



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

綿綿密密

一九七八打禪七 不緊不慢不焦急
綿綿密密勤精進 不久當至諸佛地

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

Continuously Concentrate!

A Seven-day Chan Session in 1978:

Neither taut, nor loose, nor agitated.

If we constantly carry on with vigor and diligence,

Before long, we will arrive at the Buddha land.

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The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #209)

善知識。智慧觀照內外明徹。識自本心。若識本心即本解脫。若得解脫即是般若三昧。即是無念。何名無念。若見一切法心不染著。是為無念。用即遍一切處。亦不著一切處。但淨本心。使六識出六門。於六塵中無染無雜。來去自由。通用無滯。即是般若三昧。自在解脫。名無念行。

你用本有的智慧觀照，則內心身外世界有如琉璃筒一樣，裡邊可以見到外面，外面可以見到裡面，這就是「內無身心，外無世界」的境界。雖無身心無世界，而世界身心宛然；雖宛然而不執著，這叫識自本心。本來自性身心是內外明徹，若識本心，就得到解脫，即是不執著塵勞妄想。若得到解脫，這就是自性般若的定。定就是無念，無意就是戒，無念就是定，再沒有妄想妄念這就是慧。無意、無念、無妄就是戒定慧，當戒定慧現前，貪瞋癡就沒有了。

“Good Knowing Advisors, when you contemplate and illuminate with the wisdom which brightly penetrates within and without, you recognize your original mind. The recognition of your original mind is the original liberation. The attainment of liberation is the Prajna Samadhi, is no-thought. What is meant by ‘no-thought’? No-thought means to view all dharmas with a mind undefiled by attachment. The function pervades all places but is nowhere attached. Merely purify your original mind and cause the six consciousnesses to go out the six gates, to be undefiled and unmixed among the six objects, to come and go freely and to penetrate without obstruction. That is the Prajna Samadhi and freedom and liberation, and it is called the practice of no-thought.”

Using your inherent wisdom, observe inwardly the mind and body and outwardly the world. Completely understand both, as you would look through a pane of glass: from the outside seeing in and from the inside seeing out. Inwardly, there is no body and mind, and, outwardly, there is no world. But, although there is no body nor mind nor world, the body and mind and the world function in accord with one another. Although they function together, they are not attached to one another. This is called “recognizing your own original mind.” The original self-nature, the true mind, clearly penetrates within and without. The recognition of your original mind is liberation. When you are not attached to sense objects or false thought, you obtain liberation. This is the Prajna Samadhi of your self-nature and is simply no-thought. Non-recollection is morality, no-thought is Samadhi, and non-falseness (i.e. being without false thought) is wisdom. When morality, Samadhi, and wisdom all manifest, greed, hatred, and delusion disappear.

什麼叫無念呢？就是心不染著一切法，即是法空了。既然法都空了，那你為何仍要執著習氣毛病呢？習氣毛病不去，光說不染著法，那你叫一個什麼不染著呢？法尚且沒有，何況習氣毛病？金剛經上說：「法尚應捨，何況非法。」你那些習氣毛病不放下，那你到底學些什麼佛法？這是自欺欺人。學佛法的人，就是要去除毛病，若只光會說幾句，一點用都沒有，也是最愚癡的行爲。無念就是不染著，就是正念，就是般若三昧。

這種般若三昧——定，可以運用來遍照一切處，但不執著到一切處，猶如虛空一樣。就是心裡無所染著，使六識——眼耳鼻舌身意，出六根門頭——眼門、耳門、鼻門、舌門、身門、意門，在色聲香味觸法六塵中，無染無雜。六識遇到六塵，也就是參加一個股份，和它們合起來做一個有限公司。你做了有限公司，這就有了染，也有了雜；要無染無雜，你不要去參加一個股份。不使六識隨六塵境界轉，所謂「眼觀形色內無有，耳聽塵事心不知。」你若不明白，就要勤修佛法。來去自由，通用無滯，此時千變萬化，萬化千變，應用無窮，而無所滯礙，這就是般若的定，又叫自在解脫，又叫無念行。

若百物不思。當令念絕。即是法縛。即名邊見。

No-thought means to view all dharmas with a mind undefiled by attachment. When the mind is undefiled by attachment, dharmas are empty. With dharmas emptied, why do you hold on to your faulty habits? If you do not get rid of your faulty habits, how can you be called “undefiled by attachment?” If dharmas are emptied, faulty habits should be emptied even more. *The Diamond Sutra* says, “Even dharmas must be forsaken, so non-dharmas must be forsaken even more.” If you do not put down your faulty habits, what kind of Buddhadharma are you learning? You are simply cheating yourself and cheating others. Students of the Dharma must definitely give up their faulty habits. Otherwise, even if you can explain a few sentences of Dharma, it is useless. It is also the most stupid behavior. No-thought means to view all dharmas with a mind undefiled by attachment. It is proper mindfulness. It is Prajna Samadhi.

Prajna Samadhi pervades all places and illuminates all places, but is nowhere attached. It is just like empty space. Merely purify your original mind so that it is undefiled and unattached, and cause the six consciousnesses (visual, auditory, olfactory, gustatory, tactile and mental awareness) to go out the six gates (eye, ear, nose, tongue, body, and mind) and among the six objects (forms, sounds, smells, tastes, touchables and objects of mind), but to be undefiled and untainted. If you examine this conglomeration, you will see that the six organs and six objects ordinarily unite to form a corporation. Where there is a corporation, there is defilement and mixing. Do not incorporate! They should freely come and go. Do not let the Six Consciousnesses be turned by the Six Objects:

*The eyes view forms outside;
Inside there is nothing.
The ears hear sounds outside;
But the mind does not know.*

If you do not understand this verse, then you have to study the Buddhadharma diligently. At the time of unobstructed penetration, the ten thousand changes and the ten thousand transformations of the correct use are unhindered, unblocked and inexhaustible. “That is Prajna Samadhi, and freedom and liberation, and it is called the practice of no-thought.”

“Not thinking of the hundred things and constantly stopping your thoughts is called Dharma bondage and is an extremist view.”

假設你說我坐在此處，什麼也不想，使念斷了。但你猶有這「當令念絕」這一念，又變成法縛。不但不能得到解脫，反被法綁住，這叫邊見，落於二邊，又不是中道了。

(下期待續)

If you sit, saying, "I am sitting here, not thinking of anything, cutting off all thoughts!" Once you have this thought of cutting off all thoughts, you will be tied up in the dharmas, and will not obtain release. Thought, no-thought: falling into either of the two extremes is not the Middle Way.

(To be continued ..)

(上承自第14頁)

反觀我們平常人，一年二年三年得不到感應，就灰心、失望，對菩薩失去信心。從不檢討自己是否有足夠的誠心和信心，來持之以恆，堅持下去。

事實上，佛菩薩要我們靠“祂依”，也要靠“自力”，“祂依”就是菩薩加持的力量，“自力”就是恆久的心，如此才能將惡緣轉化過來。這位女居士信心堅定，絕不放棄，整整十年，才能改變她弟弟，她這樣的力量，不但幫了弟弟，也幫助了這個社會，少了一個讓人負擔的人，而多了一位好公民，這不但成就了自己，也成就別人。我們修行也是一樣，就是要堅持走下去，途中也許得不到種種的感應或成就，但我們還是要走下去，一直跟著這個法，那天真的老死了，才能在法上修持圓滿。所以在學習佛法時，最重要的是信心及耐心，讓我們走在光明的正道上，不徬徨，不猶豫，將來才能大放光明，有所成就。阿彌陀佛。

(Continued from Page 14)

On retrospection, most ordinary people would have lost faith after one year, two years, or three years of not seeing a response. They never reflect upon themselves to see if they have sufficient sincerity and faith to carry on.

Actually, Buddhas and Bodhisattvas want us to rely on them and also on ourselves as well. Relying on them is relying on their blessings. Relying on ourselves is relying on our persevering resolve. This way, we can turn around unwholesome conditions. This laywoman had an unwavering faith. She never relented. After a full ten years, she was able to transform her brother. Not only has her stamina helped her brother, it has also helped society by having one less burden and having one better citizen. This is a win-win case of achieving the goal for self and others too. In cultivation, it is the same. We have to persevere regardless. We may not have any responses or any accomplishments along the way, but we have to carry on and continuously follow the dharma. By not relenting, we will be able to perfect our cultivation when we turn old and die one day. Therefore, when learning the Buddhadharma, faith and perseverance are the most important keys. These are the keys that will lead us to the brilliant path of the Proper Dharma. These are the keys that will keep us from uncertainty and insecurity. These are the keys that will bring us to attainment and enable us to radiate brilliance in the future. Amitabha!



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

來果禪師



Dhyana Master Lai Guo

Excerpt from the *Hundred-day Chan Session*

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

(接上期)

(Continued from issue #209)

以後，來果老和尚做人天的師表，他也是這個法子，老規矩，用香板來打。誰到他那兒住，那要不被他打過的，就不算當參學，一定要被他打過才是光榮。被老和尚打，這不錯啦，功夫有點成就啦；老和尚沒打過？這沒什麼意思。被老和尚罵，被老和尚打，認為這是最光榮的。你說這是愚痴不是愚痴？修道的人多數就是這樣的，修得愚痴痴的，不知好歹；也不知道什麼叫做好，什麼叫做不好，好的他也不動心，不好的他也說：「同我開玩笑呢！」沒有什麼輕重的。

這位老和尚，雜誌上登說，他有一個開示，他說：「我們人都有個大病，才到禪堂裏來參禪。」你們記得他說的是什麼大病？有一位弟子記得嗎？他說：「生死大

Later on, when Elderly Master Lai Guo became an exemplary master among humans and gods, he also used this method, i.e. using the incense board to hit people. Whoever dwelt in his place and had not been hit by the Master would not be counted as a visiting student. It was considered an honor to be beaten by the elderly monk. It was considered equal to having achieved some level in cultivation. "You've never been beaten by the elderly monk? Then, your life must be meaningless. It was an honor to be scolded or beaten by the elderly monk. Would you say this is stupid or not? Most cultivators were like that. They cultivated to the point of stupidity, not knowing what was right or wrong. They didn't know what is good or bad either. If he encountered good things, his mind remained unmoved. If he encountered bad things, he would say, "This is just a joke on me!" It neither weighed lightly nor heavily on him.

A magazine published an instructional talk by this elderly monk. He said, "We people all have a grave illness which led us to the Chan Hall to investigate Chan." Does any one of you remember what grave illness he was referring to? Does any disciple remember? He said, "The grave illness

病」，不錯，他是這麼說的。老和尚已經往生了，他要不往生，到這兒來，我一定說他講的不對的。不過他已經往生了，不對也算對了，因為往生了，不必與他辯論這個。要沒往生呢，我就要批評他了。爲什麼呢？生死他說是大病，生死根本不是病，生死並不是病，什麼是病呢？「生死不了」才是病！生死了了，就沒有病了，所以不能說「生死」是病，「生死沒了」是病。因爲沒了，所以才有生死，你要了生死了，根本生死沒有了，還有什麼病呢？生死沒了，這是個病。我相信，現在老和尚要是還沒有往生，一定會被我說的沒有口開了。現在他也沒有口開，因爲往生了。

生死不了— 生死爲什麼會不了呢？就因爲無明的關係。你有無明才有生死，沒有無明就沒有生死了，所以不可以說是生死的大病，可以說是無明的大病，因爲無明沒有破，這是大病。現在到這來學佛法的人，每一個人都迴光返照，問一問自己，明白了沒明白？你明白了這無明，那就了生死，你不明白無明，那就在六道輪迴裏跑。生死要了了，就變成圓滿大覺，要想成就圓滿大覺，就不要跟著無明跑，不跟著無明跑，就不會在六道輪迴裏轉了。我們要不要了生死？要了生死就要認真修行，腳踏實地的修行，不要馬馬虎虎修行，一時一刻也不放鬆，一定要破無明、顯法性。

of birth and death.” Yes, that was what he said. The elderly monk had already passed away. Otherwise, if he was present here, I would definitely tell him that he was wrong. However, since he had already passed on to rebirth, what was wrong could be taken as right since there is no need to debate with him. If he was still alive, I would criticize him. Why? He said birth and death is a grave illness. Well, birth and death is not a grave illness. Birth and death itself is not an illness. What then is an illness? Not ending birth and death is an illness. If one can put an end to birth and death, then there is no illness. Therefore, one cannot say birth and death is an illness. If one cannot put an end to birth and death, then it is an illness. Not ending birth and death, it becomes an illness, because it is not ended, hence there is still birth and death. If you can end birth and death, then birth and death are basically non-existent, so how can there be any illness? Only when birth and death have not been ended do they constitute an illness. I believe that if the elderly monk were not off to rebirth, he would be rendered speechless by what I said. Since he has passed away, he cannot open his mouth anyway.

Why can't birth and death be ended? It is because of ignorance. If you have ignorance then you have birth and death. If you don't have ignorance then birth and death will fail to exist. Hence, one cannot call it the grave illness of birth and death. Rather, it is the grave illness of ignorance. Not breaking through ignorance is a grave illness. Now every one who is here to study the Buddhadharma should return the light in retrospect, ask yourself whether or not you have understood? If you understand this ignorance, then you can end birth and death. If you fail to understand this ignorance, then you will keep revolving in the six paths. If birth and death are ended, then it will become a perfect great enlightenment. If one wants to achieve this perfect great enlightenment, one should not chase after ignorance. If you do not chase after ignorance, then you will not get caught in the revolving wheel of the six paths. Do we want to end birth and death? If yes, then we must seriously and earnestly cultivate with realistic practice. Do not be perfunctory in cultivation. Do not slacken for even a moment. Break through ignorance and manifest the dharma nature.

顯出法性來了，那時候你本有的般若智慧也都具足了，本有的般若智慧既然具足了，那時候一切煩惱也沒有了，一切麻煩也沒有了。現在我們就是因為被這無明給害的，有時候頭腦就清醒一點點，有時候頭腦就糊塗了，什麼也不明白了。甚至於啊！殺父，殺母，也想去試一試；殺阿羅漢，也想去試一試；破合和僧，也想去試一試；出佛身血，也想去試一試，就因為被這無明纏住了。

這無明貪心，貪的不得了。沒有得到就想要得，已經得到又怕它丟了。以前有一個人，貪心貪的怎麼樣呢？他種田，在田裏頭得到一尊金羅漢，他得到一個金羅漢不滿足，他就敲金羅漢的頭，說：「喂！你們那十七個在哪兒？」他想要把那十七個金羅漢都得到。

這時來了一幫土匪，把這金羅漢給搶走了，說：「那十七個金羅漢在我們那兒呢！與你沒有份！」他要不生貪心，把這金羅漢收起來，不敲金羅漢的頭，那金羅漢有一呎高，五寸那麼寬，這麼大一塊金子，你想他不就發財了？還想要找那十七位。

(來果禪師全文完)

編者按：高僧傳已於本期全部刊載完畢。自下期起，將登載上人大佛頂首楞嚴經淺釋。

Having manifested the dharma nature, one is then replete with one's innate Prajna wisdom. Since one is replete with one's innate Prajna wisdom, one will be free from all afflictions and worries. Now we are all victims of ignorance. Sometimes, we are clear-headed; other times, our minds are confused and do not understand anything, even to the point of having thoughts of killing one's own father and mother, killing Arhats, breaking up the harmonious Sangha, or shedding the Buddha's blood. It is the entanglement of ignorance that causes one to have these thoughts.

This ignorance is insatiably greedy. It causes one to seek for what he does not have, and worry over losing what he has. In the past there was a person. How greedy was he? While plowing his field, he unearthed an Arhat statue in pure gold. Still, he was not contented. He tapped the golden Arhat's head and demanded, "Hey! Where are the other seventeen arhat statues?" He wanted to possess all eighteen golden Arhat statues.

At that point, a gang of bandits showed up and seized his golden Arhat. They said, "The other seventeen golden Arhats are right with us! You have no share of them!" If the man had not been greedy, he could have simply kept his newfound treasure and not knocked on the golden Arhat's head demanding for the other seventeen. Measuring one foot tall and five inches wide, don't you think this big piece of gold would have made him a very rich man? But no, he still coveted the other seventeen statues.

(The End of the Article on Master Lai Guo)

From the editors: We have completed Records of High Sanghans on this issue. Starting from the next issue, we will publish Venerable Master Hua's Explanation on The Shurangama Sutra.

佛教與世界和平

Buddhism and World Peace

宣化上人一九九〇年十月九日開示於英國倫敦西敏大戲院
A talk given by Venerable Master Hsuan Hua
on October 9, 1990 at the Westminster Theatre in London, England

人不要的，我們要；人家要的，
我們不要，這就是和平。

「南無薩怛多。蘇伽多耶。阿羅
訶帝。三藐三菩陀寫。」（三
遍）

國際間各位宗教領袖、各位善
知識、各位大德慈愍。今天我們來
共同研究佛教與世界的和平。佛教
就是和平；和平就是佛教，沒有衝
突的。學佛的人，就是學和平；不
學佛的人，就是不和平，為什麼這
麼說？因為學佛的人，都要學無爭
三昧。無爭，就是沒有任何的爭執。
無爭，就是人不要的，我們要；人
家要的，我們不要，這就是和平。

人為什麼爭？「爭」字是從什
麼地方來的呢？是從人的心裏來
的。你一爭，就沒有和平；你不爭，
就是和平。和平就是沒有一切的鬥
爭，不和平就是鬥爭。

佛住世的時候，是正法堅固的
時期；佛入涅槃後，是像法堅固的
時候；到了末法時代，則是鬥爭堅
固的時候。所以才說：

爭是勝負心，與道相違背；
便生四相心，由何得三昧。

Whatever other people don't want,
we'll take;
whatever others want, we don't want.
Just that is peace.

Na mo sa dan tuo. Su qie duo ye. E la he di. San miao
san pu tuo xie (3x) [The first four lines of the Shurangama
Mantra, recited to pay homage to all Buddhas and Bodhisattvas
before beginning a Dharma talk or Sutra lecture]

Religious leaders, good and wise advisors, and
greatly virtuous ones from all nations, I ask for your
compassion today as we gather together to investigate
the relationship between Buddhism and world peace.
Buddhism is peace, and peace is just Buddhism. There
is no conflict between them. People who study the
Buddha's teachings are actually studying peace. Those
who do not study the Buddha's teachings cannot be
peaceful. Why do I say this? People who study Bud-
dhism have to learn the samadhi of noncontention.
Noncontention means the absence of all conflict and
argument whatsoever. It means that whatever other
people don't want, we'll take; whatever others want,
we don't want. Just that is peace.

Why do people contend? Where does the contention
come from? It begins in people's minds. As soon as
you contend, you have no peace. If you don't contend,
there is peace. Peace is the absence of all contention.
The lack of peace means there is contention.

When the Buddha was in the world, the Proper Dharma
prevailed. After the Buddha entered Nirvana, the
Dharma Image Age prevailed. Now we are in the
Dharma Ending Age, in which contention prevails.
There is a verse which goes,

*Contention involves victory and defeat;
It is contrary to the Way.
When the mind of the four marks arises,
How can you obtain samadhi?*

你一爭就和道相違背。「便生四相心」，你一爭就有我相；有我相，就有人相；有了人相，就有眾生相；有了眾生相，就有壽者相，所以說便生四相心。「由何得三昧」，你一生四相心，怎麼會得正定正受？

我們學佛法，或學其他的宗教，學任何的法門，一旦有了爭強論勝之心，這就是不和平，也就是鬥爭心。所以說：「爭是勝負心，與道相違背；便生四相心，由何得三昧。」

你有了爭心，怎麼會得到宗教的利益？不但沒有利益，反成害處，因為對人生出一種危害心，對人的生命有危險，這就是不和平，所以我們要世界和平，先要從不爭做起。

四相，第一個是「我相」。我相怎麼樣來的？有幾句話是形容我相的，可是還沒有說得明白。怎麼說？

未曾生我誰是我
生我之時我是誰
長大成人方是我
合眼朦朧又是誰

這幾句話就是研究這個「我」。這是說我們身體未生之前，我們在什麼地方？我是誰？我到底是誰？「生我之時我是誰」？出生後，做小孩子了，也不知道我是誰？這是疑問。「長大成人方是我」，長成大人了，這時覺得有「我」了。

As soon as you start contending, you are going against the Way. As soon as you contend, you have the mark of self. With the mark of self, there is the mark of others as well. Once you have the mark of others, the mark of living beings arises, and with that comes the mark of a life span. And when the mind of the four marks arises, how can you achieve proper concentration?

In studying Buddhism or other religions, in learning any kind of practice, as soon as we have thoughts of fighting and competing, peace is lost. That's why I said,

*Contention involves victory and defeat;
It is contrary to the Way.
When the mind of the four marks arises,
How can you obtain samadhi?*

If your mind is intent on contending, how can you derive any benefit from religion? Not only is there no benefit, there is actually harm, because your contending hurts people and endangers their lives. This is not peace. If we want peace in the world, we have to start by not contending.

The first of the four marks is the mark of self. How does the "self" come into being? There are a few lines describing the "self" which go:

*Before I was born, who was I?
After being born, who was I?
When I grow up and become an adult,
that is me.
But when I shut my eyes and
everything grows dim,
who am I then?*

These lines of verse investigate the question of self. Before I was born into this body, where was I? Who was I, ultimately? After I was born, as a child I still didn't know who I was. However, having grown up and become an adult, I do feel that there is an "I."

我們這個身體上，四肢百骸，頭有頭的名字，腳有腳的名字，手有手的名字，胳膊有胳膊的名字，眼睛有眼睛的名字，耳朵有耳朵的名字，口有口的名字，牙有牙的名字，舌有舌的名字，身有身的名字，可是哪個地方叫「我」呢？全身四肢百骸找不出一個「我」來。知道有「我」還找不著「我」，究竟什麼叫「我」？「合眼朦朧又是誰」？等到一閉眼睛死了，我又是誰？這個「我」，是個很糊塗不清的「我」，名實不相符。也不知道怎麼就叫個「我」？也不知道怎麼叫個「人」？也不知道怎麼叫「眾生」？也不知道怎麼叫「壽者」？可是雖然不知道，人都還願意活著，不願意死；願意吃，不願意餓著；願意穿衣服，不願意凍著；願意睡覺，不願意疲倦。這是什麼道理？甚至於願意做壞事，不願意做好事；願意不孝順父母，不願意孝順父母。誰教得這個樣子？既然是「我」，為什麼眼睛花了，「我」也做不得主；甚至於生病要死的時候，「我」更是做不得主。你說這個「我」不是假名是什麼？豈不是糊塗，不明白？而佛就是明白。

世界為什麼不和平？就因為人都愚癡。想要世界和平，就要大家都有智慧，都不爭，都能讓。好像中國歷史上堯傳舜，舜傳禹，這麼一代一代地傳下來，都是互相禮讓的。以「天下」這樣的財富來讓給其他的人，所以那時就是和平盛世，讓而不爭。

Parts of our body, the four limbs and hundreds of bones, the head, feet, hands, arms, eyes, ears, mouth, teeth, tongue, and body as a whole each have their own names, but which of them is called the "self?" You can look over the entire body, but you won't find the "self" there: You know there is a "self," but you can't find it. Just exactly what is the self? When you close your eyes and die, who are you then? The "self" is a vague, indistinct thing. The name and the reality don't match. You don't know what is meant by self, others, living beings, or a life span. But even though people don't know, they still want to live and don't want to die. They want to eat and not go hungry. They want to wear clothes and not feel cold. They want to sleep and not feel tired. Why is this? They even want to do bad things and avoid doing good things. They want to be naughty and not be filial to their parents. Who taught them to be that way? If there is an "I," then why can't "I" keep my eyes from growing dim, my ears from growing deaf, or my teeth from falling out? When I get sick and am about to die, why can't "I" do anything about it? If the "I" isn't a false name, what is it? Isn't this confusion and lack of understanding? Buddhism is true understanding.

The reason the world is not at peace is that people are stupid and ignorant. If there is to be peace in the world, people have to have wisdom and be able to yield to others instead of contending. In the history of China, for example, Emperor Yao passed the throne to Shun, and Shun passed it to Yu. One emperor voluntarily yielded the throne to the next. Those emperors were willing to give their kingdom to others. Because there was yielding instead of contention, theirs was a time of peace and prosperity.

(To be continued ..)

學佛要有信心和耐心

In learning Buddhism, you need to have faith and perseverance

恆泰法師二〇〇八年四月十五日開示於金輪聖寺

A Dharma Talk given by Dharma Master Tai on April 15, 2008, at Gold Wheel Monastery

上人，各位法師，各位居士，阿彌陀佛！

我叫恆泰，是從馬來西亞來的。我今天首次來到金輪寺，發覺金輪寺的佛堂非常莊嚴，空間的利用很好。除了佛堂外，還有圖書館、會客室、教室……等等。有各種的設備及用途，是一個非常完整的佛殿。樓下另有齋堂及廚房，寬敞潔淨，設備完善，是我們那裡所沒有的。所以說這裡的法師們是非常有福報的，可以安住道場專心在此辦道。

我們師父的法，在外面人聽起來，有些陌生，比較嚴肅。不像外面的宗教團體，每年都有各式各樣吸引信徒的活動，我們一向都很單純的，以誦經、念佛、拜懺為主的法會活動而已。如果你來了，才能領會到跟外面的法，完全不同。這是一個真是令你法喜充滿的地方。你必須老老實實，腳踏實地的跟隨著上人的法學習。否則你的心永遠是虛浮的，心裡老想著：「我每天這樣平淡無奇的學佛，越來越沒有意思，好像沒什麼長進，是不是應該到外面去看看學學？」如此尋尋覓覓，日復一日，年復一年，從身強力壯的青年，逐漸邁入體弱的老年，一生就這樣過去了。倒不如每

Venerable Master, Dharma Masters, all laity, Amitabha!

My name is Heng Tai, I am from Malaysia. Today is my first visit to Gold Wheel Monastery. I notice that the Buddha Hall here in Gold Wheel Monastery is very adorned, with a good utilization of space. In addition, there are meeting rooms, a library, class rooms, etc., each serving its function. All together, these constitute a complete Bodhimanda. Downstairs, there is the dining hall and kitchen. They are spacious and well-equipped. These are what we don't have in Malaysia. For this reason, I would say that the Dharma Masters here at Gold Wheel Monastery are endowed with blessings. They can dwell peacefully in the Way place and focus on propagating the Dharma.

Many outsiders are unfamiliar with the dharma taught by our Master. They feel it is quite solemn. Unlike other religious organizations which host a variety of activities to entice followers, we simply focus our dharma assemblies primarily on sutra recitation, Buddha-recitations and bowing repentance. If you come, you will realize how totally different our practice is. This is where you can truly experience being filled with the joy of dharma. However, you need to honestly and practically follow our Venerable Master's teachings. Otherwise, your mind will always wander, thinking, "I am getting bored learning Buddhism everyday in this simple way. It is getting meaningless to me, and I feel like I am not progressing. Shall I seek to learn elsewhere?" If you wander off seeking day after day, year after year, you will just pass your life in vain, from being a healthy young man to gradually getting weaker and older, until eventually your whole life is gone. On the contrary, if we listen to the sutras, learn the

天聽經、聞法、拜懺，老實的修行，才受用不盡。

我們馬來西亞也有很多居士護法像你們一樣，他們一心的來護持道場。但是也有一些人來來去去，但我們都不管，來了自然歡迎，去了我們也不留，每個人都有自由選擇的權利。我們是正法，要依法不依人，能夠真正依法的，就要一心一意的去恭敬它，去實行它。修行就是一年三百六十五天，天天都如此的修，如此的做，年年日日都如此，自然能培養定力，有定力之後，就會開啓智慧，有了智慧，事情就能圓滿的完成。

而且學佛要有信心，對佛菩薩及上人的法都要有信心，如果沒有信心，縱然身在佛中，你也得不到真實的法，與法不能相應。在我記憶中，馬來西亞有位年輕女眾，十多歲時就出外工作，雖然她不是經常來道場，但對佛菩薩卻很有信心，對大悲咒、地藏經都非常有信心。她在家中是排行老大，下有幾個姐妹及一個弟弟。哪裡知道這個弟弟卻不長進，二、三十歲了，卻游手好閒，不務正業，家裡也不是什麼有錢人家，都要靠上面姊姊的照顧。但他卻到處做壞事，每每被警察抓去坐牢，連累父母，但他依然不改，最後做父母的心灰意冷，跟他斷絕關係，不管他了，坐牢就坐牢吧！就當作從來沒有這個兒子。可是每次出事，都是這個姐姐把他保出來，然後就勸他：「不要再做壞事，你要做好事，你再這樣搞下去，沒有人能幫忙得了你，懂嗎？」

dharma, bow in repentance, and practice honest and realistic cultivation everyday, we will reap endless benefits.

In Malaysia, we also have many dharma protectors like you here. They whole-heartedly support and protect the way place. There are also those who come and go. We welcome those who come; in the same token, we do not detain those who prefer to leave. Everyone has their freedom of choice. In following the Proper Dharma, we rely upon the Dharma, not the people. If you wish to really follow the dharma, you should be single-mindedly respectful of the dharma and put it in practice. Cultivation involves daily practice all year through, 365 days a year, for year after year. If you are able to do this, you will eventually gain Samadhi. Once you have Samadhi, your wisdom will open up. Once you have wisdom, you will be able to have perfect accomplishments.

In learning Buddhism, you also need to have faith. You have to believe in the dharma taught by the Buddhas, the Bodhisattvas and our Venerable Master. Without faith, you will be incongruent with the dharma and not able to get the real benefits even you are surrounded by Buddhas. As I remember, there was a young laywoman in Malaysia, who had started working when she was a teenager. Although she didn't come to the way place as often as some, she had great faith in the Buddhas, the Bodhisattvas, the Great Compassion Mantra, and the Earth Store Sutra. She was the eldest among her siblings, with a few younger sisters and one younger brother under her. Unfortunately, her brother was a loser and a trouble maker. He didn't work but played around even into his thirties. Their family wasn't rich, and he relied on his sister's financial support. He would do bad things everywhere he went and end up in jail. He caused his parents a lot of trouble, and he would not mend his ways. In the end, his parents gave up on him and cut him off. They considered him non-existent. Every time he was in a bind, this eldest sister would bail him out and advise him to rectify himself. She reminded him that if he continued behaving this way, nobody would be able to help him anymore.

當時這位弟弟滿口答應：「好！好！我會改，我當然會改。」但最後還是不改，又被抓了去關，直到最後一次，父母真的下定決心不再救他出來。但是這個姐姐想來想去，怎麼辦？我只有這麼一個弟弟，家中唯一的男丁，總不能眼睜睜的看他被抓去關。於是她想盡一切辦法籌錢，終於把弟弟贖了回來。但她也不是什麼有能力的人，不過是打一份工，領份薪水罷了！但她對佛菩薩有信心，每次來廟都誠心的禮佛、懺悔，非常用功，她每天持誦大悲咒、地藏經都迴向給弟弟，並以弟弟之名作種種佈施。他只顧念經、迴向，有時星期日她不出門，在家念地藏經，一部、二部、三部，誠心的迴向。但這也不是一年、一天就可以成就，化解冤孽的，她整整用了十年的時間，她弟弟才慢慢醒悟過來。最後她弟弟終於願意去找份工作了，當他準備去面試的時候，打電話給姐姐說：「等一下我要去面試，如果老闆打電話給你，問起我的背景，你一定要替我說好話呀！」姐姐當然答應了，最後弟弟終於找到一份工作，就是當司機。

但她弟弟也很努力的幹這份差事，後來他認識了一位印尼來的姑娘，是位信回教的華人，很聽話，願意跟著他。但在未結婚之前，她就懷了身孕，根據印尼的法律，女孩如果是個回教徒，如果沒有結婚就生子，就沒有身份了，就是說母子都沒有名份了，那該怎麼辦？她一心的求佛菩薩，怎樣才可以讓孩子名正言順的登記下來？雖然他

At that moment, her brother would readily promise to change his ways, but eventually would revert to his old self and land in jail. Up to the very last time, his parents made a firm decision not to bail him out. However, his sister deliberated regarding what she should do. She thought, "He is my only brother and the only male heir in the family. I cannot sit tight watching him put in jail without doing anything." Therefore, she tried everything she could to get enough money and bailed her brother out. She was not an exceptional bread-winner, but an ordinary working class woman who lived on her salary. However, she had strong faith in the Buddhas and the Bodhisattvas. Every time she came to the temple, she sincerely bowed to the Buddhas and bowed in repentance. She was very diligent in her practice. Every day, she recited the Great Compassion Mantra, Earth Store Sutra, and dedicated such meritorious deeds for her brother. She would also make donations on behalf of her brother. She was focused on sutra recitation and dedicating the merits to her brother. When she did not go out on weekends, she would be home reciting Earth Store Sutra, once, twice, or three times, and sincerely dedicate the merit. Eventually, her efforts paid off. This did not happen overnight, or in a year's time. It took her entirely ten years of continued diligence to smooth out her brother's karmic offenses. Slowly, her brother realized his misdeeds and mended his ways. Then, he went looking for a job. When he was going for a job interview, he called his sister, "I will be interviewed shortly. Please put in a few good words for me when my prospective employer calls for a background check." Of course, the sister agreed. Finally, the brother found a job as a driver.

Her brother took his job seriously and worked hard. Later on, he met a girl from Indonesia. She was a Chinese Moslem. She was very obedient and willing to follow him. However, she got pregnant before their marriage. According to Indonesian law, if a Moslem girl gives birth out of wedlock, both she and the newborn will be deprived of identity. In other words, mother and baby will not be recognized in the household registry. Now, the sister thought, "What should I do?" She sincerely prayed to the Buddhas and the Bodhisattvas, asking how the baby could be

們作了違反法律的事情，但終歸要解決。這時冥冥中她聽到有個聲音說：「你不要管這事。」她就跟菩薩說：「不能，你一定要幫我這一次，無論如何一定要把事情辦好。」然後她又再唸大悲咒，念觀音菩薩聖號，並盡量的去找辦法。

後來她得到叔叔的同意，把孩子登記在叔叔名下，就當作是叔叔的孩子，於是很順利的把孩子的身份作好，再將孩子領回家，就變成她媽媽有了個男孫。這個女子也回印尼去，還沒正式結婚，她弟弟就追到印尼去，答應跟這個女子結婚。當你跟一個回教徒結婚，你必須要皈依回教，於是她弟弟就變成回教徒了。幸好這個小孩還是她們家的，信奉佛教。現在他們夫婦二人在印尼生活得很好，雖然不同的宗教，但媽媽也不太計較，就當作撿回來一個兒子，多了一個媳婦，還得到一個孫子，她們家終於有了後代，因為你一旦成為回教徒，你的孩子也必須跟著馬來人回教的姓。幸好這個孩子登記在叔叔名下，還是華人的姓氏，也為她們家傳了香火，事情終於圓滿解決。

這位女居士十年來默默的用功，那份真誠心，跟那份持久的信心，把那位不務正業、難調難伏的弟弟給感化回來。她不求一分回報，不求一分功德，盡量的去幫忙、付出，這些都是觀世音菩薩給她的力量，使她那份信心和毅力，持之以恆。

(下轉至第4頁)

registered legally under the household. Although they had violated the laws, things had to be resolved. At that time, she seemed to hear a voice saying, "Stay out of this matter". She then prayed to the Bodhisattvas, "No matter what, you need to help me this time. This matter needs to be settled well." Then she recited the Great Compassion Mantra and the name of Gwan Yin Bodhisattva. Simultaneously, she also tried her best to find solutions.

In the end, she got her uncle's permission to register the baby under his household, as if the baby was his child. Hence, the baby's identity was solved. They brought the baby home; so, her mother now has a grandson. The baby's mother returned to Indonesia. Her brother followed her there and they agreed to be married. In the Moslem tradition, when you marry a Moslem, you need to become a Moslem. Thus, her brother became Moslem. Luckily, the baby stays with the grandmother's family which believes in Buddhism. Now the couple lives a good life in Indonesia. The grandma is not upset with the fact that her daughter-in-law is a non-Buddhist. She is happy from the perspective that she got her son back, gained a daughter-in-law, and has a grandson to carry on the family lineage. It is mandated that once you become a Moslem, your child has to carry a Malaysian Moslem's last name. Fortunately, this child was registered under her uncle, so he has a Chinese last name. This means their family lineage will continue on. Everything was perfectly resolved.

This laywoman diligently cultivated in silence for ten years. Her sincere and persevering faith transformed her trouble-maker of a brother. She didn't seek any rewards or merits. She just did her best to help. Where did she get her strength? From Gwan Yin Bodhisattva. It is Gwan Yin Bodhisattva who sustained her faith and perseverance.

(Continuing on page 4)

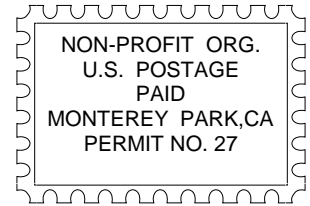
2010年3月法會時間表 Schedule of Events – March of 2010

日 Sun	一 Mon	二 Tue	三 Wed	四 Thu	五 Fri	六 Sat
	1◎	2◎	3◎	4◎	5◎	6◎
7 誦淨行品 Recitation of Pure Conduct Chapter 8:00 am—3:00 pm	8◎	9◎	10◎	11◎	12◎	13◎
14 夏令時間開始 (撥快一小時) Daylight Saving Time begins 2:00 am 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	15◎	16◎ 二月初一	17◎	18◎	19◎	20◎
21 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	22◎	23◎ 初八 釋迦牟尼佛出家日 Shakyamuni Buddha's Leaving Home Day 六祖慧能大師誕辰 Venerable Sixth Patriarch's Birthday	24◎	25◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	26◎	27◎
28 慶祝觀音菩薩 聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	29◎	30◎ 二月十五 釋迦牟尼佛涅槃日 Shakyamuni Buddha's Nirvana Day	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm		



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金輪聖寺



2010年4月法會時間表 Schedule of Events – April of 2010

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 ★ 普賢菩薩聖誕 Universal Worthy Bodhisattva's Birthday ☆ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua △ 常智大師出家日 Great Master Chang Jr's Leaving Home Day ◆ 準提菩薩聖誕 Cundi Bodhisattva's Birthday				1◎	2◎	3◎ 十九 觀音菩薩聖誕 Gwan Yin Bodhisattva's Birthday
4 誦普賢行願品 Recitation of the Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 10:00 am 華嚴懺 Avatamsaka Repentance 1:00 — 3:00 pm	5◎★廿一	6◎	7◎	8◎	9◎	10◎
11 地藏經法會 Recitation of Earth Store Sutra 8:00 am—3:00 pm	12◎	13◎	14◎三月初一	15◎	16◎	17◎
18 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	19◎	20◎	21◎	22◎	23◎☆ 初十	24◎
25 念佛法會 Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 — 3:00 pm	26◎	27◎	28◎△ 十五	29◎◆ 十六 宣公上人誕辰 Venerable Master Hua's Birthday	30◎ 十七 常仁大師誕辰 Great Master Chang Ren's Birthday	

～常將有日無日，莫待無時想有時～