



# 金輪通訊

## Gold Wheel Sagely Monastery Newsletter

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### 宣公上人—修菩提道

#### 修念二圓

修戒修定修智慧 念佛念法念僧伽  
一心擁護常精進 妙覺極樂花開實

#### *Cultivating the Bodhi Path*

Composed by Venerable Master Hsuan Hua

#### *Perfecting Cultivation and Mindfulness*

*Cultivate Precepts, Cultivate Samadhi, Cultivate Wisdom.*

*Be mindful of the Buddha, Be mindful of the Dharma, Be mindful of the Sangha.*

*Single-mindedly support and protect them, always be diligent.*

*Toward a Wondrous Enlightenment, the Ultimate Bliss, Flowers bearing fruition.*

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# The Shurangama Sutra

*A Simple Explanation by  
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(接上期)

(Continued from issue #240)

(乙) 遵佛囑。遵，就是「遵從」；遵從佛的囑咐、吩咐。佛吩咐什麼呢？在佛將要入涅槃的時候，告訴一切弟子說：「我將要入涅槃了。」一聽說佛要入涅槃了，所有的弟子就都哭起來了；尤其阿難尊者和佛是堂兄弟，他哭得更厲害，痛哭流涕，大約眼淚把面都洗乾淨了。阿那律尊者就對他說：「你不能哭啊！佛要入涅槃，你應該問一問後事怎麼樣安排啊？」「什麼後事啊？我問什麼？」

「你應該問：(一) 將來結集經藏的時候，經前邊應該用什麼字來代表？」(二) 現在佛住世的時候，我們依佛而住；佛入涅槃，我們又依誰而住呢？(三) 我們現在是以佛為師，佛入涅槃之後，我們又以誰為師呢？總得要有個教主啊！(四) 佛在世的時候，佛能調伏惡性比丘；佛入涅槃之後，惡性比丘又怎樣去降伏他呢？你應該以這四種事去請問佛才對的。」

阿難尊者一想，也對啊！於是就請問佛，說：「佛在世的時候，

2. To honor the Buddha's instruction.

When the Buddha was about to enter Nirvana, he announced his intent to his disciples, and they began to cry. Ananda, who was the Buddha's cousin, cried hardest of them all. He sobbed and wept, probably until his tears washed his face clean. Finally the Venerable Aniruddha approached him and said, "Don't cry. You can't cry. The Buddha is about to enter Nirvana, you should ask what to do about things after he is gone." "What things should I ask about?" Ananda said.

The Venerable Aniruddha replied, "In the future, the sutras will be compiled. You should ask what words to begin them with. Second," Aniruddha continued, "when the Buddha is in the world, we live with the Buddha. When the Buddha enters Nirvana where will we dwell? Ask the Buddha that. Third, we now rely on the Buddha as our teacher. After the Buddha enters Nirvana, whom should we take as our teacher? We have to have a teaching and transforming guide, a teaching host. Fourth, when the Buddha is in the world, he is able to discipline and subdue the bad-natured Bhikshus. After the Buddha enters Nirvana, how should they be dealt with? The proper thing for you to do is to go ask the Buddha these four questions."

Ananda agreed. He went to the Buddha and asked, "When the Buddha is in the

我們以佛為師；佛入涅槃，我們又以誰為師呢？」佛答說：「以戒為師。」就是以「戒」做一切比丘、比丘尼等出家人的師父。

那麼佛在世的時候是依佛而住，佛去世呢？就要依「四念處」而住。這四念處是什麼？就是「身、受、心、法」。(1)「觀身不淨」，觀這個身體不乾淨。你能觀身不淨，就不會愛惜這個身體了。(2)「觀受是苦」，你所接受的，都是苦的。你能觀受是苦，就不會貪圖享受了。(3)「觀心無常」，這個心是無常的。你能知道這個心是無常的，也就不會著住到心裏所打的妄想上。(4)「觀法無我」，這一切法，就是色、受、想、行、識這五蘊；這五蘊的法，也都沒有我。

又者，將來結集經藏的時候，佛所說的經典，經前邊應該用什麼文字來代表？佛就說：「用『如是我聞』這四個字。」所有佛說的經典，前邊都有「如是我聞」，然後又有六種成就，才能表示這部經圓滿的義理，也是證明這部經是佛所說的。阿難尊者又問佛：「佛在世的時候，惡性比丘佛能降伏他。」

佛入涅槃，惡性比丘怎麼辦呢？」佛答說：「對惡性比丘，應該默而擯棄之。」什麼叫「默擯」呢？就是不睬他，不要理他，也不要和他講話，也不要和他坐在一起；總而言之，就是所謂「臭著他」，叫他在一邊，沒有人理他，

world, we take the Buddha as our master. After the Buddha enters Nirvana, whom should we take as master?"

The Buddha answered, "Take the precepts as your master. "Bhikshus and Bhikshunis should take the precepts as master.

"When the Buddha is in the world, we dwell with the Buddha," Ananda said. "When the Buddha enters Nirvana, where shall we dwell?" "When the Buddha leaves the world, you should dwell in the Four Applications of Mindfulness," the Buddha answered. The Four Applications of Mindfulness are contemplate the body as impure; contemplate feelings as suffering; contemplate thoughts as impermanent; and contemplate dharmas as being without self. If you contemplate the body as impure, you won't love the body. If you contemplate feelings as suffering, you can't be greedy for pleasure. If you know thoughts are impermanent, you won't become attached to the polluted thoughts that arise in your mind. The dharmas that are without a self are the Five Skandhas, or heaps: form, feeling, thinking, activity, and consciousness.

Third, Ananda said, "In the future when the sutras are compiled what words should we begin them with?" The Buddha answered: "Use these four words: 'Thus I have heard.'" These words and the Six Fulfillments represent the completeness of the sutra's meaning and certify that the sutra was spoken by the Buddha. "I have just one more question," said Ananda. "When the Buddha is in the world he can control the bad-natured Bhikshus. But when the Buddha enters Nirvana, what is to be done about them?"

The Buddha said, "As to the bad-natured Bhikshus, ignore them and they will go away. Pay no attention to them. Don't talk to them. Don't sit with them. In general, treat them as despicable; ignore them. If no one pays any attention to them, they won't be able to do anything, no matter how evil

他再惡，自己也都沒有辦法了。惡性比丘，就是不講道理的出家人；佛在世的時候，也有「六群比丘」，那是最惡的。你不要以為出家人就統統都是好的，出家人裏頭也有不守規矩的，多得很呢！那些不守規矩的怎麼辦呢？就要默而擯之，就要不理他，不要和他講話；這樣子，就會把他調伏了。

(丙) 息諍論。因為佛的弟子有很多很多，老參上座，比阿難尊者道德高深的多得很，每一個人的身分都比阿難尊者高。在結集經藏時，阿難尊者僅僅是一個初證阿羅漢果的人，其中早已證到四果阿羅漢的有很多，所以如果是由阿難尊者所說出來的經典，一般人都不會佩服的。那麼加上「如是我聞」這四個字，大家就都知道這不是阿難尊者自己說的經典，而是聽佛所說的經典。因為一般人都知道阿難尊者記憶力最強、最好，佛四十九年所說的經典，他全能記得，有條不紊，不會雜亂的，所以他說「如是我聞」，大家也就沒有可爭的了，因為這是佛所說的。

(丁) 異外道。就是和外道不同。因為外道說一切事，都不離「有、無」。不是無，就是有；不是有，就是無。所以在外道的經典，用「阿、歐」兩個字開始；「阿」就是「無」，「歐」就是「有」。佛經上就用「如是我聞」這四個字，和外道的經典不同的。

they may be.” Bad-natured Bhikshus are people who have left the home-life and who say and do unprincipled things. When the Buddha was in the world, there were six Bhikshus who were very bad. You shouldn't think that every person who leaves the home-life is good. There are also many unruly people among the Sangha. The Buddha instructs us to “ignore them and they will go away.” Keep silent and pay no attention to them. In that way you can subdue them.

### 3. To resolve the assembly's disputes.

The Buddha had many disciples who were old cultivators – senior members of the assembly who had much more Way-virtue than Ananda. Ananda had just recently attained the fourth stage of Arhatsip, while among the assembly were many who had long been fourth-stage Arhats. If Ananda had simply spoken the sutras, most of them would not have paid him due respect. But by saying “Thus I have heard,” he made it clear that what they were about to hear was not a sutra spoken by Ananda himself, but rather a sutra he heard the Buddha speak. Therefore, no one could argue. Everyone knew that Ananda had the most excellent memory and could remember in their entirety all the sutras the Buddha had spoken during his forty-nine years of teaching without getting them confused or mixed up in any way. Thus, the disputes of the assembly were quelled.

### 4. To distinguish Buddhist sutras from the writings of other religions.

Non-Buddhist texts begin either with the word *O*, “existence,” or the word *E*, “non-existence”. They say that all phenomena are either existent or non-existent. They begin with “Thus I have heard” to distinguish them from non-Buddhist texts.

(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)

僧智常。信州貴谿人。髻年出家。志求見性。一日參禮。師問曰。汝從何來欲求何事。曰。學人近往洪州白峰山。禮大通和尚。蒙示見性成佛之義。未決狐疑。遠來投禮。伏望和尚慈悲指示。師曰。彼有何言句。汝試舉看。曰。智常到彼。凡經三月未蒙示誨。為法切故。一夕獨入丈室請問。如何是某甲本心本性。大通乃曰。汝見虛空否。對曰。見。彼曰。汝見虛空有相貌否。對曰。虛空無形。有何相貌。彼曰。汝之本性猶如虛空了無一物可見。是名正見。無一物可知。是名真知。無有青黃長短。但見本源清淨覺體圓明。即名見性成佛。亦名如來知見。學人雖聞此說。猶未決了。乞和尚開示。

僧智常是江西貴谿縣人，他小時候就出家，髻年，就是七、八歲的時候。他的心志是想要見性。有一天來參拜六祖大師，六祖大師問他說：「你從什麼地方來啊？來求什麼？」就像當日五祖大師問六祖

(Continued from issue #240)

Bhikshu Chih Ch'ang, a native of Kuei Hsi in Hsin Chou, left home when he was a child and sought to see his own nature. One day he went to pay respect to the Master who asked him, "Where are you from and what do you want?" Chih Ch'ang replied, "Recently, your student visited Pai Feng Mountain in Hung Chou and received the High Master Ta T'ung's instruction on the principle of seeing one's nature and of realizing Buddhahood. I still have doubts to resolve, so I have come from a great distance to bow reverently and seek the Master's compassionate instruction."

The Master asked, "What instruction did he give you? Try to repeat it to me."

Chih Ch'ang said, "Three months have passed since I arrived there, and I still have not received the instruction. Eager to seek the Dharma, I went alone into the Abbot's room one evening and asked him, 'What is my original mind and original substance?'"

"Ta T'ung turned the question to me, 'Do you see empty space?' "Yes," I said, 'I see it.'

"Ta T'ung asked, 'Do you know what appearance does it have?' "I replied, 'Empty space has no form. How could it have an appearance?'"

"Ta T'ung said, 'Your original nature is like empty space. To understand that nothing can be seen is called right seeing; to know that nothing can be known is called true knowing. There is nothing blue or yellow, long or short. Simply seeing the clear, pure original source, the perfect, bright enlightened substance, this is what is called 'seeing one's nature and realizing Buddhahood.' It is also called 'the knowledge and vision of the Tathagata.'

"Despite receiving his instruction, I still do not understand and I beg you, O Master to instruct me."

Bhikshu Chih Ch'ang left home at the early age of seven or eight. When he went to pay respect to the Sixth Patriarch, the Master remembered his first meeting with the Fifth Patriarch, who once asked him, "Where are you from and what do

一樣。大師說：「汝何方人，欲求何物？」六祖大師答說：「我從新州來，惟求作佛。」五祖大師說：「你是獗獠，怎可作佛呢？」六祖就答說：「獗獠身與和尚不同，但佛性有何分別？」現有人來，故六祖也這樣問他。

智常答說：「我最近到洪州白峰山拜大通和尚，承蒙大通和尚開示成佛見性的義理，可是心中仍有很多疑問，所以從遙遠的地方來親近大德善知識，祈望和尚慈悲指示道理，令我不再有所狐疑。」狐疑，狐狸多疑，無論遇著什麼事情，牠都懷疑。所以牠走到薄的冰上，走一步，聽一聽。聽什麼呢？聽冰響不響，有沒有聲音。如果有聲音，牠就回來了；沒有聲音，牠就走。因為有聲音，冰就會破，破了牠會掉到河裏，所以牠就聽。牠這麼樣，這叫狐疑。狐狸聰明是很聰明，牠都是很多懷疑的。智常說：「我在這兒叩頭頂禮，希望和尚您大發慈悲，指示我這個道理。」

六祖大師問說：「大通和尚對你說什麼話，你姑且說一說給我聽。」

智常答：「弟子智常到大通和尚那裡，經過三個多月，都沒有得到教誨指示。因為我要為法忘軀，為法懇切的緣故，有一天晚上就獨自到方丈室，請教大通和尚，如何才是我智常的本心和本性。」

大通和尚就對我說：「你看見虛空了沒有？」我答說：「我看見虛空。」

大通和尚說：「你知道虛空有什

you seek?” “I’m from Hsin Chou,” the Master had said, “and I seek nothing but Buddhahood.” “You are a barbarian,” the Fifth Patriarch had said, how can you become a Buddha?” The Barbarian’s body and the High Master’s are not the same,” countered the Sixth Patriarch, “but, in the Buddha nature, where is the distinction?” Remembering this verbal exchange, the Sixth Patriarch also asked Chih Ch’ang, “Where are you from and what do you seek?”

Chih Ch’ang replied, “Recently, I have visited Pai Feng Mountain to revere High Master Ta T’ung, seeking his instruction on the principle of seeing one’s nature and realizing Buddhahood. However, my mind still has many doubts. So, I have come from afar, asking for the greatly-virtuous Good-Knowing Advisor’s teaching to help resolve my doubts.” The preceding phrase contains the Chinese characters 狐疑 which mean “a fox’s doubt”. Foxes are suspicious of everything. When crossing the ice, a fox takes a step, cocks its head, and listens. If the fox hears the ice crackles, it will scurry back to safety. Conversely, if it doesn’t hear the ice crackling, it will advance and listen simultaneously. Foxes are undeniably intelligent, but they are full of doubts. Therefore, Chih Ch’ang said, “I am here reverently bowing in respect to the Master. I pray that the Master will show great kindness and compassion to instruct me on this principle.”

The Six Patriarch said, “What did Master Ta T’ung tell you? Try to repeat it to me.”

Chih Ch’ang said, “Three months after arriving there, I still have not received the teaching and instruction. Eager to learn the Dharma, I went alone into the Abbot’s room one evening and asked Great Master Ta T’ung, ‘What is my original mind and original substance?’”

“Master Ta T’ung then said to me, ‘Do you see empty space?’

“‘Yes,’ I said, ‘I see it.’”

“Master Ta T’ung asked, ‘Do you know what appearance does it have?’

麼相貌嗎？」我又說：「虛空是沒有形相，若有形相，就不叫虛空啦！既然是無相，那又有何形相呢？」

大通和尚開示說：「你的本性和虛空是相同的，沒有一物可見，這就是正見。沒有一物可知就是真知。你的本性是沒有青黃的顏色和長短的形相，你但見本源清淨，覺體圓明，這就叫見性成佛，也叫如來知見。」

學人智常雖聽說這種的說法，但還是不明白，故乞請和尚開示我。

師曰。彼師所說。猶存見知。故令汝未了。吾今示汝一偈。

不見一法存無見  
大似浮雲遮日面  
不知一法守空知  
還如太虛生閃電  
此之知見瞥然興  
錯認何曾解方便  
汝當一念自知非  
自己靈光常顯現

六祖大師聽後就說：大通和尚所說還存有知見，所以才令你不明白。我現給你說一偈頌：不見一法就萬法皆空了，你不見，根本就連「不見」都應該沒有，若你還存「不見」這個見，則還有一個「不見」存在，這就好像浮雲遮住太陽一樣。一法不立，就是不知一法什麼也不存在。但你仍然守住「不知一法」的一個知見，還有一個空知。你對於道理好像明白似的，其實還有知見存在，這就好像在太虛空裡本來什麼都沒有，但卻生出閃電。

I answered, 'Empty space has no form. How could it have an appearance?'

"Master Ta T'ung said, 'Your original mind is just like empty space. To understand that nothing can be seen is called right-seeing; to know that nothing can be known is called true-knowing. Your original nature is without form and appearance. It is neither blue nor yellow, neither long nor short. Once your original source is seen as clear and pure, and your enlightened substance as perfect and bright, then that is called 'seeing one's nature and realizing Buddhahood.' It is also called 'the knowledge and vision of the Tathagata.'"

"Although I heard his instruction, I still do not understand and beg you, O Master to instruct me."

**The Master said, "The explanation from your previous master still retains the concepts of knowing and seeing. That is why you have not understood. Now, I will teach you with a verse:**

*Not to see a single dharma,  
yet retaining no-seeing,  
Greatly resembles floating clouds  
covering the sun.*

*Not to know a single dharma,  
yet holding on to empty-knowing,  
Appears as lightning flashes  
emerging in empty space.*

*This knowing and seeing arise instantaneously,  
When recognized wrongly,  
how can expedients be understood?*

*If, in the space of a thought,  
you can know your own error,  
Your own spiritual brightness will  
always be manifested.*

In his verse the Sixth Patriarch explains, "Not seeing a single dharma, the myriad dharmas are empty. Clinging to the view of not-seeing creates the presence of not-seeing like a cloud that covers the sun. However, not seeing anything frees oneself from the view of not seeing. Further, not establishing a single dharma is not knowing a single dharma ever existed. But clinging to the knowledge of not knowing a single dharma creates the presence of empty knowledge. You understand the principles, yet possess the presence of knowledge and views. This is just like the occurrence of lightning flashes in the great void which is originally without a thing"



你這個無見之見，和空知之知，就在你眼前瞥然現前了，因為錯認這種知見，所以不能明白方便的法門。你現應該就在當下這一念，覺悟到固守這無見之見，空知之知是錯誤的，那麼自然你自己本有的智慧，本有的佛性，本有的如來藏性，常會現前。

(下期待續)

The view of not-seeing and the knowledge of not-knowing lie right before your eyes. If they are understood poorly, you will struggle to know the meaning behind the expedient dharma doors. By discarding your attachment to the view of not-seeing and to the knowledge of not-knowing at this very moment, your original wisdom which is your inherent Buddha nature as the Tathagata's Treasury will be manifested.

(To be continued ...)

(上承自第 14 頁)

(Continuing from page 14)

王醫生有一個好處，她自己給自己做了很多善功德。她的往生有一道很好的因緣。LA 恰好有一位居士上去。因為她是佛教徒，希望用佛教的儀式，但是我們出家人是不可以出外面做法事的，所以 LA 的居士發心願意幫忙。把這個法會圓滿的做了。也因為她在萬佛寶懺期間，所以每天都有回向。而且法師也很慈悲，雖然從早拜到晚，到每天法會結束，大眾都一起留下來，給她念佛 10 分鐘，回向。從這一點也可以想到，一切的因緣都是自己帶回來的。假如她不是這樣子給出家人義務診治，這麼發心，用功來道場拜懺，我相信她的因緣也沒有這麼殊勝。

所以我們每一個人都應該把握每一個積德行善的機會，多多積功立德，不要作罪業過。因為我們不是給旁人做，而是給我們自己做的。有很多居士不大了解，以為法師為什麼沒有鼓勵，常常說我們不是為道場做，而是為自己做的，而且覺得我們不 appreciate 大家的辛勞一樣。說得真實對貼。確實是我們自己負自己的責任，自己給自己賺功德法財的。

(下期待續)

As with Dr. Wong, a devout Buddhist, she had accumulated many merit and virtue. She had good cause-and-conditions for her passing. Since we as left-home people were not allowed to leave the Way Place to offer service for those who had passed, a laity from Los Angeles volunteered to provide ceremony for the late Dr. Wong. Because this occurred during the Ten Thousand Buddhas Jeweled Repentance, dedication of merit for Dr. Wong was daily performed. The dharma masters were also very compassionate. Though the repentance bowing began in the morning and concluded in the evening, each day at the end of the dharma assembly, everyone stayed and recited the Buddha's name for ten minutes, and dedicated the merit for Dr. Wong. From this, we could see that the causal conditions were attributed to one's actions. If Dr. Wong had never come to the Way Place for the Repentance or volunteered for the Sangha members, her causal conditions would not have been auspicious.

So, we must take advantage of every opportunity performing wholesome deeds, accumulating merit and virtue in the process, and refraining from creating offenses. Understand that we are doing this for ourselves, not for others. Many laypeople are not aware of this principle. When told that they are doing deeds for themselves and not for the Wayplace as they thought, they mistook this as lack of encouragement from the dharma masters and feel that they are not appreciated. The truth is, everyone is responsible for himself. Everyone earns his share of merit and dharma wealth by himself.

(To be continued ...)



## 衆生無邊誓願度

### Living Beings Are Boundless; I Vow to Save Them All.

宣化上人一九五八年六月十八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 18, 1958  
at Western Bliss Garden Monastery in Hong Kong

#### 我們能忍心讓他們痛苦，不設法令他們快樂嗎？

菩薩畏因，眾生畏果，因、果這兩個字，不但我們眾生逃不了，甚至於連佛、菩薩也不能避免的，只因菩薩的眼光遠大，所以不造惡因，而受的也是樂果，可是眾生卻眼光如豆，只為目前打算，常種惡因，所以也常吃苦果。

所謂「多栽桃李少栽荊」。多種善因，無疑地就是替自己預備了錦繡的前程，假若只顧目前，多行不義，不種善因，那麼無疑地也是替自己的前途預備了荊棘的途徑。

什麼是錦繡前程呢？「遙指西方落日邊」，「從是西方。過十萬億佛土。有世界名曰極樂。」

什麼是荊棘前程呢？啊！「地獄無門苦自招」，在極樂世界裏，黃金為地，七寶為池，天樂風飄處處聞，事事無不稱心滿意，還可以見聞佛法，速成佛道；然而在地獄裏呢？刀山、油鑊、劍樹、洪爐，就是最好的伴侶了。

#### How can we bear to let them suffer, and not find a way to bring them happiness?

While Bodhisattvas fear causes, living beings fear effects. Not only living beings but also Buddhas and Bodhisattvas cannot escape from the laws of cause and effect. Unlike Bodhisattvas having far-ranging visions to keep from creating bad causes and to receive only joyful rewards, living beings are very short-sighted, seeing only what's in front of them and thus planting evil causes for which they must suffer bitter retribution.

So goes a saying, "Plant more peach and plum trees, and fewer thorn bushes." Planting more good causes helps pave a golden future for yourself. Conversely, seeing only the present and planting no good causes through immoral practices will become a thorny path for you to travel in the future.

What is the golden future? It is the "Point to the distant setting sun in the West." "To the west beyond, passing a hundred thousand million Buddha-lands, is the land called Ultimate Bliss."

What is the thorny future? It is a "Hell with no gates in which you bring suffering upon yourself." In the Land of Ultimate Bliss, the ground is made of gold and the pools are filled with the seven gems. Celestial music is carried by the breeze and heard everywhere, and everything goes according to your wishes. You can see the Buddha, hear the Dharma, and accomplish Buddhahood immediately. What of hells? Your best companions there are the Mountain of Knives, the Oil Cauldron, the Tree of Swords, and the Great Furnace.

對於選擇前程，眾生是絕對自由的。若是志在西方，發願要往生淨土的話，那麼要精勤念佛菩薩的名號便可以了；若是歡喜地獄，更簡單，行惡事就墮地獄，這是必然的。可是我敢肯定地說一句，沒有人寧願下地獄，而不願往生西方極樂世界的。除非他不信有地獄和有極樂，除非他不知道有痛苦的地獄和極樂的淨土。

對於「斷善根、少信心」的人，我們是沒有辦法度的；可是對於「不知道」的人，我們卻應該生出一種慈悲的心。外道的人常說：「天國近了，天國是你們的」。我們信佛的人，也應該為法忘軀，奔走跋涉，對自己的親友們，說說念菩薩的功德，和極樂世界的好處。「極樂世界是眾生的」，若是你能常常說這種道理，那麼你就是一個大道心的菩薩了，和菩薩一樣行徑的人，就是不退菩薩為伴侶了。

所以，我們不但自己要念菩薩，也應常常勸別人也念菩薩，這樣，才可以說得上是一個佛教徒，才可以說是不忘皈依時所發的四宏誓願，所謂「獨樂樂，不如眾樂樂」。一切眾生，皆有佛性，對於具有相同佛性，與自己無分別的眾生，我們能忍心讓他們痛苦，不設法令他們快樂嗎？

「有志者，事竟成」，眾生雖然難度，可是我們信佛的人，二六時中，切記不要忘了度眾生。

(全文完)

Living beings are free to choose their own future. If you wish and make a vow to be born in the West, you can attain it by reciting the names of the Buddhas and Bodhisattvas vigorously. If you prefer hells, just do evil deeds and you'll fall into the hells without difficulty. There is one thing of which I am certain: none prefers falling into the hells to being reborn in the Land of Ultimate Bliss, unless the person neither believes the existence of hells and the Land of Ultimate Bliss nor knows about the misery in hells and the bliss in the Pure Land.

If people lost their good roots or lacked faith, it seemed impossible for us to save them. If it's a matter of ignorance, we should be compassionate nonetheless. Other religions often say, "The Kingdom of Heaven is near. The Kingdom of Heaven belongs to you." But we Buddhist should think not about our bodies for the sake of the Dharma. We should tell our friends and relatives right away about the merit and virtue of reciting the Bodhisattva's name, and the wonders of the Land of Ultimate Bliss, because "the Land of Ultimate Bliss belongs to all living beings." If you always uphold this kind of principle, you are truly a Bodhisattva possessing a great mind for the Way. And he who walks the path of a Bodhisattva will have non-retreating Bodhisattvas as his lifetime companions.

So, when we encourage others to recite the Bodhisattva's name besides ourselves, we can then be considered as Buddhist disciples. We can then say that we have not forgotten our Four Vast Vows upon taking refuge with the Triple Jewel. There's a saying, "Solitary happiness is not as good as happiness shared with everyone." All living beings have Buddha-nature and are no different from one another. How can we bear ourselves to let them suffer without searching a way to bring them happiness?

"When there's a will, there's a way;" no matter how difficult it is to save living beings, we who are Buddhists must never forget to save them.

(The End of the Article)

## 諸人大事何時決

### When Would People Resolve Their One Great Matter?

恆貴法師開示於二〇一四年六月一日金輪聖寺華嚴法會午齋期間

Instructional Talk by Dharma Master Heng Gwei on June 1, 2014,  
during Lunch at the Gold Wheel Sagely Monastery Avatamsaka Dharma Assembly

各位同參，各位善知識，請大家繼續慢慢用齋。我今天早上的時候，跟是法師說：「假如中午要我講法的話，我覺得有點僭越。」爲什麼呢？今天早上開始法會的時候，我們唱香讚的時候，我的心裡面就悲從中來。我想，不光是我，可能在座，在法會當中有很多居士，他們都有我的心情。爲什麼呢？因爲我知道有很多居士，都是很年輕的時候皈依上人，跟隨師父學習佛法的。當我一拜下去，我想到（師父說），我在Baby的時候，師父就抱過我。幾十年過去了，人也長大了，一事無成。所以悲從中來。是法師說：「你不是說『上人只是肉身不在，師父其實常常跟我們在一起的。』」我說：「是。但是現在是交成績表的時候。每年交成績表的時候，看看我個人的成績表都是滿盤紅。所以覺得悲從中來。」

1995年的時候，上人圓寂。那是大家都不好過的一個年頭。我後來聽見，有很多居士在49天的法會當中，都盼望上人從冰凍的棺材中坐起來。他們相信師父有這個神通。但是我個人不存這個希望。因爲我所認識的上人是一個真真實實的人。上人的法，是教我們怎樣

All Fellow Cultivators, all good-knowing advisors, please continue your meal. This morning, I told Dharma Master Shr, "If you'd like me to talk at noon, I would feel a little arrogated." Why? Because since the start of today's dharma assembly, I have felt a deep sadness inside me while we're chanting the Incense Praise. I believe many who are here for this assembly might also feel the same way. Why? Because I knew many of them had taken refuge with the Venerable Master when they were young. As I did, they learned the Buddhadharma alongside the Venerable Master. Each time I bowed, I could recall the Venerable Master telling me that he once held me when I was a baby. That occasion took place decades ago. Now into my adult life, I have accomplished nothing, thus making me feel sad. Then Dharma Master Shr reminded me, "Did you not say that even though the Venerable Master's physical body is no longer here, he will always be with us." And I said, "Yes, but now is the time for the report card. In each passing year for the report card, I see only disappointing red marks on mine, so I feel very sad."

The Venerable Master's entry into nirvana in 1995 was very difficult for everyone. Many laypeople hoped that he would come back within 49 days. They believed that the Venerable Master had supernatural power. But I did not have this hope. The Master whom I knew was very down to earth. He instructed us on how to be an upright and law-abiding citizen. He never did that

做一個堂堂正正，規規矩矩的人。上人從來不會做一些驚世駭俗的事情。佛法就是這麼平實。人道盡，佛道成。

從小跟隨上人學道。師父對我最大的影響，就是教會我怎樣做人。從小沒有很多的想法，沒想到我該怎樣過這一生，我沒有想到對任何人有任何的責任。後來出了家，上人常常耳提面命的講到人生的意義，人生的目的，就是要盡我們的本份，盡我們的責任。聽得多，心裡覺得有底了。慢慢就體會自己的言行舉止，真的不懂得什麼叫負責任。很多時候都是率性而行，愛做什麼就做什麼，愛講什麼就講什麼，不顧別人的情面，不顧別人的感受。慢慢我才體會做人學佛，就如同上人常常告訴我們，學佛要從做人做事開始。

大家覺得這是很平常的話。但是真的不平常。在平常當中做出不平常的人生。我們往往在很簡單的事情當中當面錯過了，所以舉心動念都要看著我們自己。上人說：「人道和合，功罪相間；德升孽降，豈有他焉！」「我們之所以能夠做人，有我們好的一面，也有我們不好的一面。我們每個人撫心自問，相信是壞的比好的多。假如每個人都是要檢點別人的話，要花很多時間精力去看別人的毛病，因為別人的毛病也是很多的。所以我們做人應該多看別人的優點。別人的優點，當我們學到了，我們也沒有浪費我們的精氣神。學到別人的優

which would shock the world. The Buddhadharma he taught was simple and practical: behaving properly and righteously is the way for a person to Buddhahood.

In my youth, I got to know how to be a person by learning about the Way from the Venerable Master. When I was young, I didn't give much thought about how I should pass this lifetime, or about my responsibilities for others. Then, I left the home life. It was not until the Master's frequent lecture that I was able to grasp the meaning and purpose in life through fulfilling our duties and responsibilities. I did not know what taking responsibility is all about. Often times, I acted on impulse. I did whatever I wanted to do; I said whatever I wanted to say. I totally disregarded of the feelings of others. Later I realized what the Venerable Master had always taught us: Buddhism in practice begins with being a wholesome person doing wholesome deeds.

Everyone may think that what I have said is clichéd. On the contrary, it's living an extraordinary life amid the ordinary. Many a time we miss opportunities available to us. We should be mindful of our thoughts. The Master said, **"The Way of people is harmony, with merit and offenses interspersed. On virtuous deeds you arise, offenses make you fall. It has nothing to do with anyone else at all.** We humans have both good sides and bad sides. We come to realize that the former is often overshadowed by the latter. If everyone were to criticize others, a lot of the time and energy would be spent fault-finding because others have many faults as well. Therefore, we should try to find the good and virtuous in others. Once we have learned the virtue of others, we would not have wasted our energy and essence. When we have learned others'

點了，那都是聚光的，那是集思廣益，取長補短。」這是上人常常提醒我們的。

「佛以一大事因緣出現於世」，上人也是因為大事因緣出現於世。那是我們眾生的盛世大事。虛老（虛雲老和尚）說：「彈指流光去不停，諸人大事何時決。」

我們時間過得好快。二十來歲，三十來歲，四十來歲，我們滿腔希望去外國留學，慢慢走進人生的旅程。我個人走來走去都是在原地踏步，沒什麼長進。這就是我今天早上悲從中來的原因。

剛才說上人來這個世界是來做佛菩薩，佛祖師或者羅漢等等。個人什麼都不是，對生死完全沒有把握。這是非常心虛的地方。

生死確實是大事。我們今年拜萬佛寶懺的時候，有一個事情讓我們大家都體悟到無常。我們萬佛寶懺開始還不到一個禮拜，我們有一位居士，一位老居士（但是也不算太老，只是六十八歲），她來法界聖城參加了大概五天的萬佛寶懺，非常清淨。結果，第四天還是第五天，用完齋，有人看見她在停車場那邊坐在地上。有人以為他在做運動，所以沒有很大注意。後來才知道原來她平地跌倒了。馬上她就回家了，因為她有其它的 appointment。她自己本身是一位中醫師。而且這位中醫師是幫助法界聖城的僧眾，駐眾義務看病的。來法界聖城這麼

virtues, there is a congregation of brightness; that is gathering to benefit, learning from each other, mutually complimentary.” This is what the Venerable Master had often reminded us.

**“The Buddha came to this world because of One Great Matter.”** So did the Venerable Master. This is the One Great Matter for all living beings. Venerable Master Hsu Yun said, **“In the snap of a finger, time passes without end. When would people resolve their One Great Matter?”**

I notice how fast time flies. In our twenties, thirties, forties, we're filled with hope, going abroad to study, for instance, as we embark a new journey of life. For me, on the other hand, I realize that I am only walking in circles, not advancing from where I have started. This is the reason for my feeling of sadness this morning.

Earlier I mentioned that the Venerable Master came to this world to create Buddhas, Bodhisattvas, Patriarchs, or Arhats. I am none of those. I have no control over birth and death. This is where I feel discomfited.

The issue concerning birth and death is indeed One Great Matter. In this year's Ten Thousand Buddhas Repentance Bowing dharma session in the City of Dharma Realm (CDR), there was an incident that brought to our attention about impermanence. A sixty-eight-year-old laity came to participate during the first week of the dharma session. On the fourth or fifth day, after lunch, she was seen sitting on the ground at the parking lot and was thought to be exercising. Later we were surprised to learn that she had fallen and immediately gone home to keep her appointment. She was a Chinese doctor who had been volunteering to look after the Sangha members of CDR for almost

多年,也快二十年了。她就是這樣子。她回去以後,只是擦傷了一點點,塗了一點藥。沒有什麼大礙。她的女兒晚上打電話來問她,她說沒事。不過是跌倒了,沒有事兒,在道場有不少人關心,沒有關係。稍微閒聊了一下,她說:「我不要再講了。我要去洗澡。明天我還要去拜萬佛寶懺。」她女兒聽了以後就掛線了。第二天早上,她的女兒打她手機,打了三次電話找她,都沒人回答。她以為她在道場拜懺,結果看到她的車留在家的。下班之後趕快去看看她媽媽。結果看到她媽媽人是躺在床上,像睡覺一樣,但是姿勢是準備下床的。她的鬧鐘撥到六點鐘,還沒有按下去。原來她往生了。很突然,她的女兒沒有心理準備,我們也沒有心理準備,大家都沒有心理準備,人就過去了。

「諸人大事何時決」。我們所有人的生死大事什麼時候才能夠了決呢?因為「彈指流光去不停」。我們要把握現在還有一口氣的時候,不要等我們沒有這口氣的時候來著急也沒有用了。我相信雖然我們都年紀老大了,長大了,但是只要有一口氣,還是有希望的,所以不應該放棄自己。

從王醫生的過去,就可以讓我們知道,對於生死,閻羅王沒有很明顯地下請帖的,沒有預先通知,所以去的人沒有預先準備好的。就是說我們隨時隨地都要準備這一刻的來臨。

(下轉至第 8 頁)

20 years. When she arrived home, she applied topical medication to the wound which she thought was slight. That evening she received a phone call from her daughter who was then told about her fall. She asked her not to worry because the people at the CDR cared for her. After talking for a while, she said to her daughter, "We have to hang up the phone. I need to take a shower and be prepared for tomorrow's Ten Thousand Buddhas Jeweled Repentance." That was the end of their conversation. Then the following morning her daughter called three times, but her mother was not picking up her cell phone. The daughter thought her mother had probably left for the repentance, and decided to see her after work. Upon arriving at her mother's house, she saw her mother's car still parked on the driveway. When she entered the bedroom, she found her mother sleeping in a position as if she were about to get out of bed. The alarm clock that was set for 6 am had not been turned off. Then, the daughter discovered her mother was already gone. The sudden passing of her mother caught this community by surprise. Many of us were not psychologically prepared to receive such a news.

**When would people resolve their One Great Matter?** When are we all going to resolve the great matter of birth and death? **In the snap of a finger, time passes without end.** We have to take this opportunity while we still have our breath. Don't wait until we've lost this breath given to us; by then it will be too late. Even though we are aging, as long as we are breathing, we still have hope. So, do not give up on ourselves.

In the wake of Dr. Wong's passing, we ought to know that, on the subject of life and death, King Yama does not send out early invitation cards informing us when our time will come, so we must always be prepared for it.

(Continuation in Page 8)

2015年5月法會時間表 Schedule of Events – May 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◎	2◎
3 三月十五 常智大師出家日 Great Master Chang Jr's Leaving Home Day  地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	4◎ 十六 準提菩薩聖誕 Cundi Bodhisattva's Birthday  宣公上人誕辰 Venerable Master Hua's Birthday	5◎ 十七 常仁大師 誕辰 Great Master Chang Ren's Birthday	6◎	7◎	8◎	9◎
10 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	11◎	12◎	13◎	14◎	15◎	16◎
17 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	18◎ 四月初一	19◎	20◎	21◎ 初四 文殊菩薩 聖誕 Manjushri Bodhisattva's Birthday	22◎	23◎
24 慶祝釋迦牟尼佛聖誕暨浴佛節 Celebration of Shakyamuni Buddha's Birthday 8:00 am — 3:00 pm	25◎ 初八 釋迦牟尼佛聖誕 Shakyamuni Buddha's Birthday (actual day)	26◎	27◎ 初十 宣公上人涅槃 每月紀念 日 Monthly Memorial of Venerable Master Hua	28◎	29◎	30◎
31 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						





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金輪聖寺

2015年6月法會時間表 Schedule of Events – June 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◎ 四月十五	2◎	3◎	4◎	5◎	6◎
7 華嚴法會—宣公上人涅槃二十週年 紀念法會 暨大傳供 Avatamsaka Dharma Assembly commemorating 20 <sup>th</sup> Anniversary of Venerable Master Hua's Nirvana (Special Passing of Offerings) 8:00 am - 3:00 pm	8◎	9◎	10◎	11◎	12◎	13◎
14 廿八 藥王菩薩聖誕 Medicine King Bodhisattva's Birthday  念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	15◎	16◎ 五月初一	17◎	18◎	19◎ 巴士上 萬佛城 Bus to CTTB 7:00 PM	20◎ 巴士上 萬佛城 Bus to CTTB
21 巴士上萬佛城 Bus to CTTB  本日金輪寺無法會 Gold Wheel Temple will be closed today.	22◎	23◎	24◎	25◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memo- rial of Venerable Master Hua	26◎	27◎
28 十三 伽藍菩薩聖誕 Chye Lan Bodhisattva's Birthday  地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	29◎	30◎ 五月十五	 6/19 ~ 6/21 金輪寺四眾弟子回聖城參加 上人涅槃二十週年法會 請向金輪寺報名 All fourfold disciples from Gold Wheel Monastery are going to CTTB for the 20 <sup>th</sup> Anniversary of Venerable Master Hua's Nirvana. Please call GWM to register.			

~常将有日思無日，莫待無時想有時~