



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

如救頭然

五月三十起禪七 一九八〇庚申曆
如救頭然勤精進 時刻分秒莫放逸

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

Save One's Head

The Seven-day Chan Session started on May 30th

In the year of Geng Shen, 1980.

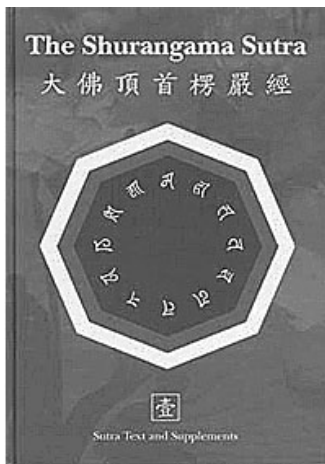
Be diligent and vigorous, as if our own heads were at stake.

Waste not any moment, any minute, any second.

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The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

《楞嚴經》存在，佛法就存在

《楞嚴經》這是佛教裏一部照妖鏡的經，所有天魔外道、魑魅魍魎，一見到《楞嚴經》都現原形了，他無所遁形，什麼地方他也跑不了。所以在過去，智者大師聽說有這一部經，就向印度遙拜，拜了十八年，以十八年這種懇切至誠的心，求這一部經到中國來。過去的大德高僧，所有這一些有智慧的高僧，沒有那一個不讚歎《楞嚴經》的。所以《楞嚴經》存在，佛法就存在；《楞嚴經》如果毀滅了，佛法也就毀滅了。

怎麼樣末法呢？末法就是《楞嚴經》先毀滅了。誰毀滅的呢？就這一些個天魔外道。這些天魔外道一看見《楞嚴經》，就好像眼中的釘、肉中的刺一樣，坐也坐不住，站也站不穩，所以他必須要創出一種邪說，說《楞嚴經》是假的。我們做佛教徒應該認識真理，《楞嚴經》上所講的道理，每一個字都是真經真典，沒有一個字不是講真理的。

As long as the Shurangama Sutra exists, Buddhadharma will exist

The Shurangama Sutra is a demon-spotting-mirror sutra. All heavenly demons and heretics, Lei Mei and Wang Liang will expose their original form once they see the Shurangama Sutra. They will be unable to camouflage their identity, and there is no place for them to hide away. Hence in the past, when Great Master Jr Je ("Wise One") heard of this sutra, he began to bow towards India for eighteen years with utmost sincerity wishing that this sutra could come to China. All those great virtuous ones and high sanghans in the past, there was none that would not praise and laud the Shurangama Sutra. Therefore, as long as the Shurangama Sutra exists, the Buddhadharma will exist. If the Shurangama Sutra is destroyed, the Buddhadharma will also be obliterated.

What is this Dharma ending? Dharma Ending means the Shurangama Sutra will be the first to extinguish. Who destroys it? It's the heavenly demons and the heretics. When they see the Shurangama Sutra, it is like a pin in their eyes, or a thorn in their flesh. They can't sit well or stand still. Therefore, they must create an evil doctrine, and said that the Shurangama Sutra is false. We as Buddhist disciples should recognize true principles. The principles depicted in the Shurangama Sutra, and every word in it is authentic and true. There is no one word that did not speak the truth. Now that we are

所以我們現在研究這五十種陰魔，更應該明白《楞嚴經》這種重要性，這些邪魔鬼怪最怕的就是《楞嚴經》。

虛老(上虛下雲老和尚)活了一百二十歲，他一生，旁的什麼經典也沒註解過，只有註解這部《楞嚴經》。註解《楞嚴經》這個稿子，他是很注意地來保存，保存了幾十年，結果以後在雲門事變時就丟了，這是虛老一生一個最大遺憾的事情。他主張我們身為一個出家人，都應該把《楞嚴經》讀得能背得出來，由前邊背到後邊，由後邊背到前邊，順背倒背，順倒都能背得出來，這是他的主張。所以我知道虛老一生之中，對《楞嚴經》是特別重視的。

有人也對虛老提過，說：「《楞嚴經》有人說是偽造的。」老和尚說這末法怎麼叫末法呢？就因為有這一班人，弄得魚目混珠，是非分不清楚，教你這人都迷了，瞎人眼目，令人認不清楚佛法了。這一班人在那兒，把這個真的，當假的；假的，他又當真的了。你看這一些個人，又是這個人寫一部書，人也拿著看；那一個人寫一部書，他也拿著看。真正佛所說的經典，人都把它置諸高閣，放到書架上，永遠也不看。所以這也就看出來眾生的業障是很重的，若聽邪知邪見，就很相信的；你講正知正見的法，說了他也不信。為什麼？

investigating the Fifty Skandhas demonic states, we should even be more clear-headed and understand the importance of the Shurangama Sutra. What these evil demons and ghostly goblins fear most is the Shurangama Sutra.

The Elderly Hsu (the respectable Elderly Master Hsu, noble Yun) lived to be one hundred and twenty years old. During his lifetime, he had not commentated on any sutras except this Shurangama Sutra. He paid particular attention to preserve the commentary draft of this Shurangama Sutra for several decades. In the end, it was lost during the Incident of Yun Men. This was the greatest regret in Elderly Hsu's life. He advocated that left-home people should study the Shurangama Sutra and memorize it to the point that they can recite it from front to back, from back to front, and whether forward or backward, they should be able to recite it. This is his advocacy. That's why I know that in Elderly Hsu's lifetime, he especially took the Shurangama Sutra very seriously.

There were people who mentioned to Elderly Hsu, "Someone said that the Shurangama Sutra is a fake." The old monk replied, "Why is it called the Dharma Ending period? It is because there is this group of people mistaking the fish eyes as pearls. They cannot tell right from wrong and they confuse people with their teachings. They blinded people's eyes so that they are unable to discern the Buddhadharma. These handful of people take what is true as false, and what is false as true. Take a look at these people, if so and so write a book, they would pick it up and read it. If another person writes a book, they would also read it. However, the authentic sutras and classics spoken by the Buddha, are just put on the book shelf and never read. From this, you can see that the karmic obstacles of living beings are extremely heavy. If they hear deviant knowledge and deviant views, they would believe it right away. If you speak dharma with proper knowledge and proper views to those people, they would

這就是善根不夠，根基不夠的關係，所以對正法有一種懷疑的心，有一種狐疑不信的心。

我們萬佛城這兒要立楞嚴的壇場，最好你們誰發心把這部《楞嚴經》，天天能讀它，或者一個鐘頭、兩個鐘頭，能把它像讀書那麼讀，能記得又能背得出。把這《楞嚴經》、《法華經》，甚至於《華嚴經》都能背誦出來，這是最好的。誰能把《楞嚴經》、《法華經》、《華嚴經》都能背得出來，那世界上這還是正法存在的時候。所以我們萬佛城這麼好的地方，大家要發大菩提心，做一些個事情。不是說我們和人比賽，我們要出乎其類、拔乎其萃，要做這些事情。

我在以前有這麼一個心願，想要把《法華經》背得出來，再能把《楞嚴經》也背得出來。在香港有位弟子，《楞嚴經》能背得出來，《法華經》我教他讀，他最後大約沒有完全背得出來，這是很遺憾的事情。我們這麼好的地方，大家要發大心，把佛經和戒律——《楞嚴經》、《法華經》和《四分律》、《梵網經》都能背得出來，這是最好的，這樣我們這兒一定是正法久住了。

not believe you. Why? It is because of their insufficient good roots. Their foundation is inadequate. Hence they are doubtful and skeptic of the proper dharma.

Here in the City of Ten Thousand Buddhas, we want to establish a Shurangama platform. It would be best if you can resolve to read the Shurangama Sutra every day for perhaps an hour or two. Study it, memorize it and be able to recite it. If you can recite from memory the Shurangama Sutra, the Dharma Lotus Sutra, and even the Avatamsaka Sutra, this would be the best. As long as there is anyone able to recite these three Sutras, then Proper Dharma will still dwell in the world. We now have such an amazing place in the City of Ten Thousand Buddhas. All of us must bring forth a great Bodhi mind to do something. It is not that we want to compete with others. However, we must be foremost and outstanding to do these things.

In the past, I had a wish that I want to memorize the Dharma Lotus Sutra and the Shurangama Sutra. In Hong Kong, I had a disciple who could recite from memory the Shurangama Sutra. I taught him the Dharma Lotus Sutra. In the end, he probably had not fully memorized it. This is very regrettable. Now that we have such a fine place, all of you should bring forth a great resolve to memorize the Buddhist Sutras and Precepts -- Shurangama Sutra, Dharma Lotus Sutra, Four Division Vinaya, and Brahma Net Sutra. This is the very best. This way, the proper dharma will certainly dwell in our place.



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 #211)

「世人若修道，一切盡不妨。常
自見己過，與道即相當」：

世界人若想要修道的話，什麼法門都可以成就道業，若你真正明白正法，則行住坐臥都可以修行，首先你要先見自己的過錯，不要儘看人家的不對，好像照相鏡子儘向外照；裏邊像機的本身，它照不著。你盡去看人家的毛病：「唉！那個人真壞啊，你看他又喝酒、又抽煙、又吃毒藥，你不能教化的。你看他又偷東西，你看那個人又殺生，你看那個人盡講大話。」儘看人家的毛病，一點也沒有自己反省：「哦！今天我有沒有殺生啊？有沒有起偷盜心啊？有沒有生邪念啊？淫欲心呢？我今天有沒有打妄語啊？有沒有去喝酒啊？」不迴光返照，不自己照照自己，總向外邊照。不應儘看人家的毛病，而不問問自己是否守五戒或起各種邪念妄心。若能常見自己過，就與道相應，而不違背道了。

*If people in the world practice the Way,
They are not hindered by anything.
By constantly seeing their
own transgressions,
They are in accord with the Way.*

If people in the world want to cultivate the way, whatever Dharma door they choose can help them accomplish their way karma. If you truly understand Proper Dharma, you can practice your cultivation whether walking, standing, sitting, or reclining. First of all, you should recognize your own faults. Do not channel your focus on other people's mistakes. Do not be like the lens of a camera which can only take pictures of what is outside, but can't take pictures of itself. You say, "That person is bad! He drinks, smokes, and takes drugs. No one can teach him. He steals! He kills! He talks nothing but lies. Just look at him!" You only criticize others. You never ask yourself, "Did I kill today? Did I steal? Did I have deviant thoughts of lust? Did I lie or drink?" You never turn the light inward because you are too busy shining it outside. You should not be pointing your radar on other people's faults; instead, you should do a self-check whether you are duly following the Five Precepts, or whether you are giving rise to deviant thoughts and false thinking. If you constantly recognize your own faults, then you are in accord with the Way.

這偈頌若常記得，則終身受用不盡。六祖大師說得太好了，又簡單又明白，人人都容易了解。所以你能記得能會意，則對修道特別有幫助的。

「色類自有道，各不相妨惱。離道別覓道，終身不見道」：

色即是有形有相。就在有形有相的色裡邊，你若能明白了悟，能斷慾去愛而不著住到色相上，這自然就有道，不需要離開道而另外去找道。你若認識，而不被其所迷，這就是「不相妨惱」。你若離開道而另外去找道，這又是頭上安頭。所謂「見事省事出世間，見事迷事墮沉淪」。見到事而醒悟這事，這就叫出世，若見到這事，而生見惑，這就叫墮落。

得道，你在修什麼道呢？即是從早到晚，所做所行都合法，不做邪鄙的事，這就是修道。你若離開日用而另外去找個道，那你始終也找不到道。

「波波度一生，到頭還自懊。欲得見真道，行正即是道」：

波波就是辛苦的意思，你辛辛苦苦一輩子，到老就後悔。這時自忖：「唉！我把光陰都白白空過了，而惹得滿懷懊悔。若我不喝那麼多酒，怎會愚癡到這種地步呢？若我一生不賭錢，那怎會窮得這個樣子！我

If you always keep in mind this verse, it will bring you inexhaustible usage. The Sixth Patriarch had said it excellently. It is simple and clear, easily understood by everyone. If you can understand the meaning, and memorize it as well, it will greatly aid your cultivation.

*Each kind of form has its own way
Without hindering one another;
Leaving the Way to seek another way
To the end of life one will not see the Way.*

Everything, which has a shape and an appearance, is a kind of form. While dwelling in forms, if you are able to wake up and understand, to cut off desire and cast out love and be unattached to the forms, then you will naturally possess the Way. You need not look for it anywhere else. If you understand and are unconfused by forms, then you are not hindered. But if you leave the Way, saying, "This is not the Way. I am going to find another way," you are just adding a head on top of a head.

*If you see what happens and understand,
You can transcend the world.
If you see what happens and are confused
You fall beneath the wheel.*

If you become confused and give rise to view delusion, you fall into the dust of external states and objects and to the end of your life you will not see the Way. To attain the way, first ask yourself what way you are cultivating. If, from dusk to dawn, you follow in accord with the Dharma in everything you do, and not commit any evil deeds, then you are cultivating the Way. If you deviate from this and go off in search of the Way, you will never find it.

*A hectic passage through a life,
Will bring regret when it comes to an end.
Should you wish for a vision of the true Way,
Right practice is the Way.*

Having lived an arduous life, in the end you may be laden with regrets. "I have wasted my life!" you will say. "If only I hadn't drunk so much wine, I wouldn't be so stupid now. If only I hadn't gambled, I wouldn't be so poor. If someone had just told me, I could have cultivated. But I never met a Good

這一生，若有人告訴我，說我也可以修行嘛！那麼大概還不會到現在的境地。但因沒遇到善知識，即使遇到也不認識。」即使善知識教你，你也當耳邊風，不改自己的毛病習氣。所以到頭還自懊，自己後悔不已。

你想見真正的道，就要修行正當的，不要存邪，不要儘見人家的過錯，盡給人家洗衣服。看人家那衣服：「嘿！他那衣服那麼邋遢，我給他洗一洗。」怎麼叫給人家洗衣服呢？就是看人家的過錯。儘給他人潑冷水，嫉妒障礙，就怕別人比自己好。

「自若無道心，闍行不見道。若真修道人，不見世間過」：

你若自己沒有道心，不修道，儘做些黑暗見不得人的事，那就不是道。假使是真正的修道人，是不見世間人所有的過錯。有的人說現在末法時代太壞了，已沒有佛法，即使修行也不會證果。爲什麼你不證果呢？法本無末，是沒有邪沒有正的。你要是行持正法，就是正法時代。你要是不見世間過，看一切人都是佛，那你就是佛了。你要是看一切眾生是魔，那你也就是魔了。所以說「若真修道人，不見世間過。」

(下期待續)

Knowing Advisor.” You met a Good Knowing Advisor, but you didn’t recognize him. His teaching traveled in one ear and out the other, like a passing breeze. You never reformed your own faults and you never corrected your bad habits and so, at the end, you have regrets.

To see the true and proper Way, you have to cultivate properly, with nothing deviant at all. Do not focus on others’ faults. Do not criticize others and wash their clothes for them, saying, “This person’s clothes are filthy! I’d better wash them. And look at him! He’s jealous. He’s afraid others are going to be better than he is.” This is called, “washing other people’s clothes.” Do not pour cold water over others because you are jealous of them and afraid that they become better than yourself.

*If you don't have a mind for the Way,
You walk in darkness blind to the Way;
If you truly cultivate the Way,
You don't see the faults of the world.*

If you do not have the resolve for the Way, and recklessly do hideous things, then you are not practicing the Way. True cultivators of the Way do not focus on the faults of others. There are those who say, “The Dharma-ending age is really bad! (After the Buddha’s Nirvana, the Dharma passes through the following historical periods: 1) The first 500 years: Proper Dharma age; 2) The following 1000 years: Dharma image age. 3) The following 1000 years: Dharma-ending age.) There is no Buddhadharma. Even if you cultivate the Way, you will not attain fruition.” Why can’t you attain fruition? The Dharma itself has no ending; it is neither deviant nor proper. If you cultivate Proper Dharma, then it is the Proper Dharma Age. If you do not see the faults of the worldly people, but see all living beings as the Buddha, then you yourself are Buddha. If you see all living beings as demons, then you are a demon.

(To be continued ..)

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 Westminster Theatre in London, England

(接上期)

(Continued from issue #211)

大不列顛是文化水準非常高的國家，有領導世界文化的程度。我希望在文化上能加上智慧，用智慧的文化來化導國際間一些沒有智慧的人。因為你若有智慧，世界就和平；你若愚癡，世界就不和平。要有智慧，先要從什麼地方著手？先要不殺生。殺生就沒有智慧，因為你殺其他生命，其他生命就要報復；這樣互相用愚癡來起惑、造業、受果報。你殺牠，牠就殺你；你吃牠，牠就吃你。

在萬佛城有一位教授，這位教授大概聽人說吃齋好，就吃齋。為什麼要吃齋？就因為不再和眾生結冤了，就不受果報。他家吃齋，也叫小孩吃齋，因此他的小孩生來就吃齋。他灌輸小孩說：「你吃豬肉吃多了，來生就變豬；吃牛肉吃多了就變牛；吃羊肉吃多了就變羊。所以不吃肉就不變成什麼，你吃什麼就變成什麼。」他這小孩不怎麼佩服她父親這種講法。這孩子多大呢？三歲，就問她爸爸：「你說吃豬變豬，吃羊變羊，吃牛變牛，吃蔬菜為什麼不會變蔬菜？」他爸爸聽到這話，不知道怎麼答覆？

Great Britain is a highly civilized nation, a cultural leader in the world. I hope that it will infuse its cultured civilization with wisdom and use the culture of wisdom to guide the people in the world who lack wisdom. If people have wisdom, the world will be at peace. If people are stupid and ignorant, there will be no peace in the world.

How does one acquire wisdom? The first requisite for having wisdom is not to kill. Killing is unwise, because if you take the lives of other creatures, they will seek revenge. Due to our stupidity, we become deluded, create karma, and undergo the retribution. If you kill others, they will kill you in return. If you eat others, they will eat you.

A professor residing at the City of Ten Thousand Buddhas heard about the benefits of vegetarianism. He heard that if one is vegetarian, one won't create ties of enmity with living beings and won't have to undergo the resulting retribution. His family was vegetarian, and so he raised his child as a vegetarian, too. He instilled this principle in his child's mind: "If you eat a lot of pork, you will become a pig in your next life. If you eat too much beef, you'll turn into a cow. If you eat a lot of mutton, you'll become a sheep. If you don't eat meat, you won't turn into any of those animals. You become whatever you eat." But the child didn't think much of her father's explanation. She was only three years old, and she asked, "You said that if I eat pork I'll become a pig, if I eat mutton I'll become a sheep, and if I eat beef I'll become a cow. Well, if I eat vegetables, won't I become a

就抱著小孩來找我，問我怎麼答覆這個問題？

我說：「因為豬、牛、羊都有腿，你要殺牠的時候，牠就會跑。你雖然把牠殺了，牠心裏會生一種瞋恨心，將來牠也要把你拉去做牠。羊把你拉去做羊；豬把你拉去做豬；牛把你拉去做牛。菜呢？你吃它，它不會叫，也不會哭，不會跳；它也沒有長兩條腿，不會拔腿就跑；所以你吃了，大概不會變菜。」

「肉」字裏邊兩個人。中國人這個「肉」字，由兩個人組成的。這個人在什麼地方呢？在口裏頭。「口」下邊那一橫沒有，張著口在那兒吃人。

肉字裏邊兩個人
裏邊罩著外邊人
眾生還吃眾生肉
仔細思量人吃人

裏邊那個人罩著外邊那個人，這是一個吃肉的人，一個被吃的人。講到這兒，想起以前有一個人問我：「吃齋到底有什麼好處？是不是吃齋好像自己騙自己，自己上當了？」

我說：「你吃齋覺得上當了，只是活著時上當，可是死後不上當；你不吃齋，活著不上當，死了上當。你把這賬碼拉起來，你短錢就要還錢，短什麼就要還什麼。」所以由這個道理來研究，我們想要世界和平，大家要斷殺

vegetable?” Her father didn't know how to answer this question, so he brought his daughter and her question to me.

I said, “Pigs, cows, and sheep all have legs, and when you go to kill them, they try to run away. When you kill them, their hearts are filled with hatred and in the future they will drag you off to become one of them. The sheep drag you off to become a sheep, the pigs drag you off to become a pig, and the cows drag you off to become a cow. What about vegetables? When you eat them, they don't call out, cry, jump, or grow legs and run away. So if you eat vegetables, you probably won't become a vegetable.”

The Chinese character for “meat” (肉) is composed of two characters of “people” (人) in a “mouth” (口). The “mouth” character is missing the bottom stroke, which means that the mouth is open wide for eating people.

In the character for 'meat' (肉)

*There are two 'people'(人),
The one inside is holding onto the one outside.
Living beings eating the flesh of living beings:
If you really think about it,
It's just people eating people.*

The two people in the “meat” character represent one who is eating and one who is being eaten. I remember someone once asked, “What are the advantages of being vegetarian? Isn't it kind of like cheating yourself into taking a loss?”

I replied, “Being a vegetarian, you might feel like you're taking a loss while you're alive, but not after you die. Being a non-vegetarian, you won't feel like taking a loss while you're alive, but you will after you die. When the accounts are settled, you have to pay back what you owe.” In light of this principle, if we want there to be peace in the world, we all have

不吃肉，不殺生，這是真正的和平。你不殺牠，牠也不殺你；你不吃牠，牠也不吃你。所以我們不管信什麼宗教，要是都能吃齋，這世界就會和平。

幾十年以前我曾到臺灣去。那時臺灣就怕共產黨來攻打，朝不保夕，總是人心惶惶。他們想要知道共產黨甚麼時候會來攻？就問我：「我們臺灣會怎麼樣？」當時就有一个人很恐慌的樣子。認為不應該問這個問題。因為如果我答錯了，隨時就有入監獄的機會了。那時候臺灣很敏感，如果說錯了話，被抓起來，就當共產黨放到綠島監獄裏去，這人就怕我答錯。我告訴問的人：「你們臺灣人若都吃齋念佛，不殺生，臺灣就會好；臺灣人若是多多殺生，儘造惡業，臺灣就會壞。諸惡莫作，眾善奉行，臺灣就會好；要是諸惡多作，眾善不行，臺灣隨時都有危險。」

今晚我所說的，或者有一點道理，或者沒有一點道理，希望每個人用自己的智慧去辨別真理之所在，所謂：

是道則進，非道則退。

希望各位「擇善而從，不善而改。」最後，祝各位身體健康，精神快樂，一切吉祥如意，大家晚安。

to stop killing and stop eating meat. Not killing is true peace. If you don't kill others, others will not kill you. If you don't eat others, they will not eat you. No matter what our religion is, if we can all be vegetarian, there will be peace in the world.”

When I went to Taiwan several decades ago, the people there were very worried about a Communist invasion. Their lives seemed to be hanging by a thread, and everyone was in a panic. They wanted to know when the Communists would attack, so they asked me, “What will happen to Taiwan?” At that time there was one person who was very nervous about this question being asked, because if I answered inappropriately, I might end up in prison. It was a very sensitive issue, and if anyone said something wrong, they would be arrested, accused of being communist, and sent to the prison on Green Island. This person feared that I would say something wrong. I said to the person who asked the question, “If the people of Taiwan become vegetarian, recite the Buddha's name, and refrain from killing, everything will be fine. But if the Taiwanese people do a lot of killing and commit all kinds of bad karma, things will go badly. If everyone refrains from evil and do good deeds, Taiwan will be fine. But if you do lots of evil and don't do any good, Taiwan will be in danger.”

What I have said tonight may have some principle to it, or it may not. I hope everyone will use his or her own wisdom to determine where the principle lies. As it is said,

*If it's the Way, advance upon it.
If it's not the Way, retreat from it.*

I hope all of you will choose what is good and follow it, and take what is bad and change it. Finally I want to wish everyone good health, happiness, and luck in all you do. Good night!

修行四要

The Four Essentials in Cultivation

恒貴法師開示於二〇一〇年二月二十一日金輪聖寺藥師佛懺午齋期間

A Dharma Talk given by Dharma Master Gwei on 2/21/10 lunch time at GWM during Medicine Master Repentance

大家新年快樂！

Happy New Year to all of you!

師父告訴他在香港的弟子們：每天你必須禮佛三拜，並讀誦偈頌：

Shr Fu told his lay disciple in Hong Kong, “Everyday, you have to make three bows before the buddhas and recite the verse:

往昔所造諸惡業
皆由無始貪瞋癡
從身語意之所生
一切我今皆懺悔

*For all the offenses that
I have done in the past,
caused by beginningless greed,
hatred and delusion,
arising from the body, mouth and mind,
I now repent of them all.*

對於所有在家的弟子，師父定下了每天的功課，其中包括禮拜大悲懺。在萬佛城，每年都有一次的萬佛寶懺。在金佛寺，農曆每月初一、十五都要禮拜藥師佛懺。從這裏，我們可以清楚地瞭解到禮懺的重要性。

For all left-home disciples, Shr Fu set down a daily schedule which included bowing the Great Compassion Repentance. In CTTB, there is an annual bowing of Ten Thousand Buddhas Repentance. In Gold Buddha Monastery, there is Medicine Master Repentance bowing on the 1st and 15th of each lunar month. From these, we can clearly see the importance of bowing in repentance.

在我出家之後，我並不是太明白。我只想說，要看到自己的過失是很不容易的。

When I first left the home-life, I did not quite understand this either. Suffice to say, it is not easy to see our own offenses.

真認自己錯，
莫論他人非；
他非即我非，
同體名大悲。

*Truly recognize one's own faults.
Do not discuss about others' faults.
Others' faults are just my own.
One in substance with all
is great compassion.*

能夠真正認識到自己的過錯，我們首先需要有智慧。之後，我們需要有勇氣承認我們的錯

To be able to truly recognize our own faults, we first need wisdom. After that, we need courage to admit to our faults and bravery to breakthrough them and mend

誤並勇敢的破除去改正它。我們並要發願重新開始。如果我們做到這一點，那麼它將是非常有幫助的。

當你是真誠的，你是會得到佛法的感應。我們接受佛法的薰習有多少年了？我們要能常常地懺悔我們的罪過。師父告訴我們在修行中，非常重要的是不要有脾氣，不會打妄想，要具體實踐六大宗旨：不爭，不貪，不求，不自私，不自利，不打妄語。如果你按照這個忠告，在修行中將會有所成就。

讓我們先談談不發脾氣，這是我們大家都熟悉的。在這個末法時代，要控制我們的脾氣是一件非常困難的事情。它一直以來，已經成爲我們的老朋友。現在，讓我們來分析它的道理。我們首先開始感到不滿，對我們周圍的人失去耐心，和不能容忍的事情進展的速度。不去注意，放任它，一個很大的脾氣就出現了。是什麼讓我們難以控制自己的脾氣？這是因爲追求“即時滿足”。現今，人們想要的一切事情立刻完成，例如速食米飯，速食湯，即溶咖啡，只是僅舉幾例。人們習慣性地尋求即時的滿足，結果把忍耐心掃出了門。

接下來發生些什麼？人們之間有了敵意及厭惡，無論在工作場所，還是在家裡。所以朋友吵架，夫妻離婚，並且認爲，離

our ways. We need to make the vow to start anew. If we follow this, then it will be very helpful.

When you are sincere, you will obtain a response from the dharma. How many years have we been fed with the food of dharma by the Buddha? We should constantly be repentant of our offenses. Shr Fu taught us that in cultivation, it is very important not to have a temper, not to have false thinking, and to put in practice the Six Great Guiding Principles of no contention, no greediness, no seeking, no selfishness, no benefiting of the self, and no telling lies. If you follow this admonition, you will attain accomplishment in your cultivation.

Let us first talk about not having a temper, which we are all familiar with. In this Dharma Ending Age, it is a very difficult task to control our temper. It has been our old friend. Now, let us analyze how it works. First, we start feeling annoyed, losing patience with the people surrounding us and intolerant of how things progress. When these go unchecked, a full-blown temper will ensue. What makes it so difficult to control our temper? It is the sought-after ‘instant gratification’. Nowadays, people want everything instantaneously, for example, instant rice, instant soup, instant coffee, just to name a few. Habitually seeking instant gratification eventually sends the virtue of patience out the door.

What happens next? Animosity builds up between people, whether at work or at home. Friends quarrel; couples divorce. People think that divorce is an end to the problem. Unfortunately, it is not. It starts a

婚是能夠讓這個問題結束。但不幸的是，它不是，它開始了一組新的問題。由於家庭是社會的基本單位，當問題發生在家庭之後，它更成爲一個社會問題，它像滾雪球越滾越大。這就是爲什麼 師父勸告我們訓練耐心的重要性。他教導我們平靜地接受，所遇到任何不愉快的情況。一旦你養成了耐心，你會獲得修行的定力。

接下來，讓我們談談妄想。妄想本身並不可怕，可怕的是，我們完全不能察覺它們的出現，這就是問題所在。我們的心是一個最吵雜的地方。它與許多外來的境界糾結一起。它是善變的，來來去去隨它高興，沒有任何限制。爲什麼我們有很多妄想？師父說，它是我們宿業的積累，從過去的生活，過去數年，過去數月，過去數天，和過去的時刻。當業風吹過之後，它們就這樣成形。也許有人固執地認爲：「這就是我的方式！」不過，六祖壇經明確指出：「本來無一物，何處惹塵埃。」

一切的外境都是相對的。當一個人或一件事有利於你，是因爲你與他們過去有良好的善緣。相反的情況也是如此。一切都是由業力主使的因果報應。爲了說明這一事實，師父告訴我們，水如何示現在不同的眾生之前。天人見水爲琉璃；人類見到水爲水；餓鬼見水爲熱火。爲什麼？

new set of problems. Since family is the basic unit of society, when problem arises in the family, it consequentially becomes a problem in society. It snowballs. This is why Shr Fu exhorted the importance of practicing patience. He taught us to calmly accept any unpleasant situation that comes our way. Once you have attained the virtue of patience, you will in time attain the power of Samadhi.

Next, let us talk about false thinking. False thoughts by themselves are not scary. What is scary is our total unawareness of them arising. That is where the problem lies. Our mind is the noisiest of all places. It bonds with a multitude of external states. It is very versatile, coming and going whenever and wherever it wishes, without restrictions. Why do we have a lot of false thoughts?

Shr Fu said that it results from our karma accumulated from our past, i.e. past lives, past years, past months, past days, past moments. It is such a built-up that when the karmic wind blows, it stirs them into being. Some people may stubbornly insist, "This is the way I am." Yet, the Six Patriarch Platform Sutra clearly states, "Originally, there is nothing. Where would the dusts of defilement alight upon?"

Everything external is relative. A person or a situation may appear good to you because you have created good affinities with them in the past. The contrary holds true as well. Everything is driven by the power of karma. To demonstrate this fact, Shr Fu told us how water appears to different beings. Celestial beings see water as lapislazuli; humans see water as water; hungry ghosts see water as fiery fire. Why? Whatever is per-

凡是通過我們感官所感受到的，就是我們個別業力的感召。這就是爲什麼我們要懺悔。就像一個人沐浴之後，感覺清新；一個人真正懺悔過失之後，覺得充滿活力。沐浴的水洗滌我們身體的污垢；禮懺洗滌我們的罪業，淨化我們的心靈。

許多人覺得難以實行這六大宗旨：不爭，不貪，不求，不自私，不自利，不打妄語。然而，師父希望我們把六大宗旨，教給所有的孩子。用這六大宗旨作爲方向盤，帶領我們到正確的方向，使我們保持平穩。如果我們遵循六大宗旨，我們將留在安全的道路。這批寶藏是要爲了被使用，而不是放在保險箱內。如果年輕的孩子可以按照六大宗旨來實踐，那麼成年人更應該如此。

無不從此法界流
無不還歸此法界

不要害怕實行六大宗旨，要把六大宗旨用在公開的日常工作中。這批寶藏將引導我們的修行和學習佛法，最終會幫助我們成佛。

ceived through our senses is brought about by the power of our individual karma. That is why we need to repent. Like a person who feels refreshed after taking a bath, a person who truly repents feels rejuvenated afterward. As the bath water washes away the filth from our physical body, repentance cleanses our offenses and defilement spiritually.

Many people find it hard to follow the Six Great Guiding Principles of no contention, no greediness, no seeking, no selfishness, no benefitting of the self, and no telling lies. Nevertheless, Shr Fu wanted us to teach these principles to all the children. These principles serve as a steering wheel, leading us to the right direction, keeping us in line. If we follow the Six Great Guiding Principles, we will safely stay in course. Bring these principles out in the open in daily practice. These treasures are meant to be utilized, not stashed away inside the safe deposit box. If the young ones who are taught these principles can follow in practice, how much more so should it work with adults.

*Everything flows forth from
the Dharma Realm;
Everything returns to
the Dharma realm.*

Do not be afraid to follow the Six Great Guiding Principles. Carry out these principles in realistic practice. These treasures will direct us in our cultivation and in our investigation of the Buddhadharm, and ultimately lead us to Buddhahood.



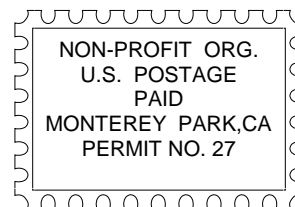
2010年7月法會時間表 Schedule of Events – July of 2010

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				1◎	2◎	3◎
4 美國國慶日 護國息災法會 U.S. Independence Day Dharma Assembly of Protecting the Nation and Eradicating Disaster 8:00 am—3:00 pm	5◎	6◎	7◎	8◎	9◎	10◎
11 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	12◎ 六月初一	13◎	14◎ 初三 韋馱菩薩聖誕 Wei Tou Bodhisattva's Birthday	15◎	16◎	17◎
18 念佛法會 Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	19◎	20◎	21◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	22◎	23◎	24◎
25 觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 8:00 am — 3:00 pm	26◎ 六月十五 常仁大師悟道日 Great Master Chang Ren's Enlightenment Day	27◎ 十六 宣公上人日 Venerable Master Hua's Day	28◎ 十七 常智大師誕辰 Great Master Chang Jr's Birthday	29◎	30◎ 十九 觀音菩薩成道日 Gwan Yin Bodhisattva's Enlightenment (Actual Day)	31◎



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金輪聖寺



2010年8月法會時間表 Schedule of Events – August of 2010

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	2◎	3◎	4◎	5◎	6◎	7◎
8 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	9◎	10◎ 七月初一	11◎	12◎	13◎	14◎
15 大悲咒法會 Recitation of Great Compassion Mantra 8:00 am — 3:00 pm	16◎	17◎	18◎	19◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	20◎	21◎
22 十三 盂蘭盆法會 Celebration of Ullambana 8:00 am — 3:00 pm	23◎	24◎ 七月十五 盂蘭盆節 Ullambana (Actual Day)	25◎	26◎	27◎	28◎
29 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	30◎ 廿一 普庵祖師誕辰 Patriarch Pu An's Birthday	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm			