



# 金輪通訊

## Gold Wheel Sagely Monastery Newsletter

235 North Avenue 58, Los Angeles, CA 90042 Tel: (323) 258-6668

[www.goldwheel.org](http://www.goldwheel.org)

### 宣公上人—修菩提道

#### 何分南北

頓漸雖殊 成功則一 何分南北  
聖凡暫異 根性卻同 莫論東西

#### *Cultivating the Bodhi Path*

Composed by Venerable Master Hsuan Hua

#### *Why Divide North and South*

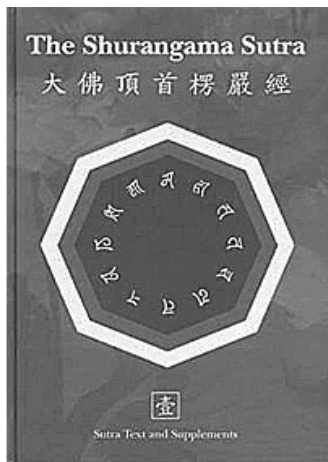
*Although sudden and gradual are not the same,  
When the work is complete, they are one:  
Why divide north and south?  
Sages and commoners differ temporarily,  
Yet, their basic nature is the same.  
Don't argue about east and west.*

#### 本期內容

- 2 大佛頂首楞嚴經淺釋
- 4 六祖法寶壇經淺釋
- 9 毋臨渴而掘井
- 13 真正的盡孝道

#### Table of Contents

- 2 The Shurangama Sutra
- 4 The Sixth Patriarch's Dharma Jewel Platform Sutra
- 9 Don't Wait Till You're Thirsty to Dig a Well
- 13 Practice True and Ultimate Filiality



# The Shurangama Sutra

*A Simple Explanation by  
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(Continued from issue #238)

(接上期)

「我聞」這個「我」，是阿難自稱的「假我」。「我」有四種：(一) 凡夫「執著的我」，凡夫執著我有這身體。(二) 外道說：「我就是神！」這是個「神我」。(三) 菩薩有個「假我」。(四) 佛才有一個「真我」。

凡夫執著這個「我」，認為這個身體就是我的了。其實這個身體就好像臨時住的一個旅店 (hotel)，你住在裏邊，終究是要搬家的，不是可以永遠在這兒住的。可是一般凡夫就不知道這個道理，認為這個身體就是我了，又要吃好的，又要穿好的，又要享受，住的房子也要美麗，所有的環境都要美麗。為什麼？就因為要幫忙自己這個臭皮囊。

這個身體是個臭皮囊啊，很臭很臭的！你不相信？你看這個身體：眼睛就有眼眵，這是不乾淨的東西。耳朵又有耳垢，也是不乾淨的東西。鼻子裏就有鼻涕，也是不乾淨的東西。口裏就有口水，又有痰，這也是不乾淨的東西。你若三天不刷牙，哦，口裏就臭得不得了！你四天不沐浴，身上也臭得不得了。甚至於你若出過汗，一天、兩天身上就放臭了。大小

When Ananda says, “Thus I have heard,” the “I” refers to the “hypothetical self” of the Bodhisattva. There are Four Kinds of Self:

1. Ordinary people have an “attachment to the self” which comes from their attachment to the body.
2. Non-Buddhist religions speak of a “divine self”. They maintain that there is a Godhead, or say that they themselves are God.
3. Bodhisattvas follow worldly custom and manifest a “hypothetical self”.
4. The Buddhas have the “true self” of the Dharma-body.

The ordinary person is attached to his body and feels that it is his real self. Actually the body is but a temporary dwelling, like a hotel. You can live in a hotel for a while, but eventually you will have to move. You can't stay forever. Ordinary people do not understand this principle. They think, “My body is me,” and they strive to feed it well and dress it beautifully. They look for pleasure to indulge it in. They want an elegant home and beautiful surroundings. They busy themselves dressing well, eating rich food, and living high – all only to help out their “stinking skin-bags”.

The human body is merely a stinking skin-bag. You don't believe it? Take a look. Unclean matter oozes from your eyes. Your ears discharge wax, which is also unclean. Your nose is full of filthy mucus and your mouth is full of unclean saliva and phlegm. If you don't brush your teeth for three days, you have bad breathe. If you don't bathe for four days, your body begins to stink, and if you perspire, it becomes foul in just a day or two. Feces and urine are also filthy. Impurities are constantly being discharged

便，這也都是不乾淨的東西。所謂「九孔常流不淨」，兩個眼睛、兩個耳朵、兩個鼻孔，加上嘴巴，再加上大小便，所流的東西都是不淨的東西。你說，這個身體有什麼可愛惜的呢？你給它穿上好東西，擦上香水，為它忙得不得了！好像那些歡喜打扮美麗的女人，又搽口紅，又搽粉，又要給它吃，又要給它穿，一天到晚為這個假軀殼忙忙碌碌。等到死的時候，它一點人情都沒有的。它不說：「哦，你對我這麼好，我多活幾天，陪一陪你！」它不肯的，所以你說這個身體有什麼好啊？

但是凡夫就執著這個身體是他的了，說：「哦，這是我的身體。你打我？我才不能答應你呢！你罵我？你為什麼要罵我？」究竟「你」是誰呀？自己都不知道自己是誰，又說人家罵他了，又說人家打他了。根本他沒有認識自己的本來面目，就以為這個肉體是「我的」了。其實，那個靈魂才真正是「我的」，那個自性才真正是「我的」。可是他找不著、看不見，也不知道找，就以為這個就是對了，為這個身體忙忙碌碌。

我舉一個例子：就好像廁所，你給它穿上美麗的衣服，掛上美麗的東西，把廁所裝飾得非常地美麗。可是你裝飾廁所，無論你把它收拾得怎麼樣漂亮，那裏頭也是裝臭東西的，是不乾淨的。我們人這個肚皮裏頭，你說是不是不乾淨的東西？所以你要是太為自己打算，這是未免沒有算過這條數了！不會算數的人，才專門為自己忙忙碌碌的！所以我不為自己忙，我是為人忙；我是願意人家有什麼事情叫我幫忙，我去幫忙的。那麼以上所談是凡夫執著的「我」。

(下期待續)

from the nine bodily apertures of the eyes, ears, nostrils, mouth, anus, and urethra – they're all unclean. No matter how good the food, it still turns into excrement. What is there to love about your body? You may dress it in finery; dab it with perfume; slave for it all day applying lipstick, rouge, and powder as some women are wont to do – all for the sake of the false shell of the body. When the time comes to die, it retains no sentiment for you. It doesn't say, "You've been so good to me, I'll live a few extra days and help you out." It can't do it. So what good is the body after all?

Nonetheless, the ordinary person is attached to his body and takes it as himself. "This is MY body," he says. "You hit ME! I can't allow that! How dare you insult ME!" Ultimately, who is that "me"? He doesn't even know who he is, and yet he says others are insulting him or hitting him. He hasn't recognized his original face and thinks the flesh body is "me". The spirit and the self-nature are the true self, but he has not found them. He can't see them. He doesn't even know enough to look for them. He just assumes he's doing the right thing by slaving for the sake of his body.

Decorating the body is just like decorating a toilet with beautiful material. No matter how elegant the toilet turns out, it is still a place to deposit filthy things. Would you say the insides of a human body are clean? Tell me, what's so good about your body? If your primary concern is to get the better half of things for yourself, you haven't figured out life right. Anyone like that won't be able to make things add up. He is busy for the sake of himself to the exclusion of all else. Therefore, I am never busy for myself. I am willing to be busy for the sake of others. If people want my help, I will give it to them, regardless of the circumstances. What is being said is the common people's attachment of 'self'.

(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

(Continued from issue #238)

(接上期)

達聞偈。不覺悲泣。言下大悟。而言師曰。法達從昔已來。實未曾轉法華。乃被法華轉。再啓曰。經云。諸大聲聞乃至菩薩。皆盡思共度量。不能測佛智。今令凡夫但悟自心。便名佛之知見。自非上根未免疑謗。又經說三車。羊鹿牛車與白牛之軍。如何區別。願和尚再垂開示。

法達聽完六祖大師這段偈頌之後，不知不覺就涕淚悲泣。各位想想他為何要哭？以前他不明白也沒哭，現在明白了為何又哭起來呢？

法達哭並非是受委屈而哭，也並不是受任何人欺負、壓迫。他這個哭，是因感激得喜極而泣，所以說「不覺」，不知道就哭起來了。就因他想以前那麼愚癡，費了那麼多功來念法華經，一點益處都沒有，現經六祖大師的講解就明白了，所以感激得哭起來。好像有些朋友親戚、家人相離日久，忽然見面，本來是很高興，但忽然就哭起來，這就是同一個道理。

Fa Ta heard this verse and wept without knowing it. At the moment the words were spoken, he achieved a great enlightenment and said to the Master, "Until today I have never actually turned the Dharma Flower; instead it has turned me." Fa Ta asked further, "The *Lotus Sutra* says, 'If everyone from Shravakas up to the Bodhisattvas were to exhaust all their thought in order to measure the Buddha's wisdom, they still could not fathom it.' Now, you cause common people merely to understand their own minds, and you call that the knowledge and vision of the Buddha. Because of this, I am afraid that those without superior faculties may doubt and slander the Sutra. The Sutra also speaks of the three carts - sheep-cart, deer-cart, ox-cart. How do these differ from the White Ox Cart? I pray the High Master will once again instruct me."

After listening to the Master, Fa Ta wept without being aware of it. Prior to his gaining understanding of the principle of the sutra, he did not cry. But as soon he gained understanding, he cried. Why?

Not because Fa Ta was bullied or oppressed, but because he realized how stupid he was for wasting his time reciting the Sutra without obtaining the slightest benefit. Now, with the help of the Master's explanation, he was so overcome with joy and gratitude that he burst into tears- a joyful kind of tears that you'd see in people reuniting after a long period of separation.

法達因為大悟所以哭起來，他稟告六祖大師說：「法達我從前到現在，實未曾轉法華經啊！我是被法華經所轉。」又再啓白說：「在妙法蓮華經上有一段說：假使滿世間，皆如舍利弗，盡思共度量，不能測佛智。所有佛的大弟子聲聞、羅漢乃至於大菩薩，若盡他們的思惟來度量猜測，也不能測知佛的智慧。那麼，現大師令普通凡夫但悟自心，就是佛的知見。如果不是有上智善根的人，就免不了令他生出毀謗心來。再者經上說有三車一羊車、鹿車和大白牛車，這有什麼分別呢？請老和尚發慈悲心開示我。」

師曰。經意分明。汝自迷背。諸三乘人不能測佛智者。患在度量也。饒伊盡思共推。轉加懸遠。佛本為凡夫說。不為佛說此理。若不肯信者。從他退席。殊不知。坐卻白牛車。更於門外覓三車。況經文明向汝道。唯一佛乘無有餘乘若二若三。乃至無數方便種種因緣譬喻言詞。是法皆為一佛乘故。汝何不省。三車是假。為昔時故。一乘是實。為今時故。只教汝去假歸實。歸實之後實亦無名。應知所有珍財盡屬於汝。由汝受用。更不作父想。亦不作子想。亦無用想。是名持法華經。從劫至劫手不釋卷。從晝至夜無不念時也。

六祖大師說：經的意思說得很明白，不過你自己愚癡違背經的義理。所說的三乘人就是聲聞、緣覺、菩薩，他們不能領悟佛的說法，其毛病就在度量上，若沒有度量的

Because of his attaining great enlightenment, he cried and said to the Master, "I hitherto have never actually turned the Dharma Flower; it has turned me instead." Fa Ta added, "The Lotus Sutra says: *If the world were filled with those like Shariputra, exhausting their mind to measure the Buddha's wisdom, they couldn't fathom it.*" Fa Ta asked, "Shariputra was the wisest of the Buddha's disciples. As the verse mentioned earlier, Shariputras who were to fill the entire universe would not have been able to fathom the Buddha's wisdom. Neither can the Buddha's great disciples, Sravakas, arhats, and great bodhisattvas. Great Master, how can you say that common people who merely understand their own minds can open to the knowledge and vision of the Buddhas? I believe one has to have supreme wisdom and good roots, otherwise his lack of understanding might prompt him to slander the Sutra. The Sutra also mentioned about the Three Carts and the White Ox Cart. I beseech the Great Master to kindly explain."

The Master said, "The Sutra's meaning is clear. You yourself are confused. Disciples of all three vehicles are unable to fathom the Buddha's wisdom; the fault is in their reckoning and measuring. The more they think, the farther away they go. From the start the Buddha speaks for the sake of common people, not for the sake of other Buddhas. Those who chose not to believe were free to leave the assembly. Not knowing that they were sitting in the White Ox Cart, they sought three vehicles outside the gate. What is more, the Sutra text clearly tells you 'There is only the One Buddha Vehicle, no other vehicle, whether two or three, and the same is true for countless expedients, for various causes and conditions, and for analogies and rhetoric. All these Dharmas are for the sake of the One Buddha Vehicle.'" "Why don't you wake up? The three carts are false; they are provisional for the interim past. The one vehicle is real; it is for the immediate present. You are merely taught to rid the false and to return to the real. Once you have returned to the real, the real is also nameless. You should know that all the precious treasures belong to you and they are yours to utilize. Do not think of the father or the son, or the utilization. That is called upholding the *Dharma Flower Sutra*. Then from eon to eon your hands will never let go of the scrolls; from morning to night you will recite it unceasingly."

The Master said, "The Sutra is perfectly clear on this point. The Shravakas, Pratyekabuddhas and Bodhisattvas cannot know the Buddha's wisdom simply because they do try to measure it. If their minds did not have such calculating thoughts, they could understand it. The Buddha spoke Su-

心他就會明白經的義理了。任憑他們共同思想推測，反而愈追求相離愈遠。因佛所說的經典是為凡夫說的，而不是為佛說的，所以你應該知道這個道理。若你不肯信佛經是為凡夫所說，而非為佛說，那就隨他不聽經，退席走了。

法華經譬喻品上所說的白牛車，是眾寶莊嚴的寶車。該牛車行甚速，舒適平穩，人不知自己已經坐在白牛車上，反向外尋找羊鹿牛三車，這就是世人的不智！經文已明明白白向你說了，只有一佛乘——大白牛車，更沒有其他的乘。或者說二乘——聲聞、緣覺，或者說三乘——聲聞、緣覺、菩薩，或者無數的乘——這是方便法，種種的因緣、譬喻和言詞而已。所有佛法都是為這一佛乘說的，你為何不明白這三車是假設的呢？聲聞、緣覺、菩薩這三乘的緣法，是為以前說。一乘佛乘（大白牛車），才是為現在所說的實法！法華經的道理，是教所有人去除三乘的權教而歸於真實，但歸於真實之後，這個實法也沒有一個名，實法也應不存在了。因此，你應知道所有的佛法，皆屬於你本有之家財本地風光，不由外得，隨你怎麼用都可以的。你不需要想：這是我父親給我的財寶；也不需要想：我是兒子，應承受父親的家業。根本不用去想，就是受用即可，這就叫持法華經。能如此，就是從第一大劫至最後一個大劫，手不釋卷，從早到晚，沒有一刻不是在誦法華經。

tras for common people, not for other Buddhas. If you don't believe the Sutras, you can get up and walk out as you please.

The Chapter of Analogies in the Dharma Flower Sutra talks about the White Ox Cart, a precious cart adorned with treasures. The White Ox Cart offers stability and comfort even while traveling at a high rate of speed. People seated inside the White Ox Cart are not aware that they are inside the precious cart. Instead, they search outside for the other three carts: sheep-cart, deer-cart, ox-cart. Their trivial undertaking shows their lack of wisdom, however worldly they are.

The sutra clearly reveals to you that there is no other than the One Buddha Vehicle – the Great White-Ox Cart. Discussing other vehicles such as the Two Vehicles (Shravakas and PratyekaBuddhas) or the Three Vehicles (Shravakas, PratyekaBuddhas, and Bodhisattvas) or any number of vehicles is simply an expedient means through uses of various causal conditions, parables and rhetoric. All are spoken for the sake of the One Buddha Vehicle. Why can't you understand that the Three Vehicles are mere representations for the time being.

The One Buddha Vehicle (Great White Ox Cart) is the real dharma being spoken here and now. Such is the underlying principle behind the Dharma Flower Sutra that teaches people to return to the real and actual dharma, thus replacing the provisional teaching of the three vehicles. Moreover, the real vehicle to which you return will bear no name that identifies it. All the treasure and wealth of the Buddhadharmas will be yours, as is intended originally. It is the wind and light of your homeland; it is not what you acquired externally. You don't need to think, "My father gave me these as my inheritance." Don't dwell upon the father or the son. Simply make use of the treasury by upholding of the Sutra. When you do so, your hands will have no desire to put down the text; you will be reciting the Dharma Flower Sutra in every moment from morning to night, from the first great eon to the last great eon.

達蒙啓發。踊躍歡喜。以偈讚曰。

經誦三千部 曹溪一句亡  
未明出世旨 寧歇累生狂  
羊鹿牛權設 初中後善揚  
誰知火宅內 元是法中王

師曰。汝今後方可名念經僧也。達從此領玄旨。亦不輟誦經。

法達蒙六祖大師啓迪之後，非常歡喜踴躍，即用偈語稱讚說：我念妙法蓮華經已三千部，而曹溪一句話也沒有講。我還未明瞭出世的宗旨，怎能休歇多生多劫的狂心野性呢？羊車鹿車牛車這都是權法，初善中善後善都是稱揚法的一種方法。初善即是最初所講的小乘法，中善即是講中乘，後善即是講大乘——即喻聲聞、緣覺、菩薩這三乘。誰也沒想到，誰都不知道，在這三界火宅內，就可修行成佛作大法王！

六祖大師知法達已經明白了，就說：「你從今後才配稱為念法華經的和尚，以前你根本不會念。」法達從此就領悟六祖大師玄妙的宗旨，現他雖明白法華經，但仍不停誦法華經。而不是說：「我是念而無念，無念而念，我已經明白就算了。」他還是照樣誦經。往往有些人對這個地方不清楚，說念而無念，無念而念，那你是否可吃而不吃，不吃而吃呢？也不可在偷東西時說：偷而未偷，未偷而偷。也不可在殺生時說：殺而未殺，未殺而殺。所謂明白了就是不執著，而非空談口頭禪。若已達到程度就能念經而不執著念經，不能像法達以前認為念法華經三千部，功德大到

Fa Ta received this instruction and, overwhelmed with joy, he spoke a verse:

*Three thousand Sutra recitations,  
At Ts'ao Hsi not one single word.  
Not understanding the principles of  
transcendental dharma,  
How could I stop the crazy mind and wild nature  
accumulated from lives past?  
Sheep, deer, and ox provisionally set up;  
proclaiming the vehicles – beginning, middle, end.  
Who would have thought that within the  
burning house  
One can cultivate and become the Dharma king?*

The Master said, “From now on, you may be called Monk Mindful-of-the-Sutra.” From then on, although he understood the profound meaning, Fa Ta continued to recite the Sutra unceasingly.

“Before I knew about transcendental dharma,” said Fa Ta, “I struggled with addressing the karmic process of my mind. But now I learned that the primary Shravaka vehicle, the secondary Pratyekabuddha Vehicle, and the tertiary Mahayana Bodhisattva vehicle are but expedient devices. They are not real. No one could have figured it out that it is the burning house of the Triple Realm where one can cultivate, realize Buddhahood and become a Great Dharma King!” “Yes,” said the Master, “I see that you finally figured it out, thus earning you the name a Sutra-reciting monk.” So while Fa Ta understood the doctrine, he made no mistake for bringing forth the following thoughts found in some people: “I understand it, so I don’t have to recite it. I have reached the level where I...

*Recite and yet do not recite;  
Do not recite and yet recite.*

If this is the case, then can you:  
*Eat as if not eating, and not eat as if eating;*  
or  
*Steal as if not stealing, and not steal as if stealing;*  
or even  
*Kill as if not killing, and not kill as if killing?*

Can you get away with this? Of course not! When you truly have the understanding, you would have no attachment to things around you. You would not be doing an empty lip service of Zen. Only when you have reached a particular level of attainment can you recite without reciting. Do not emulate the behavior once ex-



高過一切，故不向人叩頭。他見六祖時頭不至地，已算是最恭敬的表現了。若是對普通人，不要說叩頭，連問訊他都不打的，他就是這麼貢高我慢。這就像有錢人見到窮人睬都不睬，他不向下看只往上看，目空一切。法達見到六祖，知他是傳五祖衣鉢，故不得不叩一個頭，但心裡一定想：「我念這麼多部法華經總比你這祖師還高還大。」他只是勉強地叩頭，而六祖一看就知他貢高心在作怪。

(下期待續)

hibited by Fa Ta who did not bow to the ground when he met the Sixth Patriarch for the first time even when he knew of his receipt of dharma transmission from the Fifth Patriarch, because he believed that his merit and virtue through completing three thousand recitations of the Dharma Flower Sutra was far greater than the rest. Furthermore, Fa Ta would not bother himself with a half bow to people with whom he came into contact. He was just contemptuous of others. When the Sixth Patriarch took a glance at Fa Ta, he noticed right away the arrogance that abound him.

(To be continued ...)

(上承自第 14 頁)

「我兒子叫某某某(就是那位年輕的比丘)。」那位比丘竟然不能夠認出眼前這位老人家就是他過世的母親。一聽到她這麼講，這回輪到這個比丘痛哭失聲了，非常後悔，馬上說：「太對不起妳了，母親。我不應該退悔，我應該回去繼續修行。我希望我還能幫得到妳。」

才說了兩句話，那老人家就不見了。天一亮，這個比丘就馬不停蹄的直奔回去他的常住道場。從此以後，他的心死了，唯有想到要用功辦道，否則他的母親會受到他的連累。他日日夜夜非常精勤用功，結果得道了。一位比丘尚且如此，我們在座的各位佛友也應該提起正念，在上人的道場好好用功，生生世世，在在處處，都在上人的道場用功辦道，自利利他。唯有如此，我們才能夠有一天報父母的恩，生生世世、多生累劫父母的恩；生生世世、多生累劫師長的恩。知恩報恩，這永遠是一位最有福報的人。

(全文完)

(Continuing on page 14)

The old lady mentioned the name of this young bhikshu. Afterward, the bhikshu was very shocked to learn that this old woman was his own deceased mother whom he couldn't initially recognized. He started to cry, became remorseful and told the old lady, "I am so very sorry, Mother. I shouldn't have lost my resolve. I should go back and continue on with cultivation. I hope I can still help you."

After he finished talking, the old woman disappeared. The following day, the bhikshu hurried back to the way place where he previously resided. Since then, while his delusional thinking had stopped, he thought only about practicing the Bodhi path rigorously so that his mother would need not suffer from his lack of cultivation. So, he studied diligently day and night, and finally attained the Way.

Hearing such account of this bhikshu, we dharma friends should bring forth proper mindfulness, and cultivate with diligence and vigor in all of the Venerable Master's way place at all times and in every lifetime. In so doing, we will not only benefit others and ourselves, but also help repay the kindness of our parents and teachers from our past and present lives. Hence, blessed is he who knows how to return gratitude which he has received.

(The End of the Article)



## 毋臨渴而掘井

### Don't Wait Till You're Thirsty to Dig a Well

宣化上人一九五八年六月十七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 17, 1958  
at Western Bliss Garden Monastery in Hong Kong

誰叫你自己  
在沒病的時候，  
任作胡為，  
不好好地  
珍惜自己。

病後始知身是苦，  
死後方知錯用心。

這是眾生的通病，在沒有病時，滿以為在世間非常快樂和滿足，到有病的時候，不能動，也不能吃，一切都不自由了，再加上種種難以忍受的痛苦，才覺得原來這個身體是令我們苦的，可是呢？已經太遲了。所謂：

臨崖勒馬收韁晚，  
船到江心補漏遲。

誰叫你自己  
在沒病的時候，  
任作胡為，  
不好好地  
珍惜自己。  
病是這樣，  
生死大事  
也是這樣。

「死後方知錯用心」，平時不加檢點，等到見了閻王時，才知道自己生前所行所事及存心都不正當。生前看見別人念佛，自己反而去譏諷他，說他迷信，笑他愚癡，但現在後悔已晚了！刀山油鑊之苦，都是自己招來的。就像剛才所說「臨崖勒馬收韁晚，船到江心補漏遲」，誰叫自己事前沒有準備？

Who told you to behave recklessly in time  
when you're not sick,  
when you should be taking care of yourself?

*Only after being sick do you realize  
the body is suffering.  
Only after dying do you realize  
you applied your effort wrongly.*

Every living being has this problem. When you are healthy, you perceive the world as a happy and enjoyable place. When you fall ill, however, you're no longer able to eat, to move freely, to do that which pleases you, and to endure all the pain and misery. Sadly, you are too late to realize that this physical body has caused us a lot of suffering. So goes the saying,

*When the horse is on the edge of the cliff,  
it's too late to draw in the reins.  
When the boat is in the middle of the river,  
it's too late to patch the leaks.*

Who told you to behave recklessly in time when you're not sick, when you should be taking care of yourself? This is true not only with sickness, but also with the important issue on birth and death.

Ponder this verse: "Only after dying do you realize you applied your effort wrongly." While alive, you failed to examine and rectify yourself. Then as you drew your last breathe, you met King Yama and realized that everything you had done in your life was improper. You slandered and scoffed at people reciting the name of the Buddha that you labeled superstitious. Now, you are to undergo the suffering of the Mountain of Knives and the Cauldron of Oil. So it's too late for regrets. As described in the phrase above, "when the horse is on the edge of the cliff, it's too late to draw in the reins. When the boat is in the middle of the river, it's too late to patch the leaks." Who told you not to prepare ahead of time?

所以朱子說：「宜未雨而綢繆，毋臨渴而掘井。」我們在未下雨時，早就應該顧慮到下雨時可能發生的事。譬如北方的窗戶，都是用紙糊的，所以在未下雨時，就應把窗紙糊好，省得雨水濺濕了屋內的東西；若是等到下雨時才趕忙去糊窗，那未免太遲了一點。又好像在窮鄉僻壤的地方，沒有自來水管的設備，所以你在蓋房子時，就要考慮水源的問題；若是到了渴時，才記得去掘井，那不是太晚了嗎？

我們學佛的人，都明白一切無常，不免一死。可是！為什麼不為自己的「死」先下一番工夫呢？所謂：

若要人不死，  
先下死工夫。

死工夫，就是譬如今天的打七念菩薩名號。我們打七，第一，是為求世界和平；第二，是為自己的身後打算，這就是「未雨而綢繆」了。我們打七要年年參加，不可中斷，這樣才能與阿彌陀佛、觀世音菩薩結大因緣。我們必須念到好像阿彌陀佛是我們的師父，觀世音菩薩好像是我們的朋友一樣親切，既然能做佛的弟子，做菩薩的朋友，而且能年年月月日日都是如此，自然會成為老友了。這樣，佛、菩薩一定會在我們臨命終時，接引我們到西方淨土去的，這點大家切莫懷疑。所謂：

修道之人心莫疑，  
疑心一起便途迷。

So Zhuzi said, "Make preparations before the rainfall. Don't wait until you're thirsty to dig a well." We should think ahead about the problems that may arise when the rain begins to fall. Residents in northern China, for example, use paper windows and ensure that they are well pasted to keep the rain from soaking the goods inside the house. If we wait until the rain arrives and hasten to paste up the windows, it's already too late. Also, in poor villages where there is no running water, you have to consider a supply of water before building a house. If you wait until you're thirsty to dig a well, isn't it too late?

When we study Buddhism, we come to understand that all things are impermanent and that death is inevitable. So why don't we first take a look into the problem of our own mortality? Consider the following verse:

*If you don't want to die,  
You must first work "dead hard."*

Working "dead hard" is the same as taking part in this session to recite the Bodhisattva's name. We are holding this session to first pray for world peace, and then prepare for our future after this life. Thus, what we are doing is to "make preparations before the rainfall." We should participate in this session every year, and not skip a year. By then we will have created great affinities with Amitabha Buddha and Guanyin Bodhisattva. Our reciting will help us see Amitabha Buddha as our teacher and Guanyin Bodhisattva, our close friend. Being a disciple of the Buddha and the Bodhisattva in year after year, month after month, and day after day will forge into a lasting friendship. So when our life draws to a close, the Buddha and Bodhisattva will certainly come and lead us to the Pure Land in the West. No one should have doubts about it. It is said,

*Cultivators should be careful not to doubt.  
Once they doubt, they will be lost.*

我們聽善知識的話，不應該存有半點疑心。譬如善知識說：「修行要下苦功。」你就應該相信。若是你能信得徹底，那麼你一定可以明心見性，返本還原。所以我們要常聽善知識的開導，他教你「念佛」，你就應該依教來念佛；善知識他叫你「不要任性」，你就不要任性。這就是修道的要訣。

方才說：「病後始知身是苦」，可是呢？人若是不經過一番的病苦，是絕不肯發心修行的；因為在沒病時，他不知痛苦。

又有一句話說：「富貴學道難」，若是一個人很富有，那麼他樣樣如意，你叫他如何會想修道呢？所以，貧病都是我們修道的助緣。病來了，也不必憂；貧來了，也不用愁。有一首偈頌這樣說：

我見他人死，  
我心熱如火；  
不是熱他人，  
看看輪到我。

自己貧、病，固然應增長修道的心，就是看見別人貧病老死，也要引以為惕。人生有如「長江後浪推前浪」，若能及時發願往生，則事前有個準備，不至臨時手足無措，手忙腳亂了。好像國家若不經過一番變亂，人民都會耽娛愛樂，不曉得愛國衛土。現在的佛教也是如此，現在的人都不謀復興佛教，所以佛教便顯得萎靡。

When listening to a Good and Wise Advisor, we should not harbor doubts. When the Good and Wise Advisor says that cultivation requires arduous effort, you should truly believe it. By believing it completely, you will be able to understand the mind, see the nature, and return to the source. So, we should always listen to the instructions of a Good and Wise Advisor. If he tells you to recite the Buddha's name, you should follow the instruction and recite. If he tells you not to be stubborn, then don't be stubborn. This is essential to cultivation.

Earlier we said, "Only after being sick do you realize the body is suffering." When people do not experience pain and suffering, they will not want to cultivate. They wouldn't know about pain if they have never been sick.

It's also said, "It's hard for the rich and the honorable to cultivate." A wealthy person can have everything he wants, so why would he bother to cultivate? But poverty and illnesses are conditions beneficial to our cultivation. So when our poor health comes, we will not be depressed. When our hardship comes, we will not be worried. There's a verse which goes,

*When I see someone die,  
My heart burns like fire.  
It's not burning because of him,  
But because I know it will soon be my turn.*

Succumbing to our destitution or ailment, we should quickly resolve to cultivate. Seeing others who are poor, sick, aging and dying should serve as a warning for us. Life is like an undulating waves. If we make a vow to be reborn, then we will be prepared. We won't be frantic when our time arrives, unlike people, for example, indulging in pleasures when they should instead be defending their country during a time of peace. That's the current situation in Buddhism since no one is working hard to make Buddhism prosper, thereby weakening the spirit of Buddhism even further.

要知道提倡佛教，責任不單單在比丘或比丘尼身上，而是在每一個佛教徒的身上，若是我們每個人都這樣引咎自責，那麼，還愁佛教不發展嗎？現在有些佛教徒以為佛教不及外教時髦，所以不敢對人說自己是個佛教徒，甚至於還附和別人說佛教是迷信的，你說，這樣可悲不可悲？譬如九龍的道風山上有一個外道的團體，專門收容那些佛教的比丘及比丘尼，經過他們一番「改造」之後，那些忘本的人竟然毀謗佛教。

所以真心信佛的人，應寧死不變，提起勇氣來，不可因為別人的譏笑或利誘而變志。如果每個人都不忘記自己是個佛教徒，那麼佛教復興是必然的。

一般的外道雖然目前盛極一時，可是天道循環，物極必反，大家切不可被外表的興衰而動搖自己的心志啊！真理是不滅的，佛教的復興全憑大家的努力！

(全文完)

You should know that not only the Bhikshus and Bhikshunis, but also all Buddhists are responsible for promoting Buddhism. If each and every one of us can assume such a responsibility, would we worry about Buddhism not thriving?

Still, there are some Buddhists who think Buddhism is not as “trendy” as other religions, so they’re too embarrassed to admit they are Buddhist. Isn’t it pathetic that some of whom would assent to others who see Buddhism as a mere superstition? In one instance, a group of non-Buddhists at Daofeng Shan in Kowloon (Hong Kong) invited and influenced Buddhist monks and nuns into forgetting their roots and eventually slandering Buddhism.

But there are those who truly believe in Buddhism. And they would rather give up their lives than change their faith. We should muster our courage, and remain committed to our resolve even when others deride us or tempt us. If every Buddhist sees himself as a Buddhist, Buddhism will certainly flourish again.

Many denominations prosper, but the way of Heaven moves in cycles. When an apex is reached, things will turn around. No one should let their resolve be affected by temporal signs of prosperity or decline. True principle is never extinguished. The flourishing of Buddhism depends on everyone’s hard work!

(The End of the Article)



## 真正的盡孝道

### Practice True and Ultimate Filiality

恒是法師開示於二〇一三年十一月三十日金輪聖寺梁皇寶懺午齋期間

Instructional Talk by Dharma Master Heng Shr on November 30, 2013,  
during Lunch at the Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

佛法和三寶，不是每一個眾生都有這樣的福報和因緣可以遇到的、可以皈依的、可以恭敬的、可以信心具足的。所以，我們要先從做人的根本開始。我們都是父母所生、師長所教誨。父母對於子女那種慈愛、恩養，這是我們沒有辦法報答的。師長能夠幫助我們明白什麼是真正的智慧，是我們法身的父母。沒有師長、善知識來引導我們，我們充其量只能做一個世間上孝順的子女，不能夠在出世間盡到真正的大孝。所以，師長的恩德也是沒有辦法報答的。但是如果我們不從孝順父母做起，沒有基礎，一切都免談，所以，一定要報父母恩。

要報父母恩談何容易？我聽很多人說，他們對子女的那種疼愛跟對父母的關愛相比較，那是差很多了。會疼愛自己子女的人很多，但是會孝養父母的人反而少，所以，要孝順父母不是一件容易做到的事情。特別是我們已經出家了，晨昏定省、種種飲食的供養，這已經是沒有辦法隨侍在側的了。

上人常常提醒我們：「我們已經出家了，怎麼樣才能夠孝順父母呢？唯有真正用功修行，了生死，讓父母因為我們修行的因緣也可以了生死，那才是真正的盡孝道。」所以，這條

Not every living being has the blessings and causal conditions to encounter, to take refuge with, to be respectful to, and to have full faith in the Buddhadharma and the Triple Jewel. Let us start from the basics of being a person. First, our parents gave birth to us and showered us with unconditional love and kindness. Then, our teachers and wise advisors instilled knowledge in us; they are our dharma body's parents. Without their guidance, we would not have known about the transcendental degree of ultimate filiality, no matter how filial we are to our parents. While we cannot repay our parents' kindness, we cannot repay our teachers' virtuous deed. So, we need to be filial to our parents first, because that is the foundation. When there is no filiality, everything else is irrelevant.

Repaying our parents' kindness is difficult. I hear many people say that the love parents give to their children is greater than the love children give to their parents. In other words, only fewer children are filial and can return the love they have received from their parents. To reiterate, being filial to one's parents is not an easy task. This even holds true for those of us who have left the home life, because we are not by their side at all times to provide them day and night with basic needs.

The Venerable Master reminded us, "Since we've already left the home-life, how can we be filial to our parents? By cultivating the way to help end the cycle of birth and death, so that our parents, in turn, end their cycle of birth and death through the effect of our cultivation; that is practicing true and ultimate filiality." As I reflect

路在我個人看起來很不容易，但是這是唯一的一條路。如果要孝順父母，就要不斷的鞭策自己，努力的清除貪嗔癡三毒，把三毒的根拔除，希望戒定慧能早日露出曙光，這樣才不會辜負父母慈愛恩養的大恩德，也不會辜負師長誨育栽培的深恩。我們在座各位既然有這個福報因緣皈依三寶，又能夠聞法修行，我們千萬不要把沒有盡的責任忘記了，把這麼大好的光陰虛度了。要真正修行，就只能在我們自己的內心專門下苦工，把我們的貪嗔癡早日轉化為戒定慧。

曾經有一位出家人，住在道場很多年了。他也參禪、打坐等等，但是時間一年一年過去，經過了許多年，他覺得：「我每天這樣都沒有什麼進展，不如離開道場好了。離開道場到處去參方，尋訪善知識，會不會有幫助呢？」他就決定離開他的常住道場。第一個晚上，沒有地方落腳，他就在野外樹下過夜。突然，他聽到一個很淒涼的哭聲。他循著哭聲找去，結果是一個老婆婆。這老婆婆哭得很傷心。這位出家人就問：「老人家，妳在哭什麼？妳住哪裡？我送妳回家吧。」老婆婆只管繼續哭，放聲大哭，越哭越傷心。他問了幾次，後來老人家說：「不瞞你說，我有個兒子出家了。他出家以後修行。仗著他修行的功德，我升到天上去了。但是今天地獄的獄卒來跟我講：『妳兒子失去菩提心，不再修行了。妳天上的福報今天就結束了。按照妳的果報，我要帶妳去地獄了。』」所以，這老人家哭得很傷心。這個比丘就問：「老人家，哦，妳的兒子出家了？叫什麼名字？」老人家說：

on the Venerable Master's teaching, I find that this is not an easy path to tread, but is the only way. If we want to be filial to our parents, we must work hard to rid ourselves of the three poisons of greed, hatred, and delusions, and uproot them to let the radiance of precept, samadhi, and wisdom shine through. This way, our parents nurturing us with kindness and compassion will not be in vain. Nor will our teacher's great efforts in teaching and educating us. Everyone here is fortunate to have the blessings and causal conditions for taking refuge with the Triple Jewel, hearing proper dharma and cultivating the Way. Do not forget to fulfill our duties and responsibilities. Do not waste away your time. To truly cultivate, we must work hard to turn greed, hatred, and delusions within ourselves into precept, samadhi, and wisdom.

For many years in the way place, there lived a bhikshu whose cultivation practices included sitting meditation, dhyana contemplation, and the like. Soon he began to wonder, "I have been doing these all this time but I don't seem to be making any progress. Perhaps leaving the way place in quest for wise advisors would help me see the fruits of my cultivation." So he left the way place where he once resided. No longer having a place to stay, he spent his first night sitting under a tree in the forest. Then, he heard a wail in the distant. Searching for its source, he found an old lady crying mournfully. He asked her, "Old woman, why are you crying? Where do you live? I will take you home." The old lady continued crying; her wailing grew louder. The bhikshu asked her again about her situation. Finally, she answered, "My son who had left the home-life and cultivated the Way helped me ascend to the heavens through the merit and virtue of his cultivation. But an attendant from hells paid me a visit earlier, informing me that my son already lost his Bodhi resolve and stopped cultivating. So, my heavenly blessings ended today. Because of my retributions, the attendant will take me to hell with him." The old lady resumed crying. This bhikshu asked, "Old woman, what is the name of your son who left the home-life?"

2015年1月法會時間表 Schedule of Events – January of 2015

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 元旦 New Year's Day  消災吉祥法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm	2 消災吉祥法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm	3 消災吉祥法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm
4 慶祝阿彌陀佛聖誕 Celebration of Amitabha Buddha's Birthday  念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	5◎十一月十五	6◎	7◎ 十七 阿彌陀佛聖誕 Amitabha Buddha's Birthday (Actual Day)	8◎	9◎	10◎
11 大悲法會 — 普門品 Dharma Assembly of Great Compassion (Recitation of Universal Door Chapter) 8:00 am — 10:00 am  大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	12◎	13◎	14◎	15◎	16◎	17◎
18 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	19◎	20◎十二月初一	21◎	22◎	23◎	24◎
25 慶祝釋迦牟尼佛 成道日 Celebration of Shakyamuni Buddha's Enlightenment  楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	26◎	27◎ 初八 釋迦牟尼佛 成道日 Anniversary of Shakyamuni Buddha's Enlightenment	28◎	29◎ 初十 宣公上人涅槃每 月紀念日 Monthly Memorial of Venerable Master Hua	30◎	31◎