountainside near the village of Mashan in Xiwanhe. The papayas were very sweet, too. But one year a typhoon blew in and killed all the plants and trees. At that time I found it a bit hard to bear and lost my temper at Heaven. I pointed my finger at Heaven and said, "Lord of Heaven, if you know that a typhoon is due to hit Hong Kong, I hope that as long as I am here, Hong Kong will not have a typhoon. If another typhoon hits Hong Kong, let me tell you frankly that I won't be nice to you."

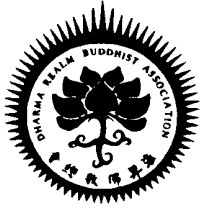
After I said that, strangely enough, every time a typhoon was forecast to hit Hong Kong and the warning signs were put out, the typhoon would veer off course maybe four to six miles from Hong Kong and go somewhere else. I lived in Hong Kong for over ten years, and never once was there a typhoon. But once when I went to Australia for a month, Hong Kong was ravaged by a typhoon. The streets were covered with billboards that had blown down. There were many casualties and an incalculable loss of property. This proves that because I never told a lie, even the Lord of Heaven didn't dare disregard my words.

When I left Hong Kong for the United States, there was a flash flood at Hongshuiqiao ("Floodwater Bridge") in Hong Kong that drowned 150 or 160 people, and there were also typhoons. I'm telling you these experiences, hoping that all of you will refrain from killing, stealing, sexual misconduct, telling lies, and taking intoxicants. If you do, then no matter what happens, you will be protected all your lives by the gods, dragons, and others of the eightfold division of Dharma-protecting good spirits. Everything will be auspicious and as you wish.

(Continuing on page 11)

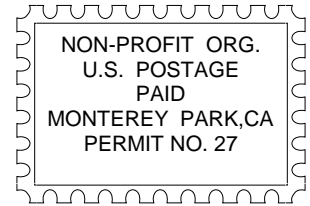
2007年9月法會時間表 Schedule of Events – September of 2007

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm 金輪寺育良中文小學，即將於九月一日開學。歡迎您帶著您的孩子來上學。請向本寺註冊報名。 The Fall semester of Instilling Goodness Chinese School at Gold Wheel Monastery will begin on September 1, 2007. We welcome your children to enroll. Please call Gold Wheel Monastery for registration.</p>						<p>1 育良中文小學 開學 Instilling Goodness Chinese School begins</p>
<p>2 地藏法會 Recitation of Earth Store Sutra 8:00 am - 3:00 pm</p>	3◎	4◎	<p>5◎ 廿四 龍樹菩薩聖誕 Dragon Tree Bodhisattva's Birthday (Actual Day)</p>	6◎	7◎	8
<p>9 慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 8:00 am - 3:00 pm</p>	<p>10◎ 廿九 地藏菩薩聖誕 Earth Store Bodhisattva's Birthday (Actual Day) 虛雲老和尚誕辰 Venerable Master Hsu Yun's Birthday</p>	11◎ 八月初一	12◎	<p>13◎ 初三 六祖惠能大師 涅槃日 Venerable Six Patriarch's Nirvana day</p>	14◎	15
<p>16 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm</p>	17◎	18◎	19◎	<p>20◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua</p>	21◎	22
<p>23 大悲咒法會 Recitation of Great Compassion Mantra 8:00 am - 3:00 pm</p>	24◎	25◎ 十五	26◎	27◎	28◎	29
<p>30 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm</p>						



Dharma Realm Buddhist Association  
**Gold Wheel Sagely Monastery**  
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金輪聖寺



2007年10月法會時間表 Schedule of Events – October of 2007

日 Sun	一 Mon	二 Tue	三 Wed	四 Thu	五 Fri	六 Sat
	1◎	2◎ 廿二 燃燈古佛聖誕 Burning Lamp Buddha's Birthday	3◎	4◎	5◎	6
7 楞嚴咒法會 Recitation of Shurangama Mantra 1:00 pm —3:00 pm	8◎	9◎	10◎	11◎ 九月初一	12◎	13
14 六字大明咒法會 Recitation of Six-Syllable Great Bright Mantra 8:00 am—3:00 pm	15◎	16◎	17◎	18◎	19◎	20 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua
21 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	22◎ 十二 虛雲老和尚 涅槃日 Venerable Master Hsu Yun's Nirvana day	23◎	24◎	25◎ 十五 常仁大師出家日 Great Master Chang Ren's Leaving Home Day	26◎ 十六 宣公上人出家日 Venerable Master Hua's Leaving Home Day	27 十七 常智大師悟道日 Great Master Chang Jr's Enlightenment Day (Actual Day)
28 慶祝觀音菩薩出家法會 Dharma Assembly in Celebration of Gwan Yin Bodhisattva's Leaving Home	29◎ 十九 觀音菩薩出家日 Gwan Yin Bodhisattva's Leaving Home Day (Actual Day)	30◎	31◎	◎ 禮拜大懺悔 Great Compassion Repentance 12:30 pm		

～常將有日無日，莫待無時想有時～