



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—修菩提道

道(一)

自性如虛空
真妄在其中
悟徹本來體
一通一切通

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Dao - The Way (1)

*Self-nature is like an empty space
wherein dwell the real and the illusory.
Being awakened to the original substance,
Breaking through one, and breaking through all.*

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The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(Continued from issue #236)

(接上期)

烏菴國沙門·彌伽釋迦譯語

這位般刺密諦法師主持翻譯的工作，當時還有一位助手，他是烏菴國沙門：「烏菴國」也是印度的一個國名，「烏菴」又叫「烏場」，以前是一個國王的花園。這位沙門是這個國家的高僧到了中國來，他的名字叫什麼呢？叫彌伽釋迦：這個名字翻譯到中文就叫「能降伏」，他能降伏一切的煩惱，也可以說能降伏一切的魔障；總而言之，什麼他都可以降伏。這個法師他是譯語：他翻譯、修正這個語言。像是在中文要用什麼話來翻譯印度話，這位法師做一個譯語，所以當時也是這個譯經場裏邊最高的一位法師。

羅浮山南樓寺沙門·懷迪證譯

像這本經上，普通都沒有現在我寫這位法師的名字，你們可以加上他，因為古本上都有這一個「證譯人」。這位是什麼地方的人呢？他是羅浮山南樓寺沙門：這羅浮山，是廣東的一座名山；南樓寺，就是懷迪法師住的廟。

Reviewed by Shramana Meghashikara from Uddiyana.

When Dharma Master Paramiti was conducting the translation task, Shramana Meghashika of Uddiyana was his assistant. Uddiyana was a place in India. It used to be an imperial garden. Meghashika means “Able to Subdue”, which indicates that he could subdue afflictions, demon-obstacles, or anything of the sort. Having left Uddiyana for China, Meghashika revised the translation, paying particular attention to what expressions in Chinese would be used. He was one of the highest Dharma Masters to take part in the work.

Certified by Shramana Huai Di from Nan Luo Monastery on Luo Fu Mountain.

Often copies of the Sutra text do not list this Dharma Master's name, but his name is listed in earlier editions and should be added to later ones if it has been omitted. **Luo Fu Mountain** is a famous mountain in Guang Dong Province. **Nan Luo Monastery** is the place where **Shramana Huai Di** (“Cherishing Progress”) dwelt.



懷迪證譯：他做這個證明；怎麼證呢？「證」，就是保證的意思。這「懷迪」，大約他的師父給他起名字的時候，就希望他精進用功，就給他起個名字叫懷迪。懷迪的「迪」字，就當一個「進」字講，意思就是總要精進修行，不要休息，不要懶惰。這一位法師的學問非常好，平時也研究經教，對經典的道理非常明白，對印度的梵語也懂，於是在當時譯經場裏邊的成員裏，他就做一個證譯的法師。

因為般刺密諦和彌伽釋迦這兩位法師，本來中文和梵文都很精通，那為什麼還用一個中國人來做證譯人呢？因為他們兩位雖然是中文、梵文都通達，但是初初到中國來，恐怕對中文還不完全徹底明瞭，所以就用一個中國人來給作證。這位懷迪法師，就是翻譯本經的一個證譯人。不過在現在的經本上，就沒有這位法師的名字了，而在古本上還有。那麼究竟誰把這位法師的名字給除去了？我也沒有考查。但是我希望大家也應該知道這個證譯人是誰，所以今天我講《楞嚴經》的時候，也特別提出來向大家說一說。

菩薩戒弟子·前正議大夫同中書門下平章事·清河房融筆受

菩薩戒弟子：這個菩薩戒，出家人也應該受，在家人也應該受。《菩薩戒經》上說，無論國王、大臣就位的時候--就是國王就職的時候，都應該受菩薩戒；大臣去做大臣的時候，也應該受戒。房融因為明白佛法，就以佛做為他的父親，以菩薩做他的兄弟，所以說他是「菩薩戒弟子」。菩薩戒

Certified by Huai Di: How did he endorse and guarantee? Probably when Huai Di's Master gave him that name, it was in the hope that he would work hard and vigorously. The "Di" of his name means to "Progress", the meaning being that he should continually be vigorous in his cultivation, that he should not rest, that he should not be lazy. This Dharma Master was extremely well-educated. He concentrated on the study of the teachings of the sutras, so he was very clear about the doctrines contained in them. Because he also understood Sanskrit, he was the Dharma Master appointed to certify the translation.

Since both Dharma Master Paramiti and Dharma Master Meghashika understood Sanskrit thoroughly, why did someone else from China certify the translation? Although these two Dharma Masters had mastered both Sanskrit and Chinese, they had just come to China, and it was feared that they did not completely understand Chinese, so someone from China was called upon to certify the translation. This was Dharma Master Huai Di. I haven't looked into why his name was excluded from modern editions of the Sutra, and not from earlier publications. Nevertheless, I just wanted to bring to light his prominent role in certifying the translation.

Edited by Bodhisattva-precepts Disciple Fang Yong of Qing He, former Censor of State, concurrently Attendant and Minister, and Court Regulator.

The **Bodhisattva precepts** should be taken by both monastics and laity. The Sutra that sets forth the Bodhisattva precepts, the *Brahma Net Sutra*, says, "Whether as king of a country or as a great official, when one is initiated into one's position, one should take the Bodhisattva precepts." Because Fang Yong understood the Buddhadharma, he took the Buddha as his father and the Bodhisattvas as his brothers. The Bodhisattva Precepts consist

有多少呢？有十重四十八輕；有十種特別重要的，四十八種是輕一點。所以他受這個菩薩戒之後，自己就稱「弟子」。

他又做過前正議大夫：「前」，就是以前，不是他現在做。「正議」，《史記》上就稱「正諫」，叫「諫議大夫」。諫議是管什麼事情的官呢？就是「言官」。怎麼叫言官呢？就是無論國家有什麼不對的地方，他就去講、去批評。有的朝代叫「御史」，就是這個國家什麼事情做錯了，他就要來批評。「大夫」，就是官的一個名稱。

同中書門下：「中書、門下」，都是丞相府的一個名字。「中書」，是管皇帝的一切書札、詔書之類的，一切一切皇帝所出的號令，都由中書丞相這兒來管理；「門下」，就是管理政務的行政長官。門下就管理政府的事情，中書就管理皇帝的事情；所以這兩個丞相，一個管發號施令的，一個就奉行這號令的。這個「同」有兩種解法。一種是說左、右丞相由都他一個人兼了，所以就叫「同中書門下」。又有一種解法是他和中書、門下是同僚；同僚，就是同等的、共同來做事情的人。平章事：「平」，就是平均；「章」，就是顯著、彰顯。彰顯這些個事，就是對朝廷裏邊所有的事情，要把它平均一下。

清河房融：他是清河人。名字呢？他姓房，叫融。融，就是很圓融的。筆受：就是他用筆寫出來這些文章，他是潤色的，這叫「潤文人」。潤，就是把它修飾更美好一點。所以《楞嚴

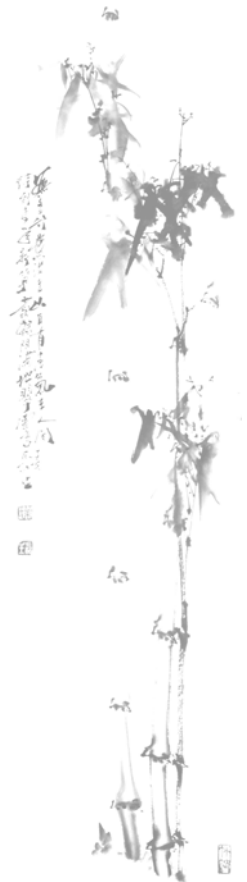
of Ten Major and Forty-eight Minor Precepts. After Fang Yong took the Bodhisattva Precepts, he referred to himself as a *disciple*.

In the past, he had been a Censor of State, whose duty was to keep watch of state affairs and criticize any misconduct. "Of State" affirms his official authority. The text says **former**, meaning that at the time he edited the *Shurangama Sutra* translation, he was no longer in that position.

Concurrently means that he held two positions: **Attendant and Minister**. These are names from the Prime Minister mansion. As attendant, he looked after the Emperor's affairs and carried out imperial commands. As minister, he was involved in the government of the country and in that capacity issued his own commands. His duty as **Court Regulator** was to make sure the affairs of imperial court were in equilibrium.

His family name was Fang; his given name was Yong. Yong means "perfectly fused." He was from Qing He. **Edited by** means he used his brush to write out the text. He polished the language, making it even more eloquent, so that the style and technical perfection of the writing is of unsurpassed excellence.

Why? Official Fang Yong was a great writer, an extremely well-educated man. That he himself, with his own brush, polished this text makes the *Shurangama Sutra* text particularly fine. If you wish to study Chinese, you can memorize the *Shurangama Sutra*; it is a paragon of Chinese compo-



經》這個文章，那是再好都沒有了！爲什麼？你看，丞相房融是一位最大的文學家，最有學問，他親筆來潤色這個文章！所以《楞嚴經》裏邊的文章是特別好，再沒有這麼好的了！這《楞嚴經》的文法是最好，你想學中文，若能把這部《楞嚴經》讀熟了，讀得能記得住，那你的中文就是最好、最高了。中國人沒有看過這種文章的，那多得不知多少！

【編按】以下錄自一九八七年六月八日「主觀智能推動力」講座

你們看這地方，前邊有三位法師，後邊有位居士；本來那位居士應該放到「證譯」的法師前邊，但是因爲他是居士，所以就把他放到後邊。懷迪法師是當時的證譯，他不一定懂得梵文，不過他就證明所翻出來的中文，意思完全都正確了，所以說他「證譯」。那麼這四個人，可以用我們翻譯的這「四步」來把它說明了一

(一) 翻譯：這是「初譯」，也就是草創。

(二) 譯語：這就是「修改」。

(三) 筆受：也就是「潤色」。

(四) 證譯：也就是「證語」。

這和我們現在翻譯的這四步正相合。你們各位不知有沒有看到這個地方？爲什麼要房融筆受呢？這個房融是當時一位很有學問的文學家，也是一個達官貴人，他有地位，又有學問，又信佛；因爲這樣，他也是願

sition. Even many Chinese are unable to read and understand it.

Editor's Note: The following is an excerpt from the 'Driving Force of Subjective Intelligence' Seminar on 6/8/1987.

Take a look at this: There were three dharma masters listed in the front and one layperson at the back. The name of a layperson usually preceded that of a Dharma Master who certified the translation. But, because he was a layperson, his name was listed at the back. Dharma Master Huai Di was the certifier at the time. It was uncertain that he knew the Sanskrit. However, he could certify that the meanings of the translated Chinese text are completely accurate. Hence it was said that he was the certifier. With regard to these four people, we can use the four-steps in translation to explain it:

Translation: This is the initial translation, or the preliminary translation.

Edit: This is to correct or modify the translated text.

Refinement: This is to polish the text.

Certification: This is to authenticate the text.

These four-steps are consistent with our current translation process. Did anyone see this point as to why Fang Yong was needed to do the text polishing? At that time, Fang Yong was a very well-educated scholar, a high official and a noble person. He had a high social status, he was erudite and he believed in the Buddha. Because of these, he was also willing to join in and investigate the Buddhadharma together. This was



意一起來研究佛法。這不是說可靠、不可靠，或可依賴、不可依賴的問題，這就是他是一個很相信佛的人，學問又好，又和當時的達官貴人有平等的 Level (階級)。所以你就是翻譯經典，也要有國家政府的力量才可以完成。好像那時候，有幾百個人、幾千人翻譯經典，如果沒有國家的力量，誰也做不到的。

我們現在在西方翻譯經典，這正是一個開始，是第一步；將來若有大力量，有大善知識，會有很多人共同來做這個事情，不是我們現在這麼小規模的。大家對這種情形都要認識清楚！所以現在「歷明傳譯」有這四個步驟，有四個人，各位應該知道。

— 「主觀智能推動力」講座至此

拾·別解文義

【編按】從第二冊開始，分別逐句解釋經文。

(下期待續)

not the issue of trust or distrust, accuracy or inaccuracy. Rather, it was his Buddhist faith, his good educational background, and his status being the same level as other high officials during that time. Translating a sutra also requires the mandate and support from the national government before the work can be pursued. At that time, they had several hundreds and thousands of people working on the translation. Without the support from the country, no one could succeed doing it.

We are now translating the sutra in the West. This is just the beginning. This is a first step. In the future if we have more support and more great good and wise advisors, there will be a lot more people helping to do this work together. It will not be the same as this small scale process we are having now. Everyone should realize this clearly! So far, we have four people working on the translation guided by the four-steps. You should all know this.

End of 'Driving Force of Subjective Intelligence' Seminar

The specific explanation of the meaning of the text

Editor's Note: From volume two, each sentence of the text proper will be explained.

(To be continued ...)



金輪寺將於 2014 年 11 月 23 日 (星期日) 至 11 月 30 日 (星期日) 啓建梁皇寶懺慈悲道場, 11 月 22 日 (星期六) 晚上七時半灑淨, 歡迎佛友信眾報名參加。

From November 23 to November 30, 2014, Gold Wheel Monastery will be holding the Compassionate Dharma Assembly - the **Jeweled Repentance of Emperor Lyang**. All faithful ones are welcome to participate.

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 #236)

達聞偈悔謝曰。而今而後。當謙恭一切。弟子誦法華經未解經義。心常有疑，和尚智慧廣大。願略說經中義理。師曰。法達。法即甚達。汝心不達。經本無疑。汝心自疑。汝念此經。以何為宗。達曰。學人根性闇鈍。從來但依文誦念。豈知宗趣。

法達聽此偈後，就懺悔謝罪說：「從今以後，我應當謙恭一切。過去弟子讀誦妙法蓮華經，惜未明瞭經中的義理，故心中常有懷疑。大和尚您的智慧廣大，請為我略說經中的道理。」

六祖大師說：「你的名字叫法達，法本來是很通達的，可惜你的心迷昧而不通達。在經上本來沒有可懷疑的地方，而是你的心自己起懷疑。你念妙法蓮華經，知道其宗趣是什麼嗎？」

法達答：「學人根性愚鈍，只按照經文誦念而已，那能知道經的宗趣呢？」

Hearing the verse, Fa Ta was remorseful and said, "From now on I will respect everyone. Your disciple recites the *Dharma Flower Sutra* but has not yet understood its meaning. His mind often has doubts. High Master, your wisdom is vast and great. Will you please explain the general meaning of the Sutra for me?"

The Master said, "Dharma Penetration, the Dharma is extremely penetrating, but your mind does not penetrate it. There is basically nothing doubtful in the Sutra. The doubts are in your own mind. You recite this Sutra, but what do you think its teaching is?"

Fa Ta said, "This student's faculties are dull and dim. Since I have only recited it by rote, how could I understand its doctrine?"

Upon hearing the verse, Fa Ta became remorseful and soon professed, "From this day forward, I will respect everybody. This disciple of yours has recited *Dharma Flower Sutra*, but still couldn't comprehend the principles encompassed in the sutra. Because of this, his mind often has doubts. High Master, your wisdom is vast and great. Will you please explain to me the general principle of the Sutra?"

The Master said, "Your name is Dharma Penetration. Dharma is fundamentally all-pervading. But your mind is muddled and non-discerning. There is absolutely nothing doubtful about the Sutra. These doubts you have are in your own mind. You recite this Sutra, but what do you think its teaching is?"

Fa Ta replied, "This student's faculties are dull and dim. I have only recited it by rote. How could I understand its doctrine?"

師曰。吾不識文字。汝試取經誦一遍。吾當為汝解說。

法達即高聲念經至譬喻品。師曰止。此經元來以因緣出世為宗。縱說多種譬喻亦無越於此。何者因緣。經云。諸佛世尊。唯以一大事因緣出現於世。一大事者。佛之知見也。

六祖大師說：「我對文字不認識，你拿來一卷法華經讀誦一遍，我可為你解說。」法達當時就高聲朗誦法華經，誦至第三譬喻品時，六祖大師就要他停止，並開示說：「此經是如來以一大事因緣出現於世，為其宗旨。縱然說再多的譬喻，也沒有超過這個道理。是什麼因緣呢？在法華經上說：『所有佛世尊，只以一種大事因緣出現於世上。什麼叫一大事呢？就是佛的知見。』」

世人外迷著相。內迷著空。若能於相離相。於空離空。即是內外不迷。若悟此法一念心開。是為開佛知見。

世間人在外邊著到相上，內裡又著到空上。假設能在相上就離開相，在空上就離開空，這就是不著於空，不落於有之意。也就是內外不迷，不迷就是不會執著，不執著就沒有迷了。你若是能明白這種妙法，那在一念之間心就開朗、開悟了。這個名為「開佛知見」

佛猶覺也。分為四門。開覺知見。示覺知見。悟覺知見。入覺知見。

The Master said, "I cannot read. If you take the Sutra and read it once, I will explain it to you."

Fa Ta recited loudly until he came to the "Chapter of Analogies." The Master said, "Stop! This Sutra fundamentally is based on the principles underlying the causes and conditions of the Buddha's appearance in the world. None of the analogies spoken go beyond that. What are the causes and conditions? The Sutra says, 'All Buddhas, the World-Honored Ones, appear in the world for the causes and conditions of the One Great Matter.' The One Great Matter is the knowledge and vision of the Buddha."

The Master said, "I cannot read. If you take a roll of the Sutra and read it once, I can explain it to you." And so Fa Ta recited the sutra loudly until he was asked to stop after reciting the Chapter of Analogies. The Master then explained, "This Sutra fundamentally is based on the principle underlying the causes and conditions of the Buddha's appearance in the world. None of the analogies spoken go beyond that. What are the causes and conditions? The Sutra states, 'All Buddhas, the World-Honored Ones, appear in the world for the causes and conditions of One Great Matter.' The One Great Matter is the knowledge and vision of the Buddha."

Worldly people are entranced and attached to the external world of appearances and the internal world of emptiness. If you can live among marks and yet be separate from it, then you will be confused by neither the internal nor the external. If you awaken to this Dharma, your mind will instantly open to enlightenment. This is 'Opening to the Knowledge and Vision of the Buddha'.

Deluded by the external world, worldly people attach themselves to marks. Deluded too by the internal world, they attach themselves to emptiness. Dwelling on marks, but being apart from them, and dwelling on emptiness, but being apart from it depict the qualities of a person who is neither attached to emptiness nor attached to existence. Therefore, one would not be confused both internally and externally. Being not confused is being not attached. Without attachments, there is no confusion. If you can understand this wonderful dharma, you will be enlightened. Your mind will open up. This is called 'Opening to the Knowledge and Vision of the Buddha'.

The Buddha is enlightenment. There are four divisions:

- 1. Opening to the enlightened knowledge and vision;**
- 2. Manifesting the enlightened knowledge and vision;**

若聞開示便能悟入。即覺知見本來真性而得出現。

佛就是覺,它分有四門,就是開啓你覺的知見,指示你覺的知見,要你契悟自己覺的知見,又要你入你自己覺的知見。

若你聽聞經的道理,而悟入明白,這就是覺的知見,也就是本有真如自性,就現出來了。

汝慎勿錯解經意見他道。開示悟入自是佛之知見。我輩無分。若作此解。乃是謗經毀佛也。彼既是佛。已具知見。何用更開。汝今當信佛知見者。只汝自心。更無別佛。蓋爲一切眾生自蔽光明貪愛塵境外緣內擾甘受驅馳。便勞他世尊從三昧起。種種苦口勸令寢息。莫向外求與佛無二。故云。開佛知見。

你切記不要誤解經的意思。若見其他人都如此說:開示悟入,是佛的知見,與我們沒有關係。你若有這樣的見解,這是毀謗經典,毀謗佛法。爲何說他謗佛呢?因釋迦牟尼佛既已成佛,已具佛的知見,怎麼還要更開佛的知見呢?所以你應該深深地相信所謂佛的知見,就是你心裡的知見。開佛知見,就是你的心本來是佛,要你開你本來佛的知見,因爲沒有其他的佛。

(下期待續)

3. Awakening to the enlightened knowledge and vision;
4. Entering the enlightened knowledge and vision.

If you awaken to the enlightened knowledge and vision after listening to lecture, then your original true nature is becoming manifested.

The Buddha is enlightenment in which there are four divisions: 1. Opening to the enlightened knowledge and vision; 2. Manifesting the enlightened knowledge and vision; 3. Awakening to the enlightened knowledge and vision; 4. Entering the enlightened knowledge and vision.

If you listen to the explanation of the Sutras' principles whereby you understand and awaken to the teaching, then you will open to the enlightened knowledge and vision, manifesting your inherent nature of True Suchness.

Be careful not to misinterpret the Sutra and perceive the wayward path. Think not, "The opening, manifesting, awakening, and entering of which it speaks is the Buddha's knowledge and vision and has nothing to do with me." Saying this is slandering the Sutra and defaming the Buddha. Since the Buddha is already a Buddha replete with knowledge and vision, what is the use of his opening to it again? You should now believe that the Buddha's knowledge and vision is simply your own mind, for there is no other Buddha. However, living beings cover their brilliance with greed and love of states of defilement. External conditions and inner disturbances make slaves of them. This prompted the World-Honored One to rise from Samadhi, and with various approaches and expedients, he exhorts living beings to stop seeking externally. With no external seeking, they are the same as the Buddha. That is called 'Opening to the Knowledge and Vision of the Buddha.'

Take heed not to misinterpret the Sutra. Do not say, "The chapter which talks about the opening, manifesting, awakening, entering into the Buddha's knowledge and vision has nothing to do with me." Such remark is an equivalent to slandering the Sutra and disparaging the Buddha. What is it about the Buddha's knowledge and vision? Shakyamuni Buddha has since attained Buddhahood, already perfect in knowledge and vision. Is there a need for him to undergo another 'Opening to the Enlightened Knowledge and Vision'? You ought to understand that the Buddha's knowledge and vision is simply your own mind's knowledge and vision. So, 'Opening to the Buddha's Knowledge and Vision' is simply opening your inherent Buddha's Knowledge and Vision. Thus, your mind is originally the Buddha. There is no other.

(To be continued ...)

早起晚睡為誰忙

Rising Early and Sleeping Late, for Whom Are We Busy?

宣化上人一九五八年六月十六日上午開示於香港西樂園寺

A talk given by Venerable Master Hsuan Hua on the morning of June 16, 1958

我們要夙興夜寐地去禮佛、念佛，為求消滅罪障，為法忙。

夙興夜寐為誰忙？
眾生難度頗堪傷；
迷諸塵勞性顛倒，
耳提面命化無方。

夙興，是早起；夜寐，是夜眠，有很多人兢兢業業，早起夜眠，為的是什麼？究竟是為我忙呢？還是為你忙呢？還是為他忙呢？這個問題，我相信很多人都無法回答，甚至於有人索性就說：「無事忙！」

啊！那可奇怪了。然而卻偏偏有人去做連自己也不清楚的事；譬如商人，他們一天到晚都想著自己的「生意」，弄到睡也睡得不安眠，這就是夙興夜寐為「錢」忙，乃至於士、農、工、商，凡是想成功的，便會不由自主地要「朝起早，夜眠遲」了。

《詩經》裏有這麼一段：

雞既鳴矣，朝既盈矣，
匪雞則鳴，蒼蠅之聲。

From morning till night, we should bow to the Buddhas and recite the Buddha's name to eradicate our obstructions from offenses, and we should be busy for the sake of the dharma.

*Rising early and sleeping late,
for whom are we busy?
How pathetic that living beings
are hard to save.
Lured to the weary dust,
their natures turn upside-down.
Pulling their ears and scolding at their
faces but to no avail.*

Getting up early in the morning and going to bed late at night, many people are busy doing all kinds of work. What for? Is it for my sake, yours or another's? I believe that many people can't come up with a valid answer to this question. Some might say idly "busy doing nothing!"

Ha! That's strange. Indeed, there are people doing things without really knowing the reason. For example, merchants think about their transactions day and night, to the point of having restless sleep. This is being busy from morning till night for the sake of money. The same applies to people with their profession in the fields of academia, finance, farming and labor industry, and so forth. Aspiring to be successful, they are inured to rising early and sleeping late.

A passage from the Book of Odes says,

*The cock has crowed!
Morning has dawned!
Oh, that's not a cock's crowing,
but the buzzing of a fly.*

這幾句話，如果照普通的口氣來說，就是「雞好像已經啼了吧！現在已是早上了嗎？啊！原來不是雞在啼，只不過是蒼蠅的聲音罷了！」這段《詩經》是形容古代的賢明君主。你看，身為皇帝，晚上尚且不得好睡，整晚惦記著只要天亮了便應臨朝理事，以致神經過敏地把蒼蠅的聲音聽為雞在鳴叫，這就是夙興夜寐為「民」忙了。所謂「一人有慶，兆民賴之。」若是遇著了這樣賢明的仁君，老百姓就可以過著刀槍入庫、馬放南山的幸福生活。那麼，身為君主的，難道可以不夙興夜寐地為人民謀幸福嗎？

至於我們修道的人，也要夙興夜寐，既不是為利忙，也不是為名忙，而是為「法」忙。我們要「夙興夜寐，以事諸佛。」要朝起早、夜眠遲地日日禮佛誦經，表示我們是個忠實、誠摯的佛教徒，並不是口是心非，能說而不能做的。

況且禮佛，又包含了專一其心，恭敬其身的意思，並且禮佛更能消除業障，所謂「佛前頂禮，滅罪恆沙。」罪，幸虧是無形的，若是有形的東西，便會把恆河沙那麼多的世界都充滿了，所以，我們要夙興夜寐地去禮佛、念佛，為求消滅罪障，為法忙。

可是眾生的品性，是極其難測的，譬如他歡喜吃甜的，給他酸的便不高興；歡喜酸的而給他甜的，他也不高興。諸如此類，若是不認識眾生的性，就無法去度眾生了。

The passage would simply mean to say that “the cock has crowed; is it morning already? Oh! That wasn't the cock crowing, but the sound of a fly buzzing.” This reflects the virtuous and wise rulers of ancient times. Let's make a case in point. There's an emperor who has trouble sleeping. All night he thinks nothing but the tasks at hand. He is constantly preoccupied with the affairs of his crown. When the day breaks, he mistakes the buzzing of a fly for the crowing of a cock. Such is the effect of the emperor's being busy day and night for the sake of his throne. There's a saying, “the masses will entrust their livelihood to a leader who has blessings.” When humaneness and wisdom are found in a ruler, blessed is the populace living in peace and joy. Weapons are nowhere to be found; and horses are seen grazing in the pasture. Then again, can a ruler not ‘rise early and sleep late’ for the sake of his people?

As cultivators of the Way, we should also rise early and sleep late for the sake of the Dharma, neither for fame nor for gain. We should ‘rise early and sleep late’ doing the Buddhas work. Early to rise and late to sleep, every day, we should bow to the Buddhas and recite sutras to show our sincere devotion as Buddhist disciples. We should walk our talk. Do not contradict your own words.

When bowing to the Buddhas, we should concentrate single-mindedly. Our bodies should be respectful. It is said “Bowling before the Buddhas can eradicate offenses as numerous as the grains of sand in the Ganges.” Offenses, however, are of empty form. If they were tangible, they would have filled up worlds ‘as numerous as the Ganges’ sands.’ So, from morning till night, we should bow to the Buddhas and recite the Buddhas’ names to eradicate our karmic obstructions made by our offenses. We should be busy for the sake of Dharma.

But, the character of sentient beings is extremely difficult to fathom. For instance, those who have palates for sweet treats get angry when they are given something sour. Conversely, those who like tartness become upset when something sweet is served. Given the circumstances, their character must first be understood prior to saving

可是佛有智慧，他能夠熟知眾生的根性，所以便能隨類應化，時常奔走跋涉，不辭勞苦地去度眾生。不過眾生並不因此而感動，反而不肯接受佛、菩薩的度化，所以說：「眾生難度頗堪傷」，傷就是悲傷，爲了眾生的愚昧顛倒而悲傷；佛菩薩是常常生大悲心的。

爲什麼眾生會這樣難度呢？「迷諸塵勞性顛倒」，這就是一個答案。因爲眾生在無量劫裏頭深染六塵，於是便在苦海中，頭出頭沒，輾轉沈淪，弄得顛顛倒倒，以苦爲樂，以非爲是。譬如現在的人，明明知道服裝太時髦了，就不莊嚴，也會生出不良的後果來，可是呢？人人都明知故犯，互相比賽競爭，卻不知道「苦海無邊，回頭是岸。」又譬如戰爭中所用的武器，人類不但不把它消滅，反而「精益求精」，努力尋求發明一些愈多愈妙的殺人武器。你說！這不是顛倒是什麼？

爲了眾生的顛倒，一切聖人、善知識都苦口婆心地諄諄勸導我們這般可憐的眾生，像長輩提著小輩的耳朵來當面訓導一樣，可是呢？眾生卻置若罔聞，甚至還千方百計地隱瞞自己的罪過，不被師長們知曉，這真是「耳提面命化無方」了。

啊！眾生犯罪的本領，可謂至矣！盡矣！連佛、菩薩也感到難以化度我們這般可憐的眾生，你說這不是很值得悲哀嗎？

(全文完)

them. It is why the Buddha has the wisdom to penetrate deeply into their character; thence apply what is expedient that conforms to their nature. Alas, ignored is his all-out energy to rescue every being as he ceaselessly roams the world. Sentient beings remain blind to the teachings of the Buddhas and Bodhisattvas. Thus, this brings us to the introductory verse, "*How pathetic that living beings are hard to save.*" "Pathetic" means deep regard to the point of grief. Even when these people are stupid, the Buddhas and Bodhisattvas always have a great compassion for them.

Why are living beings so hard to save? "*Lured to the weary dust, their natures turn upside-down.*" There's your answer. Through many limitless eons, living beings have long been drawn to the six defiling objects, bobbling up and down endlessly in the sea of suffering. They are truly confused. They accept suffering as bliss, and false as true. In fact, people nowadays are so caught up with the so called "trend"; they choose to keep up with it or compete for it even if it is regarded as being inappropriate or harmful. Let's take military weapons for instance. So much effort is expended in building better and stronger weapons that serve no other purpose but to take lives. Not only do people fail to discard the idea of creating massive weapons, they contend for the best weapons ever built. People just don't know that 'the sea of suffering is boundless, but a turn of the head is the other shore'. If that isn't upside-down, what is?

The sages and the wise advisors wish to bear in our minds about their exhortations, admonishing us pathetic creatures to reform. They are like elders pulling the ears of the young and giving them lecture directly. Unfortunately, their teachings fall on deaf ears. Further, people would go as far as keeping their transgressions hidden from their teachers and elders. It is no wonder that "*pulling their ears and scolding at their faces are of no avail.*"

Ah! The talents of living beings for committing offenses is never-ending! Even the Buddhas and Bodhisattvas feel it is hard to save us pitiful creatures. Don't you think this is pathetic?

(The End of the Article)

人生一場夢

Life is but a dream

恒貴法師開示於二〇一三年十二月一日金輪聖寺梁皇寶懺午齋期間

A lunchtime Dharma Talk given by Dharma Master Gwei on 12/01 /2013
at GWM during Emperor Lyang Repentance

(接上期)

(Continued from issue #236)

“人生一場夢，人死夢一場；夢裏身榮貴，夢醒在窮鄉。天天在作夢，不覺夢黃梁；夢中若不覺，枉作夢一場。”人生就好像一場夢一樣，但是我們在這個夢裡看到的樣樣都很真實，我們的感覺也是很真實的，所以任何人都很難放得下。在家人有在家人的放不下，出家人有出家人的放不下。總是妄想執著，遮蓋我們本來的智慧，讓我們追逐那些輕妄的東西，後來什麼都沒有。就好像我們前幾天講到，御廚果觀居士在他的工作領域餐飲界可以說名成利就。有御廚的名聲，只要跟張師傅沾著邊的都有很好的評價。老闆帶了很多錢上門送給他們。但是正如他說的，賺的錢都用來買藥，看醫生去了，而且因為做殺生的餐飲業，所以災難很多，大車禍，從高樹上掉下來，小兒子從公寓大廈八樓掉下來，種種人生的不如意都嚐過了。幸好他很有善根，他的同修對佛法，上人很有信心，引導全家皈依佛門，相信佛法，所以到晚年他非常安心，在道場做義工，他覺得心滿意足了。

我們在生的時候，或者我們有精力的時候，我們覺得外面的東西

“Life is but a dream; death is an awakening from a dream. In this dream, we bask in our wealth. Waking from this dream, we live in poverty. Day after day we dream without realizing how fleeting dreams are. If we do not wake up from our dream, we will have only dreamt in vain.” Life is like a dream, yet everything in this dream to which we are attached appears so real, as do our senses. Letting go, however, is never easy; this affects everyone, even the laity and the monastics. With our false thinking and attachments so endless, thus obscuring our original wisdom, we pursue trivial things that are of no worth. A few days ago, we talked about Upasaka Kuo-Guan, a distinguished figure earning the title of “Imperial Chef” in the culinary world. Any recipes associated with him were well-received and brought in many profits, but the money his boss delivered to him was used instead to help pay for his medicine. In his profession as a chef, he had had taken many lives. As a result, he encountered many calamities: his involvement in a severe car accident, his fall from a tree, and his young son’s fall from an eighth-story building. Misfortune seemed to follow wherever he went. But he is blessed with good roots for having a wife who’s a devout Buddhist with a deep faith in the Buddhadharma and in the Venerable Master. She also brought her entire family to take refuge with the Triple Jewel. Upasaka Kuo-Guan soon found not only peace in his old age, but also contentment with his role as a volunteer in the Wayplace.

When we are young brimming with energy, we find it worthwhile to pursue external

都是很有價值的，所以盡我們的精力，腦力去得到這些，但後來剩下的唯有孑然一身，沒有得到什麼享受。即便有享受，都是過眼雲煙。

不要說人間，就是天上的福報也是有窮盡的一天。我記得在香港，上人有一個弟子，很年輕，大概 15,6 歲或者 13,4 歲，就認識上人。上人看她很有善根，希望成就她繼續修行。上人說她是從天上下來的。他們在打佛七的時候，在繞佛之後靜坐，很多人在打瞌睡，但是她一坐下來就入定了。上人跟旁邊的人說不要叫她，他不是睡在睡覺，而是入定了。但是很可惜，因為一念之錯，放不下情，她很年輕就結婚了，結婚不久就生了一個 Baby Girl。因為身體不好，在醫院住了 3 個月才出院。出院不久就死了。往生的時候很年輕，24,5 歲。

很多時候，念頭轉不過來，走的人生就完全不一樣。當我拜到第九卷的時候，上面的偈說“三涂劇苦，苦楚難當，總由一念自遭殃”。一念很重要，上人說：“我們要留念。”我們要把戒定慧留在心裏面，把貪嗔痴也留在心裏面，提醒我們，關照我們每一個心念。因為每一個心念都是受生的因緣，所以我們要覺察我們自己的心念是相當重要的。我們覺察了心念，就能夠轉念。不要按照自己的習性毛病來造罪。要提起我們的戒定慧，把這個念頭轉過來。

(下期待續)

things. But they are of no benefit to our physical and mental energy, because what we see in the end is not enjoyment, but emptiness. Everything is fleeting.

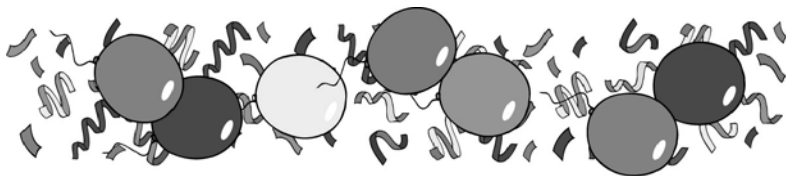
Not only have we discussed about the fleeting nature of earthly blessings, we have also come to know that heavenly blessings too share the same fate. I could still recall in Hong Kong where the Venerable Master once had a young disciple between the age of 13 and 16 to whom he referred her as a celestial being in her previous life. Seeing that she had many good roots, the Venerable Master provided her the needs she would require for her cultivation. During the Seven-day Buddha Recitation Session with a group of people, she was the only one who did not fall asleep during the period of sitting meditation following circumambulation. As soon as she sat in meditation, she entered a state of Samadhi during which the Venerable Master asked people not to disturb her. Even so, she later spawned a single erroneous thought where she would fall prey to emotional attachment. So, she got married at a young age. After giving birth to a baby girl, the young mother stayed at a hospital for three months because of her poor health. But shortly after her discharge, the mother passed away. She was barely 25 years old.

Our inability to turn around a thought often takes us in a different path of our life. The repentance text in Chapter 9 states, “The unbearable sufferings in the three destinies are brought on by one erroneous thought.” The importance of a single thought cannot be more emphasized. The Venerable Master said, “We need to be mindful of our thought”. We need to keep the study of precepts, obtain samadhi and develop wisdom in our mind, while reminding ourselves the Three Poisons of greed, hatred, and delusion. As a single thought is responsible for the cycle of rebirth in Samsara, we must be vigilant in the arising of our thoughts. And when we do, we will be able to keep them from ever arising. Do not follow our faulty habits that lead us to transgressions. Let our minds be reigned by precept, samadhi, and wisdom to help turn our erroneous thoughts around.

(To be continued ...)

2014年9月法會時間表 Schedule of Events – September of 2014

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
	1◎	2◎	3◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	4◎	5◎	6◎
7 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	8◎ 八月十五	9◎	10◎	11◎	12◎	13◎
14 大悲法會 — 普門品 Dharma Assembly of Great Com- passion (Recitation of Universal Door Chapter) 8:00 am — 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	15◎	16◎	17◎	18◎	19◎	20◎
21 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	22◎	23◎	24◎ 九月初一	25◎	26◎	27◎
28 孔子誕辰紀念日 Confucius' Birthday 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	29◎	30◎	◎禮拜大悲懺 Great Compassion Repentance 12:30 pm			



金輪寺將於10月19日舉辦敬老節，
誠摯邀請年滿六十五歲長者蒞臨，請及早報名。



Gold Wheel Monastery will be celebrating Respecting Elders Day on
Sunday, October 19. Seniors 65 and above are cordially invited. Due to limited space,
please register ahead of time to ensure accommodation.



Dharma Realm Buddhist Association
Gold Wheel Sagely Monastery
 235 North Avenue 58, Los Angeles, CA 90042
 Telephone: (323) 258-6668 (www.goldwheel.org)

金輪聖寺

2014年10月法會時間表 Schedule of Events – October of 2014

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◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	4◎
5 十二 虛雲老和尚涅槃日 Venerable Master Hsu Yun's Nirvana day 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	6◎	7◎	8◎ 九月十五 常仁大師出家日 Great Master Chang Ren's Leaving Home Day	9◎ 十六 宣公上人出家日 Venerable Master Hua's Leaving Home Day	10◎ 十七 常智大師悟道日 Great Master Chang Jr's Enlightenment Day	11◎
12 十九 觀音菩薩出家日 Gwan Yin Bodhisattva's Leaving Home Day 大悲法會 — 普門品 Dharma Assembly of Great Com- passion (Recitation of Universal Door Chapter) 8:00 am — 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	13◎	14◎	15◎	16◎	17◎	18◎
19 敬老節 Respecting Elders Day 9:00 am — 2:00 pm	20◎	21◎	22◎	23◎ 三十 藥師佛聖誕 Medicine Master Buddha's Birthday	24◎ 閏九月初一	25◎
26 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	27◎	28◎	29◎	30◎	31◎	

~常將有日思無日，莫待無時想有時~