



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—修菩提道

道(二)

天地之母曰道生
日月並明而運行
萬物本體亦如是
生生化化妙無窮

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Dao - The Way (2)

*The mother of Heaven and Earth is born of the Way
as are the sun and the moon, equally lustrous, orbiting in space.*

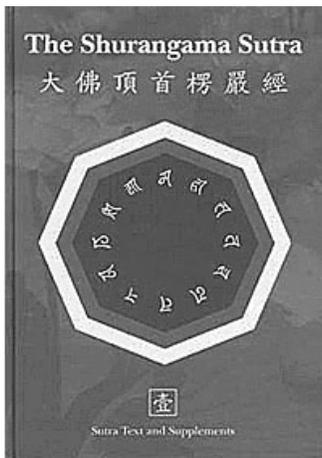
The basic substance of all myriad things is thus.

Coming into being, transforming --- wonderful without end.

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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 #237)

(接上期)

拾·別解文義

Tenth: The Specific Explanation of the Meaning of the Text

依照賢首宗判教，有十門分別，前邊那九門已經講完了；由「如是我聞，一時佛在室羅筏城，祇桓精舍」這兒，乃至於到最後邊，這是第十門「別解文義」。別解文義裏邊，「如是」就是「信成就」；「我聞」是「聞成就」；「一時」是「時成就」；「佛」是「主成就」；「室羅筏城祇桓精舍」是「處成就」；再加上「與大比丘眾千二百五十人俱」，乃至於後邊「大阿羅漢」、「諸大菩薩」，這叫「眾成就」。佛所說的經，不是雜亂無章的，不是隨隨便便的，哪一部經前邊，都要有這六種成就。因為有六種成就，才可以成立這個法會而說法；如果六種不成就，不能說法。

According to Hsien Shou School, the teaching is divided into Ten Doors of Classification. As we have completed explaining the Ninth Door, we reach the final part which is the Tenth Door on The Specific Explanation of the Meaning of the Text that begins with *'Thus I have heard. At one time the Buddha dwelt in Shravasti in the sublime abode of the Jeta Grove'*. In the text proper, *'Thus'* is the 'Fulfillment of Faith'; *'I have heard'* is the 'Fulfillment of Hearing'; *'At one time'* is the 'Fulfillment of Time'; *'Buddha'* is the 'Fulfillment of a Host'; *'Shravasti in the sublime abode of the Jeta Grove'* is the 'Fulfillment of a Place'; *'With a gathering of Great Bhikshus, twelve hundred fifty in all'*, and *'Great Arhats'*, *'All Great Bodhisattvas'* is the 'Fulfillment of an Audience'. All sutras spoken by the Buddhas are organized and thorough. The beginning of every sutra must have these six kinds of fulfillments. It is only when we have them can a dharma assembly be established and dharmas be spoken. If we fail to have these six kinds of fulfillments, one cannot speak the dharma.

現在講到經文上，希望每一個人都特別注意。以前所講的那些道理是前方便，現在正式講經文了。道安法師將經分為「序分、正宗分、流通分」：序分，就是在經前面所作的一篇序文；正宗分，就是說這

Now we will begin with the text proper to which, I hope, every one of you will be paying close attention. The principles explained prior to this are expedients. We now officially lectured on the text proper of the sutra. Dharma Master Dao An had divided the sutra into 'Preface Section', 'Text Proper Section', and 'Circulation Section'. 'Preface Section' is the prologue. 'Text Proper Section' is the purpose and teachings of the sutra.

部經裏的宗趣；在經的後面，勸一切人流通這部經典，這叫流通分。

A1.序分 A2 正宗分 A3 流通分 A1 分二
B1 證信序 B2 發起序 B1 分二
C1 先明五義 C2 廣列聽眾
今 C1

如是我聞，一時佛在室羅筏城，祇桓精舍。

如是我聞：「如」當個「信」字講；又者，這個「如」是「指法之辭」，就是指明了這個法。「是」就是這一部《楞嚴經》的文。就說：「像這樣的法——《楞嚴經》這十卷的文，這部經上所說的這個法。」「我聞」，是我阿難親自聽見佛說的。所以這叫「如是我聞」。

又者，「如是」就是「信成就」。凡是佛所說的法、所說的經典，在經前邊都有六種成就，這六種成就：（一）信成就、（二）聞成就、（三）時成就、（四）主成就、（五）處成就、（六）眾成就。

（一）信成就。為什麼要有信呢？「信為道元功德母，長養一切諸善根」，信是道的根源，功德的一個母親，它能長養一切諸善根；所以這個「信」，是特別特別重要的。又者，「佛法如大海，唯信可入」，佛法就像海那麼大，這個海你用旁的方法是進不去的，只有用「信」字，才能到這海裏邊去，深入經藏，智慧如海，所以這個「信」是最要緊的。好像我現在講經，你們在這兒坐著聽，我講的話你一定要相信，不要生懷疑心；你若一

‘Circulation Section’, the closing of the sutra, is the exhortation for all people to circulate the sutra.

A1.Preface Section A2.Proper Text Section A3.Circulation Section

A1 is further divided into:
B1 Testimony of Faith.
B2 Prologue

B1 is further divided into:
C1 Explanation of the First Five Fulfillments.
C2 Broad Explanation of the Fulfillment of an Audience

Thus I have heard. At one time the Buddha dwelt at the city of Shravasti in the sublime abode of the Jeta Grove.

Thus I have heard: ‘Thus’ expresses faith. It also means that one has understood this dharma. At the beginning of each sutra Ananda says, “Thus I have heard,” indicating that the words to follow are the Buddha’s words. “Thus” means “Dharma such as this, the ten volumes of the *Shurangama Sutra*, is what I, Ananda, have heard. I, Ananda, myself heard the Buddha speak this.” “Thus,” then, refers to the text of the Sutra.

Moreover, “Thus” satisfies the ‘Fulfillment of Faith’. All sutras spoken by the Buddha begin with the Six Fulfillments: the Fulfillment of Faith; the Fulfillment of Hearing; the Fulfillment of Time; the Fulfillment of a Host –one who speaks the Dharma; the Fulfillment of a Place; and the Fulfillment of an Audience.

1. Fulfillment of Faith.
Why must one have faith?

*Faith is the source of the Way
And the mother of merit and virtue
It nourishes all good dharmas.
Such is its great importance.*

It is said,
*The Buddhadharma is like a great sea;
Only through faith can one enter it.*

There is no other way to enter the sea of Dharma except by faith. Only by means of faith can one “deeply enter the Sutra-Treasury and have wisdom like the sea.” One should have faith that the *Shurangama Sutra* is most excellent. Believe in the sutra. That is to have faith. That is what is meant by the Fulfillment of

生懷疑心，我講得對，你也認為是不對了。爲什麼？因爲你沒有信心。你若有信心，我就講錯了，你也會說：「啊，這講得都對！很有道理的。」爲什麼我講錯了，你都認為很有道理呢？因爲你有一種信心。你若沒有信心，講得對，你也認為它不對；若有信心呢，我講不對，你也認為它對。

那麼究竟我講得對不對呢？我告訴你們，你不要害怕！我不會講得不對的，我一定會對你們講對的，我只不過這樣講，主要是你要有信心，堅固你的信心。你不要信你自己，你要信我！我告訴你：「《楞嚴經》是非常之好。」你也想：「啊，這是好的！」你同意我這個說法，這就有信心，這就叫「信成就」。

(二) 聞成就。你有了信成就，我說出來的，你還要聽。你光有信心，我講經的時候，你跑了，跑到花園去了，或者跑到某一個咖啡店去飲杯咖啡，等你回來，我講經的時間也過了，那就不是「聞成就」了。你在我講經這段期間，咖啡也不飲，甚至於沒吃飯都不餓了，一定要聽這個經。好像昨天這位白小姐，已經生病了，我叫她去休息，她心裏還掛著，說是：「等你講經的時候，叫一個人來叫我。」我說：「不要叫人來叫，我可以來叫！我親身來叫妳，妳現在休息一陣子！」等到講經的時候，我向她打招呼。她那時大約還有點病痛，這病痛大小我是不知道，你問問她自己，她會知道的。不過我看她臉紅紅的，好像還有點不舒服；但是她也來聽經了，這就是聞成就，帶著病都要來聽經。你說，若沒有誠心、沒有真心，

Faith. For example, I am now lecturing the Sutra, and all of you are sitting here listening. You must believe what I said. Don't give rise to doubts. If you doubt, even though what I said is correct, you may still think it's not right. Why? Because you don't have faith. If you have faith, even if I say something wrong, you will still say: "Ah, what you said is right! It's truly meaningful." This proves that you have faith.

Am I saying the right thing? I will tell you, don't be afraid! I won't say anything that's not justified. I will certainly say the right thing. The important thing is that you must have faith and able to keep it strong. Trust not yourself. Believe in me! I am telling you: "The Shurangama Sutra is most excellent." If you think, "Ah, this is good!", then you agree with what I said. This shows you have faith. This is called the 'Fulfillment of Faith'.

2. Fulfillment of Hearing.

With the Fulfillment of Faith, you also need to hear lectures about the sutra. If you're elsewhere in the park or at a coffee shop, for example, you will miss the entire lecture when it is being given. Your absence cannot be considered as the Fulfillment of Hearing even if you have the Fulfillment of Faith. However, if you're present throughout the course of a lecture and not outside with your cup of coffee, or if you hold back your hunger and would even skip your meal just so you can hear the lectures, then you have achieved the Fulfillment of Hearing. To illustrate this, Miss Bai was sick days ago. After I told her to get some rest, she became concerned and made a request, "When it's time for your sutra lecture, please have someone call me". I replied, "There's no need to ask anyone, I will call you personally. Now get some rest!" When I informed her about my lecture taking place, she managed to come even when she was still not feeling well. I knew nothing about the condition of her health. You could go ask her. When I saw her, her face was flushed with a lingering sign of marked illness. Yet she came to listen to the lectures on the sutra. This is the Fulfillment of Hearing. If she were not sincere, and had no

能來聽嗎？這就是證明她有一種誠心！

她由西雅圖把一隻狗也帶到三藩市來，爲什麼帶一隻狗到三藩市來呢？因爲她愛那隻狗，對那狗放不下；可是到了三藩市這兒來，又覺得不方便，於是把這隻狗又用飛機送回去了。你說這豈不是沒有麻煩找麻煩？爲什麼那麼捨不了狗，現在又捨得了呢？這就是因爲聽經的力量，比愛那狗的力量大一點；這也可以證明有一種聞成就了，有一種真正的誠心。

不單這白小姐有誠心，我相信你們每一個人，從西雅圖千里迢迢來到這兒，這都有一點聞成就；所以我就無論如何，也要成就你們這種聞成就。你們有信成就，我也成就你們的信成就，又成就你們的聞成就。

（三）時成就。可是你們有了信心，又有了聞成就這種心，若沒有一個時候，也沒有辦法來聽這經。你們每一個人，有的讀書、有的做工；讀書的，也沒有時間來聽經；做工的，一天到晚掛著要去賺錢，所以也沒有時間聽經。於是大家就商討，在這暑假的時候，有的不到學校去讀書的，就藉著這個機會來研究經典，並且讀誦中文；這一方面可以把經典研究明白了，一方面把中文也學會了。你要是不怕難的，可以照著中文的經典，把中文都寫下來。你說這多麼好呢！把中文也明白了，把經典也學會了，這個利益太大了！所以這叫「時成就」，要有一個相當的時候。

true heart, would she have come? This proves the sincerity in her heart!

Prior to her attending the lecture, she claimed to have brought along her beloved dog during her flight from Seattle to San Francisco, because she couldn't bear to part with it. However, upon arriving at San Francisco, she realized the inconvenience of looking after her pet. So she sent the dog on a return flight to her home in Seattle. Wouldn't you say that her action was asking for trouble where there was none? How was it that she could not part with her dog then, but could do so now? Because her wish to listen to the sutra was stronger than her affection for her dog. This is also the Fulfillment of Hearing.

Such is an exemplar of Miss Bai's true sincerity. Since all of you have come from faraway Seattle to listen, you all have brought about the Fulfillment of Faith with your sincerity. And I will help you realize your Fulfillment of Faith and Fulfillment of Hearing.

3. Fulfillment of Time.

If you have the Fulfillment of faith and the Fulfillment of Hearing, but you don't have the time, then there's no way to hear the sutra. People are either in school or at work, having little or no time to come and listen to sutra lectures. Yet this summer, those who are not in school have the opportunity to come here to study the sutras and even learn Chinese by writing the Chinese characters from the sutra. How wonderful it is! The benefit you gain from studying the sutra and learning Chinese is enormous! So, the 'Fulfillment of Time' is the use of your available schedule to hear the lectures.



(四) 主成就。就是說法的主。有一個「時候」了，又要有一個「說法主」。好像你們要聽經，沒有人講；你請美國的法師，他講的和你們講的是一樣的。他所講的，你也都懂，那麼你要他講做什麼呢？所以要找一個說法的主。於是就把我從這「墳」裏邊拖出來了！本來我叫「墓中僧」，這回又出來和你們大家見面，講經說法，這叫一個「主成就」。那麼這一部經上這個主是誰呢？是「佛」。佛是這部經上的主成就。

(五) 處成就。那麼說法的人也有了，這就可以說法嗎？還是不可以的。怎麼樣呢？又得要找一個地方，才能講經說法。你若沒有地方，說：「那花園那麼大，可以到那兒去講！」你講一天、兩天可以，你講三天，恐怕政府就要來拉你了，說：「這是公共的地方，你一個人不能霸佔這個地方！」就不可以講了。所以又要有一個相當的地點，這個地點就叫「處成就」；這個處所已成就了！本經這個處，就是「舍衛國祇樹給孤獨園」，就是「祇桓精舍」，這個地方是個處。

(六) 眾成就。前面這五種成就了，還不行，還要「眾成就」，又要有一些人來聽。譬如，主也有了，處也有了，信和聞、時，這都可以了，唯獨就沒有人聽。我講經一定要有人聽的，沒人聽，說是給桌子講、板凳講；講是能講，但是它們會不會聽呢？這是一個問題；所以這又要眾成就。現在從西雅圖這麼遠來這麼多人，這是眾成就。本經的眾，就是「大比丘和菩薩」這一切的聽眾。

(下期待續)

4. Fulfillment of a Host.

You also need a host to speak the Dharma. If you want to listen to sutras, you must find someone to lecture them for you. If you want to receive lectures from one of your laity members, you might as well be able to do the job yourself since what is to be lectured will be nothing new to you. That is called “do-it-yourself” dharma master, a term coined for those who have not yet officially left a home-life assume the role of a host, in this case, a dharma master, to give lectures. Nevertheless, you must find a proper host who can speak the Dharma. So here, I am brought back from my ‘grave’. I am known as the “Monk in the Grave,” now giving lecture on sutras and speaking Dharma for you. Who is the host of the Sutra?” Shakyamuni Buddha who spoke the *Shurangama Sutra* represented the Fulfillment of a Host.

5. Fulfillment of a Place.

Once a host is available to speak the Dharma, do you think the Dharma is ready to be spoken? No, you still need a place to lecture the sutra and speak the Dharma. “What about the park? It’s large enough. We could go there for lectures.” That would work for a day or two, but by the third day local authorities may object, saying, “This is a public park. You can no longer occupy it.” So you have to find another location to bring about the Fulfillment of a Place. In the *Shurangama Sutra*, such a setting took place in the Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary, at the city of Shravasti, where the Buddha dwelt with his disciples.

6. Fulfillment of an Audience.

Having satisfied the five fulfillments mentioned above would still not suffice. There ought to be the “Fulfillment of an Audience”, people coming to listen. If there’s no audience for the sutra lecture, you can go ahead and give lecture to the tables and chairs, but can they listen? No, an audience is necessary. Having many people coming here from faraway Seattle constitutes the Fulfillment of an Audience. In this sutra, the audience is composed of an assembly of great Bhikshus and Bodhisattvas who come to listen.

(To be continued ...)

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 #237)

汝須念念開佛知見。勿開眾生知見。開佛知見即是出世。開眾生知見即是世間。汝若但勞勞執念以為功課者。何異犛牛愛尾。

達曰。若然者。但得解義。不勞誦經耶。

師曰。經有何過。豈障汝念。只為迷悟在人。損益由己。口誦心行。即是轉經。口誦心不行。即是被經轉。聽吾偈曰。

心迷法華轉	心悟轉法華
誦經久不明	與義作讎家
無念念即正	有念念成邪
有無俱不計	長御白牛車

六祖大師又開示說：「你在念念中要存正念，存善心，不要有貪、瞋、嫉妒障礙、諂曲種種不直的心。這就是開佛的知見，不要開眾生的知見。佛的知見，就是出世法；開眾生的知見，就是世間法。假設你一天到晚辛辛苦苦念法華經，而執著法華經以為功課，那和犛牛愛惜牠的尾已有何兩樣？」

“In every thought you should open up to the knowledge and vision of the Buddha; do not open up to the knowledge and vision of living beings. Opening to the knowledge and vision of the Buddha is transcendental; opening to the knowledge and vision of living beings is mundane. If you are so attached to your recitation, clinging to it as a meritorious practice, how does that make you different from a yak who loves his own tail?”

Fa Ta said, “If this is so, then I need only understand the meaning and not exert myself in reciting the Sutra. Right?”

The Master replied, “What fault does the Sutra have that would stop you from reciting it? Confusion and enlightenment are in you. Loss or gain comes from you. If your mouth recites and your mind synchronizes in practice, you ‘turn’ the Sutra. If your mouth recites, but your mind does not synchronize in practice, the Sutra ‘turns’ you. Listen to my verse:

*A deluded mind is turned by the Dharma Flower;
An enlightened mind turns the Dharma Flower.
For so long, reciting the Sutra
without understanding,
You became a foe of its meaning.
Without thoughts, your recitation is right.
With thoughts, your recitation is wrong.
Nonchalant to both with and without
You may ride forever in the White Ox Cart.*

The Sixth Patriarch instructed, “Each of your thoughts should only harbor proper and wholesome mindfulness, having no traces of greed, hatred, envy, obstruction, scheme and the likes. This is opening to the knowledge and vision of the Buddha. The knowledge and vision of the Buddha is transcendental; that of living beings is mundane. If you are much attached to your daily practice in reciting the Dharma Flower Sutra for the sake of gaining merit, then you are no different from the yak that cherishes its own tail.”

法達答說：「若是如此，那只要明白經的意思，就不必誦經了嗎？」

六祖大師解釋說：經有什麼過錯，它怎會障礙你念經呢？要知迷癡和覺悟在你自己，若迷了你念也沒有功，若悟了念就有益處，這與經有什麼關係呢？若你能口誦法華經，心行法華經，這就是轉法輪。若單口誦經而心不照經的義理去修行，這就是被經轉了。你再聽聽我給你說的偈頌：

你心若不明白，迷惑了，就被法華轉，轉得你愈念愈不明白。你心若悟，就可將法華妙義轉動了。你誦法華經有十多年的功夫，但不明白其義，就好比和經的義理成了冤家對頭。沒有妄念就是正念，但一有邪念，有貢高我慢，以為我念經就有功德，那就成邪了。應該不管它有，也不管它無，念就如沒念，不要執著。

你既然說：念如不念，那不念就如念啦？

答：那是不可以的，為什麼呢？因你根本沒有念，不懂經的道理，怎麼就「如念了」呢？所謂念如不念，就是念而未念，無念而念，就是沒有執著之意。

總之，也不管它有，也不管它無，都不計較，這就是自己常常坐在大白牛車上。這就像駕馭本淨無漏相應，體具萬德，煩惱不染的大白牛車一樣。（下期待續）

Fa Ta asked, “Does this mean that I need only understand the meaning and not exert myself in reciting the Sutra?”

The Master explained, “What fault does the Sutra have? How can it stop you from reciting? You should know that delusion and awakening dwell within you. Your recitation gains no merit when you’re deluded, whereas your recitation brings you benefits when you’re awakened. This has nothing to do with the Sutra. If you recite the Dharma Flower Sutra and put it into practice as well, you are truly reciting the Sutra, thus helping the Dharma wheel to turn. Doing the contrary, however, is where you become the one being spun. Listen to this verse.

A deluded mind is turned by the Dharma Flower. Lacking understanding and muddled, you would eventually be spun by the Sutra; and the more you recite, the more you do not understand. *An enlightened mind turns the Dharma Flower.* With understanding, you can set to turn the wonderful meaning of the Dharma Flower. *For so long, reciting the Sutra without understanding, you became a foe of its meaning.* More than a decade of reciting the Sutra without any progress has kept you, like an enemy, from accessing to its essence. *Without thoughts, your recitation is right.* Proper mindfulness is simply being without any delusive thoughts. *With thoughts, your recitation is wrong.* Becoming arrogant for believing that you have accrued many merits through your recitation is an improper mindfulness. Consider these words “with” and “without” as irrelevant. You should recite without being attached to your recitation.

Fa Ta, who was still unclear about the subject at hand, asked, “When I am reciting as if I were not, may I also not be reciting as if I were?” The Master corrected him, “No, you cannot. If you do not recite it, you would not understand the Sutra’s principles. Hence, it cannot be equated to having recited. The saying ‘Reciting, yet not reciting; not reciting, yet reciting.’ simply means that you should not be attached to your recitation.

Nonchalant to both with and without, you may ride forever in the White Ox Cart. You shouldn’t pay attention to your merit accrual or its loss, your reciting or not reciting. When freed from attachments, you will find yourself always seated in the White Ox Cart. The White Ox Cart is the analogy of The One Buddha Vehicle – innately pure and clean, free of outflows, undefiled by afflictions, replete with infinite virtue.

(To be continued ...)

念佛如同打電話

Reciting the Buddha's Name Is Like Making a Phone Call

宣化上人一九五八年六月十六日下午開示於香港西樂園寺

A talk given by Venerable Master Hsuan Hua in the afternoon of June 16, 1958
at Western Bliss Garden Monastery in Hong Kong

如果你自己不打電話，又有誰
來接你的電話？

念念真誠念念通，
默默感應默默中；
直至山窮水盡處，
逍遙法界任西東。

剛才所說的偈頌，大家能否
了悟其中的真義？

「念念真誠念念通」：第一個念，是心中所發出的念。第二個念，是有之於心，而形之於口，從口中發出的；若只存有第二念，口念的「念」，便不能算是真誠的念了，所以「心」、「口」俱要真誠，這是對念菩薩或念佛而言。我們要念到心口合一，一而不二。我們不可隨便地念，也不可散亂地念，也不可夾雜其他的妄想來念，如果能做到這幾點，便可以稱為「真誠」了。

有了真誠的意念，一定會有感應的，這感應是什麼呢？就是凡夫的心和佛菩薩的光相通，所謂：

光光相照，
孔孔相通。

If you don't make the call, then who is going
to answer the phone?

*Thought after thought, if true and sincere,
will duly penetrate.
Working quietly,
there comes a response in the midst of
a quiet work.
Reaching beyond mountain edges
and stream ends,
you roam the Dharma Realm freely,
whether east or west.*

Does everyone understand the true meaning of the verse above ?

“Thought after thought if true and sincere will duly penetrate.” The first “thought” refers to the thought produced from the mind. The second thought comes from the mouth. It originates in the mind and takes form in the mouth. Accepting only the latter doesn't count as a thought of true sincerity. Therefore, the mind and the mouth must both be sincere in reciting the name of the Buddha or Bodhisattva. We should recite until the mind and mouth come together as a single unit, no longer as two separate entities. We should not recite casually or with a scattered mind, nor should we entertain idle thoughts while reciting. If we can fulfill these conditions, then we can be considered sincere.

If our thoughts are sincere, we will certainly get a response. What kind of response? Our common mind will interpenetrate with the light of the Buddhas and Bodhisattvas, as in the saying,

*The lights shine upon one another;
the cells mutually connect.*

爲什麼會有這種感應呢？譬如打電話，號碼打通了，對方一聲「喂！」於是乎就可以暢所欲言，有了連絡。念菩薩聖號也如同撥電話號碼，到時菩薩就會問你：「善男子（善女人），你想求些什麼？」於是你就可以有求必應了。若是沒有誠心，這就好像是五個號碼，你只撥三個號碼就住手了，那又怎能把電話打通呢？念菩薩亦復如此。假使你念一會兒又不念了，這就沒有誠意，那是一定不會通的。

這種光光相照的感應，是只有身受的人才能感覺到的。譬如打電話，也只有拿起聽筒收聽的人才能清楚對方的話，凡夫的肉眼是無法看到聲波的去來，所以說：「默默感應默默中」。

「山窮水盡」是「百尺竿頭重進步，撒手天空另有天。」的境界，念至山窮水盡時，簡直是念而不念，打成一團、念成一片了，那時就可以「逍遙法界任西東」。若是我們要往生西方極樂世界，就可以應念而往；若想倒駕慈航，回來廣度眾生，也可以應念而回到極樂世界之東的娑婆世界，乃至一切法界，也皆可應念而往，所以說「任西東」，所謂：

一如意一切如意，
一自在一切自在。

所以我們學佛，處處要真誠，不然便是虛偽，虛偽便會「開謊花，不結果」，所以學佛切記不要自己騙自己。

其次，古人也說：「君子求諸己，小人求諸人。」我們不可有依

How does such a response take place? It's akin to making a phone call: after you dial the number, the other person answers, "Hello!" Then you say what you want to say and communicate with each other. Reciting the Bodhisattva's name is the same as dialing the number. Then the Bodhisattva will ask you, "Good man/Good woman, what do you seek?" At that point, you will obtain whatever you seek. If you lack sincerity, however, it will be like dialing only three digits of a five-digit phone number. How can the call go through? By reciting the Bodhisattva's name with sincerity. If you recite for a while and then stop, your recitation, as if making a call, certainly won't go through.

The response of lights shining upon someone can only be felt by the person who's personally doing the reciting. When the phone rings, you must pick up the receiver to hear the caller; it would be impossible for ordinary human eyes to see the wave of sound. So it is said, "*Working quietly, there comes a response in the midst of a quiet work.*"

"*Beyond the mountains and streams*" refers to standing "on the tip of a hundred-foot pole, followed by taking a step further, and finally walking in midair where another world awaits you." If you recite to a point when the mountains and streams are no longer visible, you are really reciting, yet not reciting. You are reciting with a single mind, in a state of uninterrupted mindfulness. By then, "*you will have roamed the Dharma Realm freely as you please in any directions, whether going east or west.*" If we wish to be reborn in the Land of Ultimate Bliss in the West, we can get the response of being reborn there by reciting. If we wish to turn around the ship of kindness to rescue living beings in the Saha world located east of the Land of Ultimate Bliss, we can also get the response by reciting. So when we recite, we get a response that will take us to any Dharma Realm. Hence, the verse, "going east or west as you please." It is said,

*When one wish is fulfilled, all wishes are fulfilled.
When we are at ease in one place,
we are at ease everywhere.*

Therefore in studying Buddhism, we must always be true and sincere. If we are false, then we are nothing but "sterile blossoms bearing no fruit." In the practice of Buddhism, take heed not to cheat yourself.

Furthermore, the ancients said, "A superior person makes demands on himself. A petty person makes de-

賴心，應知感應是自己所招，並非從外得來的。有人說：「念佛得生淨土，是仗佛力所接引。」此話可以說是對，也可以說是不對，為什麼？因為「接引」這個說法，只是對機而言；因為眾生的貪，都是希望能用力少而收效大，好像放高利貸，放出的少，而收入的多，所以聖人隨機應變，說出了佛力接引的話，目的是叫一切眾生努力去念。其實他們念佛、菩薩的名號而能往生淨土，也是全憑自己的力量，怎麼說呢？

念佛是佛替你念的嗎？你念菩薩的那個念，是菩薩生出來的嗎？如果不是，又豈能說是仗他力？譬如佛菩薩放光加被你，這也是你自己念佛菩薩的功德所感。再拿打電話作一個例子，如果你自己不打電話，又有誰來接你的電話？所以念佛也是這個道理。其實有這種希望仗佛力接引而生淨土的心，就是貪心，就是依賴，是要不得的。我們修行要仗自力，打起精神，鼓起勇氣，勇猛精進，應知果報並不是人家能夠賜與的，所以念佛也可以說不是仗佛力所接引。

古人又說：「將相本無種，男兒當自強。」我們學佛，也要挺起胸膛來這樣說：

佛陀本無種，
眾生當自強。

若是不這麼樣，整日依賴佛力接引，猶如富家子弟依賴父兄遺業，終會把自己害了，大家應該趕快猛醒啊！

(全文完)

mands on others.” We should not be dependent on others. We should recognize that responses result from our own efforts; they don't come from outside. When someone protests, “By reciting the Buddha's name to be reborn in the Pure Land, we rely on the Buddha's power to lead us there.” You can agree and disagree with said statement. How so? Such a statement about Buddha taking us to Pure Land is a weak attempt by greedy living beings to gain something without any effort on their part, much like a loan shark who gives little but gathers much profits. On the other hand, the sages see the potentials in living beings being led by the Buddha's power, expecting them that they would recite vigorously. So when living beings recite the names of the Buddhas or Bodhisattvas, they are relying on their own strength to obtain rebirth in the Pure Land. How can this be explained?

When you recite the Buddha's name, is the Buddha doing the recitation for you? Does the thought of reciting the Bodhisattvas' names come from the Bodhisattvas? If not, then how can you ascribe it to an external strength? For example, when the Buddhas and Bodhisattvas shine their light on you to bestow aid, it is in response to your efforts in reciting their names. Consider again the analogy of a phone call. If you don't make the call, then who is going to answer the phone? The same principle applies to reciting the Buddha's name. Depending only on the Buddha's power to lead us to rebirth in the Pure Land is having a greedy mind and sense of reliance; we don't want that. In our cultivation, we need to rely on our own strength, rouse our spirits, harness our courage, and move forward with vigor. You should know that rewards and retributions cannot be given to you by others. Therefore, when we recite the Buddha's name, we're not really relying on the Buddha's power, but our own.

The ancients also said, “No man is a general or prime minister by birth. One must rely on his own effort to obtain such a position.” We who study Buddhism should stand firm and say,

*No one is a Buddha by birth.
A living being must rely on his own
effort to achieve Buddhahood.*

Not taking action on your own, but relying on the Buddha's power all day long is no different from privileged children who only look to their rich families' inheritance. You end up harming yourself. Everyone should quickly awaken!

(The End of the Article)

人生一場夢

Life is but a Dream

恆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 #237)

一個念頭是相當有力量的。(一個人的心念的力量, 和一念心懺悔的力量) 這個故事是明朝四大高僧之一, 淨土宗的第八代祖師蓮池大師講的。他說: 「以前有個出家人, 很調皮, 很愛玩, 常常到廟的後山去玩。有一天, 他撿到一張老虎皮。他覺得很好玩, 就披在自己身上。他披上後, 發現周圍的人見到老虎, 驚慌失措。他覺得很好笑, 很好玩, 所以他每天溜出去, 披上老虎皮嚇人。有一天, 他又溜出去玩。看見一個人走過來, 他就扮老虎撲過去。那個人被嚇到了, 趕快逃命, 包袱都掉下來了。他把包袱撿起來, 打開來看, 發現裡面有很多金銀珠寶。他起了一念的貪心。這一念的貪心使他身上的老虎皮不能脫下來了。他很惶恐, 著急, 也不敢回去廟裡, 就在山上晃蕩晃蕩。餓了就找些東西吃。在山上待久了, 沒有什麼東西吃了。餓慌了, 就抓一些兔子等來吃, 破齋吃葷了。過了一段時間, 連小動物都找不到, 餓得不得了。他沒有辦法控制他的食慾。他看到一個人走過來, 想看看這個人身上有沒有糧食, 就撲過去。張大嘴巴, 正要咬他的時候, 看到那個人滿臉慌張, 細看之下, 是沒有頭髮的, 是個出家人。他非常羞愧, 難過。他想: 『我過去也是個出家人。我寧願餓死也不能吃他。』就把那個出

Powerful indeed is a single thought or a sincere mind of repentance. Dharma Master Lian Chr, the Eighth Patriarch of the Pure Land Sect, was one of the four high sanghan during the Ming Dynasty, and had told a story about a monk known for his mischief in the mountains behind the monastery. One day, this monk found the skin of a tiger and wore it. Seeing how people mistook him for a tiger and fled in fear, he took further delight in scaring them and continued to wear the skin for the fun of it. One time, he had frightened away a passerby who then dropped his satchel. He picked it up, opened it, and discovered a cache of gold, silver, and precious jewels that soon glistened his eyes. The thought of greed overcame him and caused him to become stuck with the tiger's skin. He struggled to remove it off of him.

Too scared to return to the monastery, he loitered in the mountain and subsisted on vegetation until it was depleted. Next, he began to hunt for rabbits and other small animals, thus breaking the precept against killing. As days went on, a number of small animals dwindled down to zero. Unable to sate his hunger, he could no longer control himself. Then, a passerby walked in his direction. To see if he was carrying any food, he pounced on him with his mouth wide open and ready to devour him. But as he stared down into his victim's face fraught with fear, he immediately identified his shaven head as being a monk. Overwhelmed with shame, he recalled, "I too was a monk, and would rather die of hunger than eat him." In that line of thought, he

家人放下來。他想自己摔死算了。就在他一念懺悔的時候，老虎皮從他身上掉了下來。」由此可見，一念的力量有多大啊！一念真誠的懺悔心的力量有多大啊！

百善孝為先是不錯的，但是知錯能改，善莫大焉。能夠知道自己的過錯，用至誠懇切的心去懺悔，改過，這個力量也是相當大的。就如同我提到上人說的：一個人不管他所作的罪業有多可怕，罪障有多深重，只要至誠懇切的懺悔，罪業都可以消除。問題是我們能否至誠懇切地懺除自己的罪障，罪過，這要靠我們心的力量。我們不可以屢犯屢懺，這是沒有用的。特別是當我們犯了一些很重的罪過，不要等，一定要從心裡懺悔。怎樣懺呢？要對這種行為，思想覺得很羞愧。不可以藕斷絲連，要深惡痛絕，這樣才能讓我們起真正的懺悔心。口頭說一下是沒有用的。那個念頭陸陸續續上來時，就會藕斷絲連。懺完之後，又覺得這不錯，就會死灰復燃。我們必須要深惡痛絕我們的思想行為，才能真正提起懺悔的心。

對於我們的心念的關照是相當重要的。假如我們不能夠常常覺察自己在打什麼妄想，我們就會跟著妄想亂跑。覺察的功夫是相當重要的。假如我們知道自已的念頭起來了，不用害怕。上人說：「即使有不好的念頭起來，也不用害怕。不怕念起，只怕覺遲。」不怕有不好的念頭起來，最怕我們沒有察覺，讓念頭繼續發展下去。上人說：「連『哎呀』都不要有。」覺察到有不好的念頭，不要跟它糾纏。所謂見怪不怪，其怪自敗。念頭從沒有而出，也會回歸沒有。假如我們太緊張了，念頭會越來越重。我們要好好照顧自己的念頭，勤修戒定慧，熄滅貪嗔癡，常常

released the monk and reached to the edge of the mountain. He wished to end his life by jumping off the cliff. At that moment when he was filled with a thought of repentance, the tiger's skin fell off of his body. So from this story, we can see how powerful a single thought is! How powerful a single thought of sincere repentance is!

While it is true that being filial is the foremost of all good deeds, being able to recognize one's fault and to reform is just as noteworthy. Just as the Venerable Master once said, "No matter how grave and how deep one's karmic offenses are, they can be eradicated with sincere repentance and reform. The question remains whether or not we can repent for and reform of our karmic offenses. It all depends on the strength of our mind. Offenses ought not to be repeated. Committing offenses on one hand and then doing repentance on the other is useless. We must not waste time any longer especially when our offenses are grave; we must repent from the bottom of our heart. How do we repent? By being reprehensible for having such offensive thoughts and actions and by severing them without holding back. Let not a single thought lingers. This way, we can be truly repentant and remorseful. Words of apology have no force unless we cut off all offending thoughts. Otherwise, the embers of previous offenses we thought to be harmless will rekindle after we're done repenting. We must sincerely repent to bring about our true mind of repentance.

Being mindful of our thoughts is important. Failing to look within ourselves will only promote our deluded thinking. The Venerable Master said, "Even if we have unwholesome thoughts, there is no need to be afraid. Fear not the arising of thoughts, but the failure of recognizing them which will allow unwholesome thoughts to continue to develop. He also said, "When you recognize the arising of unwholesome thoughts, don't bother with 'Oh, my!' Immediately cut them off." If one remains untroubled, nothing will bother him. Thoughts appear from nothingness, and return to nothingness. Thoughts will weigh us down even more when we become too anxious. We must be careful with our thoughts. Diligently cultivate precepts, samadhi, and wisdom. Extinguish greed, hatred,

提起我們的正信正念。修行需要按部就班，心平氣和，不能著急，要慢慢來。吃飯要一口一口吃，不能一整碗吞下去。修行也是如此，要細嚼慢嚥，才能消化所學的佛法，滋養我們的法身慧命，幫助我們發大菩提心。

警示無常。我們拜梁皇寶懺，就是要警惕常常想不到的一切世界的無常。生命無常，健康也無常，身體一天一天衰敗。有生就有死，每個人都要走這個過程。如同上人圓寂前提醒我們：「你們不用難過。每個人都有這一天。」看到別人往生，就應該想想我們自己。佛教不是消極，而是非常積極的。從因到果這個過程當中，我們需要倍加努力，把過去不好的因轉為好的，把不好的緣變為好的。

同樣，如果我們不認識境界，也會把好的變為不好的。從生到死的過程，需要我們自己去照顧。有很多人很焦急了：「我年紀很大了，剩下沒有多久了。」我們可以想想，師父圓寂快二十年了，我們這十幾二十年也沒有做什麼。現在剩下的時間，假如我們能提起覺悟的心，精進勇猛的心，懺悔的心，來者可追。懺悔改過，不在時間長短。再長的時間，如果我們不修，也會晃眼過去。我們精進修行，可以把一念變回一個劫。佛法是很圓融的。「世人都從忙里過，幾人肯向死前修。」每個人都忙，不要待在火宅里，最好趕快回到 second home (道場)，趕快修行。

(全文完)

and foolishness. Always bring forth proper belief and proper mindfulness. In cultivating the Way, we need a sequence of order. Stay calm. Take one step at a time. For instance, a meal is not swallowed all at once, but consumed one bite at a time. Committing oneself to cultivation is the same as consuming a meal. By taking time to chew well and swallow slowly, we will be able to absorb and gain a better understanding of the Buddhadharma, thus providing nourishment for our dharma body and wisdom to develop a great Bodhi mind.

Be wary of impermanence. We bow the Jeweled Repentance of Emperor Liang so that we are reminded of the many forms of impermanence in the world we often overlook. Life is impermanent. Health is impermanent. The condition of our physical body wears down each day. When there is birth, there is death. Every person has to walk this path. As the Venerable Master had reminded us before his entering nirvana: "Do not be sad. Everyone will have this day." Looking at other people's passing should remind us to look within ourselves. Buddhism is not passive, but practical. While we journey in this life occurred at the starting *cause* leading eventually to the resulting *effect*, we should make twice the effort to turn unwholesome causes to wholesome ones, unwholesome affinities to wholesome ones.

When we fail to recognize phenomena, we then turn what is wholesome into unwholesome. Coursing through birth and death, we have to take this matter seriously. There are those who might say, "I am old and do not have much time left." Think about it, it's been almost 20 years since our Venerable Master entered nirvana. What have we done in these past 20 years? Even with the remaining years of our lives, we can still be able to bring forth a mind of awakening, a mind of diligence and vigor, a mind of repentance and remorse. Repentance and reform is indifferent to the length of time involved. Time would simply slip past us if we do not cultivate. Buddhadharma is all-encompassing. By cultivating diligently, our single thought can help turn around an entire kalpa. But everyone is busy. How many would the frenzied lives of worldly people learn to cultivate before their deaths? Do not stay in "the burning house." Hurry back to the Wayplace, your second home. Hurry up and begin cultivating the Way.

(The End of the Article)

2014年11月法會時間表 Schedule of Events – November 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 初十 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua 夏令時間結束 (撥回1小時) Return to Standard Time at 2:00 am 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	3◎	4◎	5◎	6◎	7◎ 十五	8◎
9 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	10◎	11◎	12◎	13◎	14◎	15◎
16 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	17◎	18◎	19◎	20◎	21◎	22◎ 十月初一 梁皇寶懺灑淨 The Jeweled Repentance of Emperor Lyang Purifying the Boundaries 7:30 pm
23 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	24 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	25 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	26 * 初五 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	27 梁皇寶懺 The Jeweled Re- pentance of Em- peror Lyang 8:00 am - 5:00 pm	28 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	29 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm
30 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	* 達摩祖師誕辰 Venerable First Patriarch Bodhi dharma's Birthday					



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金輪聖寺

2014年12月法會時間表 Schedule of Events – December of 2014

日 Sun	一 Mon	二 Tue	三 Wed	四 Thu	五 Fri	六 Sat
	1◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	2◎	3◎	4◎	5◎	6◎ 十五
7 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	8◎	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◎ 十一月初一	23◎	24◎	25◎	26◎	27◎
28 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	29◎	30◎	31◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	◎禮拜大悲懺 Great Compassion Repentance 12:30 pm		

～常將有日思無日，莫待無時想有時～