



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—修菩提道

修菩提道

菩提大道直又直 不可彎曲莫倖致 真心求法必感應 假意因循浪費時
勇猛精進忍弗退 布施持戒修智宜 有日完成波羅蜜 十方諸佛會蓮池

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Cultivating the Bodhi Path

The Great Path of Bodhi is straight and forthright.

It cannot be crooked or attained by sheer luck.

The Dharma sought with a true mind brings a response.

But insincerity stays in the same old rut and wastes time.

With vigor, diligence, and patience, persevere without retreat.

Practice giving, uphold the precepts, and properly cultivate wisdom.

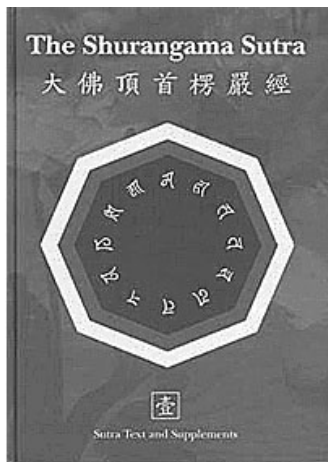
On the day you have perfected Paramita,

All Buddhas of the Ten Directions will greet you in the Lotus Pond.

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The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*



(接上期)

(Continued from issue #242)

以前有一位法師，他穿袍、搭衣、持具，到另外一位老法師面前跪著，求老法師開示。老法師問：「你想要我開示你什麼？」「我要求解脫。」老法師就問他：「誰綁著你啊？」這位法師一聽說沒有人綁著他，就豁然開悟了：「哦，原來我是解脫的！為什麼我又要求解脫呢？」

說：「我也去請開示、求解脫，看看有人告訴我『沒有綁著我』，看這樣開不開悟？」這又不同了，因為你還沒到時候呢！你那個機緣沒有成熟；若成熟了，一句話就令你醒悟，令你豁然貫通了。那麼，這國家的人都很解脫的——就是修道很容易成道的。

祇桓精舍：怎麼叫「祇桓」呢？祇，就是「祇達太子」，又叫「祇陀太子」；桓，就是個樹林子；祇桓，就是祇陀太子的樹林子。「精舍」，就是造得很精緻的一棟房子，那裏邊非常之美麗。這個精舍，也就是「祇樹給孤獨園」。

Once there was a Dharma Master who went to seek instruction from an elder Dharma Master. When he arrived, he put on his robe and sash, opened his kneeling cloth, knelt before the elder Dharma Master, and asked for instruction. “What instruction do you want from me?” asked the old Master.

“I am seeking freedom,” came the reply.

“Who’s binding you?” the old Master asked. As soon as he heard the question, the young Dharma Master realized that no one was binding him, and he immediately became enlightened. “I am already free,” he realized. “What am I doing seeking further freedom?” That realization brought about his enlightenment.

“If I were to seek instruction in how to obtain freedom, and someone were to tell me that I’m not bound up, would I become enlightened?” you ask. That’s different. Your time has not yet arrived. Your potential has not yet matured. When it does, one sentence will cause you to awaken, to connect suddenly and penetrate through to enlightenment. The people of Shravasti were free, which means that their cultivation made it easy for them to realize the Way.

The sublime abode of the Jeta Grove: Jeta was the name of the crown prince. Jeta Grove refers to prince Jeta’s grove. Sublime abode means this habitat was exquisitely built and very beautiful. It is also called the “Jeta Grove in the Garden of the Benefactor of Orphans and the Solitary”.

這個祇桓精舍有一個因緣。什麼因緣呢？在舍衛國有一個大富長者，名字叫須達多，他的錢到底有多少，沒有人知道。當釋迦牟尼佛來到舍衛國教化眾生時，有一個朋友對他講：「佛在某某地方說法呢！」須達多長者一聽見這個「佛」字，就毛骨悚然，啊，就不知道怎麼好了！說：「我要見見佛去，我現在要去見佛！」

他因為有這種誠心見佛，這時本來是半夜，沒有天光，他就看見已經天光，覺得天亮了。為什麼這麼亮呢？這是因為他對佛生一種信心，所以佛在很遠的地方就用這光照著他；於是他就起身去見佛。走到城門那兒，門本來還鎖著，佛以神通的力量，就讓這個門自己開了，又自己關上；他就出去見佛。到那兒見到佛，一聽佛說法，就歡喜得不得了。他問佛：「您有這麼多的弟子，您在什麼地方住啊？」佛那時候沒有祇桓精舍，就說：「我沒有什麼適當住的地方。」因為他有錢，於是說話也說得很仗勢的，就說：「我可以給您造個廟！等我回去，我找地方為您造廟！」

因為他有錢，所以回來後就各處找地方。一找，找到祇陀太子這座花園。這個地方離舍衛國大約有五里路遠，他看見這花園是最適合給佛造廟了，雖然這座花園是太子的，但是他也要買，就去和太子商量。太子說：「你想叫我把這座花園賣給你，你要做什麼呢？」他說：「我預備造房子，請佛在這兒住。」祇陀太子就和他講笑話，說：

In Shravasti there lived a great elder named Sudatta, who was endowed with many blessings. No one knew the extent of his wealth. One day a friend said to Sudatta, "The Buddha is at such-and-such a place speaking Dharma." The moment Sudatta heard the word "Buddha", his hair stood on end and he was beside himself. "I want to go see the Buddha right now," he said; "Immediately!"

Because of his sincere wish to see the Buddha, the Buddha shone his light on Sudatta, although he was a good distance away. It was the middle of the night, but because the Buddha's light was shining on him, Sudatta thought it was already dawn, so he arose and set out to see the Buddha. Since it was actually the middle of the night, the city gates were still locked, but by means of the power of the Buddha's spiritual penetrations, the gates opened by themselves when Sudatta arrived and closed behind him again as he went out. He reached his destination, saw the Buddha, and, hearing the Buddha speak Dharma, was inexpressibly happy. Then he asked the Buddha, "You have so many disciples; where do they live?"

At that time there wasn't any abode in the Jeta Grove. The Buddha said, "I haven't any permanent residence."

"I will build you a monastery!" said the elder. "I will make a place for you." Since he was wealthy, he could speak with authority. "As soon as I return I will find a place and begin construction."

When he got back to Shravasti he looked everywhere until he eventually found Prince Jeta's garden, which was about a mile and a half outside the city. He saw that the garden was the most appropriate place to give the Buddha. But it belonged to the Prince, so he went to negotiate.

"Why do you want to buy my garden?" Prince Jeta asked. "I'm going to build a place to invite the Buddha to live in," replied the elder.

「好了！你想買嗎？你用金磚把這園子裏統統都鋪滿了，那我就賣給你。」

本來這是個笑話，不是實在的，祇陀太子以為他怎麼也不能用金磚把這花園都鋪滿了。誰知道須達多長者回去，把家裏所藏的金磚都拿出來，就把這座花園統統都給鋪滿了。祇陀太子就和他說：「我是和你講笑話，我怎麼會把這座園子賣給你呢？你不要以為開玩笑就是真的！」他就對祇陀太子說：「你現在是太子，將來就是皇帝，君無戲言哪！你不能和我講笑話的。你講了，就要算數，你想不賣都不可以的！」

祇陀太子一聽，也沒有辦法了，說：「那好吧！你的金磚把我的土地是鋪滿了，可是樹木你沒有鋪上金磚。這樣子，那我們算兩份好了！你鋪上金磚的地方就算你的，沒有鋪到這有樹的地方，還是算我的；不過我自己也不要，我也送給你來造房子供養佛。」須達多長者也沒有辦法了，於是就接受祇陀太子這個條件。那麼因為這個緣故，所以叫「祇樹給孤獨園」。

須達多又有個旁的名字，叫「給孤獨長者」，因為他願意周濟各地「鰥、寡、孤、獨」這種人。什麼叫鰥、寡、孤、獨的人呢？「老而無妻曰鰥」，年老了沒有太太，這叫「鰥夫」。「老而無夫曰寡」，老年的女人沒有丈夫，這叫「寡婦」。「幼而無父曰孤」，小孩子沒有父親、母親，這叫「孤兒」。

“All right,” Prince Jeta said in jest, “cover the grounds of the garden completely with gold bricks, and I will sell it to you.”

It was meant to be a joke and it never occurred to the prince that Sudatta would actually do it. Who would have guessed that Sudatta would return and take all the gold bricks from the family storehouses to the gardens to be laid out on the grounds?

“I was just kidding!” cried the prince when he saw the gold laden ground. How could I sell you my garden? You shouldn’t have taken me seriously!”

“You are a prince now,” replied the elder Sudatta. “In the future you will be the king. A king does not speak in jest. You can’t joke with me. Whatever you say should be just as it is. You can’t refuse to sell.”

When the prince heard that, there was nothing he could do. “Very well,” he said. “You have covered the ground with gold bricks, but you didn’t cover the trees. Here’s what we will do. We will divide it. The ground you covered is yours, but the trees are mine. However, I don’t want them for myself. I’ll make a gift of them so you can provide a place for the Buddha.”

The elder Sudatta had no choice but to accept Prince Jeta’s conditions. So the place was named the Jeta Grove in the Garden of “the Benefactor of Orphans and the Solitary.”

Sudatta was also known as Anathapindaka, ‘the Benefactor of Orphans and the Solitary’, because he took pleasure in helping widows, widowers, orphans, and the solitary. An elderly man without a wife is called a widower; an elderly woman without a husband is called a widow; a young child without



「老而無子曰獨」，等年老了沒有兒子，這叫「獨夫」。須達多專門照顧鰥、寡、孤、獨這種的人，所以一般人就給他起個名字，叫「給孤獨長者」。長者，就是很有德行的老年人的稱呼。

那麼「祇陀太子」這個名字，又怎麼解法呢？祇陀，翻譯到中文，就叫「戰勝」；因為波斯匿王同人家作戰，當戰勝回來這個時候，太子降生了，於是就取名為「戰勝」。

因為祇陀太子是太子，是個君，就把他的名字放到前邊。「給孤獨」是給孤獨長者，就是須達多，是個臣，所以他的名字放到後邊，所以這地方就叫「祇樹給孤獨園」。這是祇桓精舍的因緣。

(下期待續)

parents is called an orphan; an elderly man who has no child is called a solitary. Sudatta's virtuous deeds earned him a title 'Benefactor of Orphans and the Solitary'.

How is Prince Jeta's name explained? Prince Jeta was born on the day his father, King Prasenajit, returned victorious from a battle with a neighboring country, so the child was given the name Jeta, "Victorious in War," by his father.

Because prince Jeta was a crown prince, a ruler, hence his name was mentioned first followed by the Benefactor of Orphans and the Solitary which is Sudatta, the crown prince's subject. Therefore, this place is called the 'Jeta Grove in the Garden of the Benefactor of Orphans and Solitary'. This is the cause and condition of the 'sublime abode of the Jeta Grove'.

(To be continued ...)

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當寂滅現前時，也沒有現前的量度——即沒有寂滅相是多大多寬，這就是常樂。並沒有誰來享受這種樂，也沒有一個不受這種樂。為什麼？這就是本來自性現前，怎還有一個法體，有五蘊之用呢？更何況你所說涅槃禁制諸法，令它永遠不生呢？這是你的知見不正。若你如此說，就是謗佛毀法的謬見。」

(下期待續)

In all, when quiescent extinction manifests, there is neither a mark of its manifestation. You can't reckon the breadth and length of quiescent extinction. That is permanent bliss, with no delineation of who is enjoying the bliss or who is not enjoying the bliss. Why? It is the manifestation of the original self-nature, How can there still have a dharma substance, and the functions of the Five Skandhas? Moreover, how can you say that Nirvana governs all dharmas, causing them to be forever unproduced? Thus is your deviant knowledge and views. What you have said slanders the Buddha and defames the Dharma."

(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)

師曰。汝作麼生疑。
曰。一切眾生皆有二身。講色身法身也。色身無常有生有滅。法身有常無知無覺。經云。生滅滅已寂滅為樂者。不審何身寂滅。何身受樂。若色身者。色身滅時四大分散全然是苦。苦不可言樂。若法身寂滅。即同草木瓦石。誰當受樂。又法性是生滅之體。五蘊是生滅之用。一體五用。生滅是常生。則從體起用。滅則攝用歸體。若聽更生。即有情之類不斷不滅。若不聽更生。則永歸寂滅。同於無情之物。如是則一切諸法被涅槃之所禁伏。尚不得生。何樂之有。

大師問：「這個偈頌說得清清楚楚，你有什麼疑惑呢？」

志道就說：「所有眾生，皆有二種身體，一種是色身——有形有色，一種是法身——無形無相。」

這個色身是屬於無常，它有生就有滅；而法身是常住，也沒有什麼知覺。在涅槃經上說：

(Continued from issue #242)

The Master said, "What are your doubts?"

"All living beings have two bodies," Chih Tao replied, "the physical body and the Dharma-body. The physical body is impermanent and is produced and destroyed. The Dharma-body is permanent and is without knowing or awareness. The Sutra says that the termination of production and extinction is bliss, but I do not know which body is in quiescent extinction and which receives the bliss. How could it be the physical body which receives the bliss? When the physical body is extinguished, the four elements scatter. That is total suffering and suffering cannot be called bliss. If the Dharma-body were extinguished it would become like grass, trees, tiles, or stones; then what would receive the bliss? Moreover, the Dharma-nature is the substance of production and extinction; the Five Skandhas, the function of production and extinction. With one body having five functions, production and extinction are always existent. At the time of production, the functions arise from the substance; at the time of extinction, the functions return to the substance. If there were rebirth then sentient beings would not cease to exist or be extinguished. If there were not rebirth, they would return to quiescent extinction and be just like insentient objects. Thus all dharmas would be suppressed by Nirvana and there would not even be production. How could there be bliss?"

The Master asked, "The verse is explicitly clear. What doubts do you have?"

Chih Tao answered, "All living beings have two bodies – the physical body which has a form and the Dharma body which has no form. The physical body is impermanent, and characterized by production and extinction, whereas the Dharma-body is permanent dwelling, and is without knowing or awareness. The Nirvana

『生滅滅已，寂滅爲樂』，我不知道那個身是寂滅，那一個身是受樂。是這個色身寂滅，而法身受樂呢？還是法身寂滅，色身受樂呢？

若色身受樂的話，色身滅了之後，人死四大——地、水、火、風分散時，那全是一種苦的境界，苦不堪言，就不可說是樂。

假設是法身寂滅的話，法身就同草木瓦石一樣，又那一個受樂呢？又法性是生滅的本體，五蘊——色、受、想、行、識，是生滅的一個用。在一個法的本體生出五種的用，如果生滅是常的話，則從法體上生出這五種的用，等到滅的時候，則攝這五種用而歸還法體。假設它又有來生，這種道理，就是所有有情種類，不斷不滅，即是常。假設不許它又有來生，這就永歸寂滅，就和草木瓦石無情之物一樣了。如果是這樣的話，則所有一切諸法，都被涅槃制伏禁止，變成斷滅了，它連托生都不得自由，又有什麼可以爲樂呢？」

師曰。汝是釋子。何習外道斷常邪見。而議最上乘法。據汝所說。即色身外別有法身。離生滅求於寂滅。又推涅槃常樂。言有身受用。斯乃執吝生死耽著世樂。汝今當知。佛爲一切迷人認五蘊和合爲自體相。分別一切法爲外塵相。好生惡死念念遷流。不知夢幻虛假枉受輪迴。以常樂涅槃翻爲苦相終日馳求。佛愍此故乃示

Sutra states: ‘When production and extinction are extinguished, that quiescent extinction is bliss.’ I do not know which body is quiescently extinct and which body is the recipient of bliss. Is it the physical body extinct quiescently, and the Dharma body the recipient of bliss? Or, is it the Dharma body extinct quiescently, and the physical body the recipient of bliss?’

“How could the physical body be the recipient of bliss? At the time of death, the four elements -- earth, air, fire, water – are dispersed. That is a state of unspeakable suffering and thus cannot be called bliss.”

If the Dharma-body is quiescently extinct, then the Dharma-body is similar to that of a grass, a tree, a tile, or a stone, what then would receive the bliss? Moreover, the Dharma-nature is the basic substance of production and extinction; the Five Skandhas (form, feeling, cognition, formation, and consciousness), the function of production and extinction. These five functions come about from the basic substance of a single dharma. If say, production and extinction are permanent, then at the time of extinction, the five functions would return to the basic substance of the dharma from which it came. If there were rebirth, then sentient beings would not cease to exist or be extinguished. That is permanence. If they were not allowed rebirth, they would forever be extinct quiescently like those insentient objects such as grass, trees, tiles and stones. If this is so, then all dharmas would be suppressed by Nirvana and turn into extinction, even without the freedom to rebirth. What bliss is there?”

The Master said, “You are a disciple of Shakyamuni Buddha! How can you hold the deviant views of annihilation and permanence of other religions and criticize the Supreme Vehicle Dharma! Based on what you said, there is a Dharma-body apart from the physical body; there is quiescent extinction to be sought apart from production and extinction. You also convey that there is a body which enjoys the permanence and bliss of Nirvana. That is to grasp tightly onto birth and death and indulge in worldly bliss. You should now know that deluded people mistook the aggregation of the Five Skandhas for their own substance and distinguished dharmas as external to themselves. They loved life, loathed death, and drifted from thought to thought, not knowing that this illusory dream is empty and false. They turned vainly in the wheel of birth and death and mistook the permanence and bliss of Nirvana as suffering. All day long they sought-after something external. Taking pity on them, the Buddha

涅槃真樂。剎那無有生相。剎那無有滅相。更無生滅可滅。是則寂滅現前。當現前時亦無現前之量。乃謂常樂。此樂無有受者。亦無不受者。豈有一體五用之名。何況更言涅槃禁伏諸法令永不生。斯乃謗佛毀法。

六祖大師說：「你是釋迦牟尼佛的弟子，又是一個出家人，為什麼要修習外道的邪說呢？豈不是修習外道的執斷執常邪知邪見，而談論最上乘的佛法？根據你所說的道理，即是在色身之外更有一個法身，離開生滅更另有一寂滅。你又推尋涅槃常樂我淨的道理，說有身受用這個快樂。是否？」

「你這種見解說法，是執著吝惜生死，耽在這個地方不願捨離世間的快樂，而不知出世的快樂。我現在對你講，你應知道，佛為迷人錯認五蘊和合為自己的體相，他分別一切法為外邊的塵相，且好生惡死，念念在執著中過生活，不知一切都是夢幻泡影，都是虛假不實，故在六道輪迴裡枉受生生死死。而計常樂我淨，涅槃妙德，反成了苦相，一天到晚向外馳求。」

「佛因憐愍這一類的眾生，所以指示涅槃真正的快樂。」就在剎那——很短的時間，沒有生相；在剎那間也沒有滅相，根本在生滅上也沒有可滅的相。這時，在生滅裡，就有不生滅的境界現前。

(下轉至第5頁)

made manifest in the space of an instant the true bliss of Nirvana, which has no mark of production or extinction; it has no production or extinction to be extinguished. That, then, is the manifestation of quiescent extinction. Its manifestation cannot be reckoned; it is permanent and blissful. The bliss has neither an enjoyer nor a non-enjoyer. How can you call it 'one substance with five functions?' Moreover, how can you say that Nirvana suppresses all dharmas, causing them to be forever unproduced? That is to slander the Buddha and defame the Dharma."

The Sixth Patriarch admonished, "You are a disciple of Shakyamuni Buddha and a monastic as well. Why are you practicing the deviant views and deviant knowledge of non-Buddhist sects? You are following the external path's attachment to extinction and permanence. Yet, you speak of the supreme vehicle of Buddhadharma. Based on what you said, there is a Dharma-body apart from the physical body and there is quiescent extinction apart from production-and-extinction. You are also exploring the four virtues of Nirvana (permanence, bliss, true self, purity), saying that there is a body as recipient of this bliss. Right?"

"Your view and understanding is but worthless attachment to birth-and-death. You are unwilling to abandon the mundane world of pleasures; you have no idea about transcendental bliss. You should know that the Buddha spoke for the muddled ones who thought the aggregation of the Five Skandhas to have the mark of their substance, identifying all dharmas as external marks of objects. They love life and loathe death, immersing in attachments, and not knowing that everything is unreal and illusory like a dream, or a bubble. Because of their ignorance, they undergo birth and death repeatedly, revolving miserably in the six paths of transmigration. While they misconstrue the wonderful virtues of Nirvana as suffering, they seek after external things all day long. And that become the mark of suffering."

"Having sympathy for these sentient beings, the Buddha revealed to them the true happiness of Nirvana, where there is no mark of production and no mark of extinction." Such is the non-extinguishable mark within production and extinction. Even in this moment of production and extinction, there appears the state of non-production and non-extinction.

(Continuation in Page 5)

寺前湧出常流水

The Appearance of Constant Bubbling Spring by the Temple

宣化上人一九五八年六月十九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 19, 1958
at Western Bliss Garden Monastery in Hong Kong

這裏本來沒有水的，卻變成有水，難道真是我把水搬來的嗎？

今天是菩薩聖誕，西樂園雖然建在三百多級的山上，可是來到這裏參加打七的人，卻非常踴躍，這足見凡是來參加賀誕的人，個個都是具有真心，而且又是勇猛精進的。

從人數來說，這八年來參加打七的人一年比一年多，而且，更有很多人來這裏拜佛後說自己一切都比從前順利。

譬如：袁果林居士，自從來西樂園以後，生意特別興旺。譚果璞居士，皈依後也能增福延壽，今年八十多歲了，可是身體仍然非常健康。

又有一個腿不方便，從四歲起，到九歲都不能走路，可是在這裏拜佛後，就能走路了。此外，李果遠居士的女兒腿跌壞了，中西醫和跌打醫生都不能治好，也是拜佛後就好了。所以有人就謠傳我會治病，其實這不過是拜佛的功德罷了。

This place originally had no water, but now it does. Is it possible that I really transported the water here?

Today is Bodhisattva's birthday. All of you coming to this temple that has three hundred steps to the mountain top truly proves your vigor. And every one who has come to celebrate this special occasion is not only true-hearted, but courageous as well.

I've noticed a growing number of people attending these sessions over the past eight years, and every year the audience has increased considerably because of the blessings they have received from bowing and paying their respects.

To name a few: Upasika Yuan Guolin said that since her visit to Western Bliss Garden Monastery, her business has been prosperous. Upasaka Tan Guopu's blessings have increased since taking refuge with the Triple Jewel at this monastery. He is already over eighty, and still in excellent health.

There is also a child crippled at the age of four. But he is now able to walk again by age nine because he's been bowing to the Buddhas here. Then there is Li Guoyuan's daughter whose broken leg cannot be straightened by any Chinese or Western specialists. But her bowing to the Buddhas has healed her leg. Such incidents have caused some people to spread the rumor about my ability to cure illnesses. Actually, it's just the merit and virtue attributable to bowing to the Buddhas.

還有一件事，可以作為紀念的：就是在西樂園未建成以前，原屬一個七、八尺深的大坑，經過了人工、泥工的填平之後，才能建立這個道場。而且這裏從前是沒有水的，可是在道場建成之後，就有一股水源源不絕而至。有人說，這股水是我從芙蓉山帶來的；因為我在觀音洞住的時候，洞前有水，可是說也奇怪，自從我搬到西樂園後，觀音洞這個水就沒有了。而這裏本來沒有水的，卻變成有水，難道真是我把水搬來的嗎？這一切無非都是佛、菩薩的感應，龍天的擁護。

今天，大家都是這麼高興、這麼踴躍，然而盛會不常，又要到明年才舉行了。明年打觀音七，大家請早。而且，更要發願打個全七，還有在十一月的阿彌陀佛七，大家也要勇猛精進，切勿放逸懈怠。

現在，我有一個無上的法門，想說給大家聽，可是在未說之前，我得告訴大家，求法並不容易，所以大家先要答應我，在聽後依法修行，我才能說。

這個法門，就是每天在佛前發願：

眾生無邊誓願度，
煩惱無盡誓願斷，
法門無量誓願學，
佛道無上誓願成。

這是大家都知道的，而且諸佛也都是從此而成，菩薩也是從此而

There is another incident of note. The Western Bliss Garden Monastery was built on a plot of land with pits as deep as seven to eight feet; much of the labor was spent on plugging those pits and leveling the ground. It was not until the construction of the Bodhimanda was complete that a steady supply of water suddenly appeared. Many people assumed that I brought the water here from the Guanyin Cave in Furung Mountain where I had previously stayed. Even more strange is that the water near the Guanyin Cave disappeared following my departure to Western Bliss Garden. This place devoid of water now has water. Did I actually bring with me the water here? It is but a response from the Buddhas, Bodhisattvas, and the protective dragons and gods.

Today everyone is happy and enthusiastic. Unfortunately, the session is almost over, and we will have to wait until next year to hold another one. Everyone planning to attend next year's Guanyin Recitation Session is encouraged to sign up early. Moreover, you should make a vow to attend the entire session. In the upcoming eleventh lunar month there will be an Amitabha Buddha Recitation Session, and those who are going to attend should remain vigorous. Do not be lax.

Now I have an unsurpassed Dharma-door that I intend to impart to you. Before doing so, I should remind you that seeking the Dharma is no easy task. So, when everyone has already agreed to rely on the Dharma to cultivate, I will then explain this unsurpassed dharma to you.

The Dharma-door consists of making vows before the Buddhas every single day. Vow:

*Living beings are boundless;
I vow to save them.
Afflictions are endless;
I vow to cut them off.
Dharma-doors are limitless;
I vow to study them all.
The Buddha Way is unsurpassed;
I vow to realize it.*

These vows are familiar to everyone. What is more, they are the means by which all Buddhas

修。還有一個大家更熟悉的，就是：

願生西方淨土中，
九品蓮華為父母；
花開見佛悟無生，
不退菩薩為伴侶。

大家若能每天都這樣發願，那麼，我可以保證大家定能面見慈尊，獲不退轉，早成佛道的。

(全文完)

attained realization, and they are the vows that all Bodhisattvas cultivate. There is another vow that everyone also knows:

*I vow to be reborn in the Pure Land
With the nine grades of lotuses as
my father and mother.
When the flower opens I will see the Buddha and
awaken to the unproduced.
I will be in the company of
Irreversible Bodhisattvas.*

If everyone is committed to these vows every single day, I am certain that each of you will meet the Compassionate Honored One, obtain irreversibility, and realize the Buddha Way.

(Continuing from page 14)

(上承自第 14 頁)

肚子就會鄭重地抗議：「不要吃這個。」後來她也沒有辦法。她就硬著頭皮跟師父報告，她說她肚子有聲音跟她講話。鄭重抗議他不要吃這個。師父就逗逗她：「年紀那麼大了還懷孕啊！肚子還有 baby 跟你講話？」她哭喪著臉說：「他怎麼這麼不聽教化啊！怎麼、怎麼…」師父就說：「那好吧，你今天晚上回去，睡覺前在佛前點一根香，看看有什麼境界吧。」這位很老實，很乖的老弟子就照做了。她點完香，一坐在床邊，還沒有睡，她就看見韋陀菩薩在她的面前。她的嘴巴就自動打開了，跑了三個肥嘟嘟的小孩子出來。她看見韋陀菩薩手上捧著一碗熱騰騰的麵。那三個小孩就去搶著要吃麵。他們喜歡吃麵，不喜歡去佛堂。韋陀菩薩就捏著他們的耳朵把他們一個個捏走。從此以後，她不用看醫生，這個病就好了，就不餓了。

(下期待續)

But the voice from her stomach protested, “I don’t want this!” Driven to her wit’s end, she had no recourse but sought for the Venerable Master’s help. She narrated to the Master how the voice in her stomach was talking to her. The Master teased her, “Are you pregnant at this old age? A baby in your stomach was talking to you?” She started crying, “Why is he so stubborn and not listen to the teaching, etc....” The Master told her, “Alright, when you return home tonight, before you go to sleep, light an incense stick, and see what happens.” This dutiful Upasika followed the Master’s instructions. She lit an incense stick, sat on the side of her bed, and stayed awake. Before long, she saw Wei-Tuo Bodhisattva in front of her. Then out of her mouth that opened on its own came three stocky kids who were reaching for a bowl of steaming noodles on Wei-Tuo Bodhisattva’s hand. They preferred eating noodles to going to the Buddha Hall. When Wei-Tuo Bodhisattva had carted away those kids by their ears, her condition was cured. She did not need to see a doctor. She was no longer afflicted with her constant hunger.

(To be continued ...)

學佛的人最要緊就是要相信因果

To Learn the Buddhadharma is To Believe Wholeheartedly in Cause and Effect

恒貴法師開示於二〇一四年十一月二十九日金輪聖寺梁皇寶懺午齋期間

Instructional Talk by Dharma Master Heng Gwei on November 29, 2014,
during Lunch at the Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

在這些日子裏，我們在法界聖城本來很安穩的，很安靜。我很享受這種安靜的日子。但是忽然間良心發現，覺得對不起同參。因為我們每年在各分支道場都會舉行梁皇寶懺，法師們也非常地用功，精進來求懺悔，也帶領大家。自己覺得還躲懶偷安，太過分了，所以臨時決定過來求懺悔，拜了兩天的懺。這是一個非常殊勝的因緣。

上人從在香港的時候，就非常注重教導弟子要每天求懺悔。上人告訴在家弟子，你們最起碼每天都要拜三拜：「往昔所造諸惡業，皆由無始貪瞋癡，從身語意之所生，一切我今皆懺悔。」對於出家眾，就更是要我們每天拜大悲懺。我們以前在香港的師兄，他們不光是拜大悲懺，晚上還要拜法華懺。我知道他們非常注重懺悔法門。

可能沒有學佛的人，或者剛學佛的人，覺得我們佛教徒太消極了，我們哪有這麼多的罪可以懺？我人也不錯，心地也很好，沒有做錯事，哪有這麼多罪要懺悔呢？那是沒有學佛或者剛學佛的人不知道。學佛多一點或者明白多一點的人，就會知道懺悔的法門是非常非常重要的。好像我們欠了債

During these days the City of Dharma Realm (CDR) is peaceful and quiet. I value such atmosphere very much. Then suddenly, my conscience disrupts the period of tranquility I am enjoying as I begin to feel for my fellow cultivators. Why? Every year, the Jeweled Repentance of Emperor Lyang is being held in every Dharma Realm Buddhist Association way places where dharma masters are working vigorously to repent and to lead the assembly. Staying behind in CDR, which is separate from the way places, makes me feel as if I were hiding and avoiding the work. So at the last minute, I have decided to come for the repentance. Now I have bowed two days of repentance. This is one of the most wonderful causal conditions.

Ever since, and even while in Hong Kong some time ago, the Venerable Master had always stressed the importance of daily repentance. He instructed his lay disciples to make at least three bows a day and repent: "For all the evil deeds that I have done in the past, due to beginningless greed, hatred, and stupidity, emanating from the body, mouth, and mind, I now repent them all." As the Venerable Master addressed his lay disciples about their responsibility to repent, he turned to his left-home disciples who were asked to bow the Great Compassion Repentance daily. Moreover, our dharma brothers, who were once in Hong Kong, always bowed during the day the Great Compassion Repentance and in the evening the Lotus Flower Repentance, This is how I have come to understand the magnitude of the repentance dharma door.

Those who have not learned the Buddhadharma, or have just started learning the Buddhadharma may regard Buddhism as pessimistic. A person might wonder, "Why am I to repent for so many an offense? I am a good person. I am good-hearted. I have done no wrong." Here, he did not know then about repentance dharma door. But learning the Buddhadharma even further will help him see how important a repentance is. Let us consider a scenario. When we know about our

不還，心裡面老是不踏實，很不安
心。因為我們心知肚明，有愧于人，
所以心裡負擔很重。但是假如我們
還清了債，認了帳，還了債了，懺
了罪了，我們的心就會覺得輕鬆一
點。

我們學佛，修行，學法，假如
我們不懂得方法，開始的時候聽了
法，很勇猛精進，很用功，但是後
來就懈怠下來了，沒有什麼幹勁
了，所以結果不大圓滿。那為什麼
呢？就是如是因，如是果。我們的
因沒有種得很好，所以結的果就不
圓滿。我們學佛的人最要緊就是要
相信因果，不可以錯因果，更不可
以昧因果。

我後來體會到，能夠深信因果
的人，真的是很有善根，大善根的
人才能夠深信因果。菩薩是畏因不
畏果，因為菩薩有大善根。我們凡
夫就畏果不畏因。我們只會害怕見
到不好的結果，但是我們種因的時
候，我們就沒有很注意，圖一時的
享受，胡作非為。種了錯的因，將
來受果報的時候，我們總是覺得很
委屈，很冤枉，很不幸。這就是我
們一般人的心態。所以學了佛之
後，最要緊的是培養善根，讓我們
有這種福德善根，能夠深信因果，
把我們的身口意三業都管的規規
矩矩，把我們的心念都管的老老實
實，不要讓它胡作非為。這樣我們
修學佛法才有意思，才有成就。

因果其實在我們日常生活當
中，隨時都出現的。我們一般人沒
有學佛，或者是不大明白道理的，

unsettled debts, we cannot feel at ease. In
other words, they burden our mind. But if
we pay what we owe to a debtor as if re-
penting our offenses, we begin to feel more
light-hearted.

From the start, many novices are ea-
ger to be taught of the Way and to learn the
Buddhadharma. They are very diligent in
following the teaching. But when time
passes, they become lax and lose interest.
What would this result to? Imperfection.
How so? It follows the principle 'Such is the
cause; such is the effect.' When the seed is
not planted well, the fruit would not be per-
fect. To learn the Buddhadharma is to be-
lieve wholeheartedly in cause-and-effect.
Do not be mistaken about cause-and-effect.
Nor should the principle of cause-and-
effect be violated.

I came to realize that those who have
deep faith in cause-and-effect truly have
good roots, and that people with great
wholesome roots are able to deeply believe
cause and effect. Bodhisattvas have great
wholesome roots; they are cautious of the
cause, but not the effect. Among ordinary
people, however, it's the exact opposite: we
are cautious of the effect, but not the cause.
We fear outcomes not to our liking, still we
are careless about planting the seeds. In one
instant of gratification, we begin to indulge
ourselves in unwholesome activities. As
retribution dawns upon us, we feel as if we
were wronged. We complain about the in-
justices against us. This is the attitude of the
common person. Therefore, when learning
the Buddhadharma, the most important
thing is to cultivate our wholesome roots to
foster our belief in cause-and-effect that will
help us direct our body, mouth, and mind.
Hold our mind firmly, do not let it loose and
commit wrong deeds. Only through this
principle can we achieve the best outcome
from learning the Buddhadharma.

The workings of cause-and-effect
always manifest themselves in our daily
lives. Those unfamiliar with the Buddhad-

覺得因果不是這麼可怕，所以就可以隨便亂講話，可以隨便亂做，可以隨便亂想。一點約束自己的能力都沒有。

我舉個例子，講錯一句話就會受果報。我相信在座的各位上人的老弟子，也常常聽到這個故事。因為這個故事的主人翁是我們俗家的人，所以我知道這個故事是千真萬確的。這就是劉果娟居士。她到晚年的時候，六十來歲。我那時候很小，也不知道大人怎麼說，只是聽到她有病，也不覺得她怎麼有病，她還是很硬朗的。只是對於她的病，醫生束手無策。她的孫子也是醫生，也沒有辦法，因為醫生不懂因果，查不出病因，就說沒法治。但是她的病還是一樣存在。她的病是什麼病呢？整天餓肚子，很餓。所以她每天去佛教講堂，或者大嶼山慈興寺，都要隨身帶一些麵包、餅乾。師父講幾句，她就要跑出去塞幾個餅乾吃。上人跟我講這個故事的時候，上人說：「我不管這個閒事。我就當沒有看見一樣。」她進進出出，進進出出。後來問題越來越嚴重了。

她六十多歲，有一次聽見肚子有聲音，要跟她講話，告訴她：「你終於選這個了。」因為她常常餓，就想了好辦法，用糯米粉煎薄餅（Pancake）。吃一塊就可以耐餓很久。她以為是這樣。結果吃下去，有一個聲音用廣東話跟她說：「你終於選這個了。」她說：「那你覺得要吃什麼？飽就好了嘛！」

（下轉至第 11 頁）


harma or unaware of the principles may view that cause-and-effect carries no weight. These people are reckless of what they say, what they do and what they think. They have no self-discipline at all.

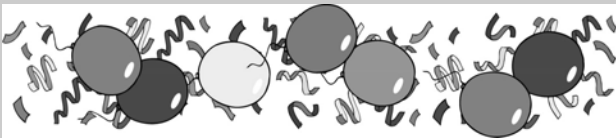
Let me illustrate a retribution for saying one wrong sentence. I believe that the elder disciples here have heard this story which is the actual account of a laity in her sixties named Upasika Liu KuoJhuan. I was very young at that time, and I didn't understand what most adults were saying. I simply overheard their conversation about the laity's illness, but I couldn't tell if she's ill because she appeared to be in good health. Yet, no doctors, including her own grandchild, were unable to treat her condition. Because they lacked understanding on the subject of cause-and-effect, they never knew the underlying root of her illness. So they deemed it incurable. What was her illness? Her insatiable hunger. Each day she could not go to Buddha Lecture Hall, or Da Yu Mountain Compassion Monastery without carrying with her bread or biscuits. During the lecture of the Venerable Master who began with a few words, she would abruptly walk out the assembly, and ate several pieces of biscuits. When the Venerable Master told me this story, he said, "I don't want to bother with this matter. I pretend that I did not see it." Upasika Liu had a penchant for entering then leaving the assembly promptly. After some time, her condition worsened.

One day, she heard a voice from her stomach talking to her. "So you finally chose this!" Because she's always hungry, she thought about eating sticky-rice pancake to stave off hunger a little longer. When she took a bite of the pancake, the voice spoke again to her in Cantonese, "So you finally chose this!" She responded, "What do you suggest? I just want to eat whatever makes me full!"

（Continuation in Page 11）

2015年9月法會時間表 Schedule of Events – September of 2015

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
 <p>9/18 ~ 9/20 法界聖城朝聖行 請向金輪寺報名 Bus Pilgrimage to CDR. Please call GWM to register.</p> <p>◎禮拜大悲懺 Great Compassion Repentance 12:30 pm</p>		1◎	2◎	3◎ 廿一 普庵祖師 誕辰 Patriarch Pu An's Birthday	4◎	5◎
6 廿四 龍樹菩薩聖誕 Nagarjuna (Dragon Tree) Bodhisattva's Birthday 慶祝地藏菩薩聖誕暨地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	7◎	8◎	9◎	10◎	11◎ 廿九 地藏菩薩聖誕 Earth Store Bodhisattva's Birthday 虛雲老和尚誕辰 Venerable Master Hsu Yun's Birthday	12◎
13 八月初一 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	14◎	15◎ 初三 六祖惠能大師 涅槃日 Venerable Six Patriarch's Nirvana day	16◎	17◎	18◎ 法界聖城朝聖行 Bus to CDR 7:00 pm	19 法界聖城朝聖行 Bus to CDR
20 法界聖城朝聖行 Bus to CDR 本日金輪寺無法會 Gold Wheel Temple will be closed today.	21◎	22◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	23◎	24◎	25◎	26◎
27 八月十五 中秋節 Mid-Autumn Festival 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	28◎ 孔子誕辰 紀念日 Confucius' Birthday	29◎	30◎	30◎	31◎	



金輪寺將於10月18日舉辦敬老節，
誠摯邀請年滿六十五歲長者蒞臨，請及早報名。



Gold Wheel Monastery will be celebrating Respecting Elders Day on
Sunday, October 18. Seniors 65 and above are cordially invited. Due to limited space, please
register ahead of time to ensure accommodation.



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

金輪聖寺

2015年10月法會時間表 Schedule of Events – October 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◎
4 廿二 燃燈古佛聖誕 Burning Lamp Buddha's Birthday 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	5◎	6◎	7◎	8◎	9◎	10◎
11 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	12◎	13◎ 九月初一	14◎	15◎	16◎	17◎
18 敬老節 Respecting Elders Day 9:00 am — 2:00 pm	19◎	20◎	21◎	22◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	23◎	24◎ 十二 虛雲老和尚 涅槃日 Venerable Master Hsu Yun's Nirvana day
25 慶祝觀音菩薩出家日法會 — 普門品 Dharma Assembly of Celebration of Gwan Yin Bodhisattva's Leaving home (Recitation of Universal Door Chapter) 8:00 am — 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	26◎	27◎ 九月十五 常仁大師 出家日 Great Master Chang Ren's Leaving Home Day	28◎ 十六 宣公上人 出家日 Venerable Mas- ter Hua's Leav- ing Home Day	29◎ 十七 常智大師 悟道日 Great Master Chang Jr's Enlightenment Day	30◎	31◎ 十九 觀音菩薩 出家日 Gwan Yin Bodhisattva's Leaving Home Day (Actual Day)

～常將有日無日，莫待無時想有時～