



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—修菩提道

真逆流

惜陰寡交遊 直言使人愁 不結恩怨緣 乃是真逆流
純陽養浩然 光明照大千 普度法界性 同出輪迴圈

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Going Against the Current

Cherish each moment, curb social circles,

For blunt words make people uneasy.

Creating no affinity with gratitude and hatred

That is truly going against the current.

Pure Yang nourishes a great inspiring spirit,

Whose radiance shall illumine the great macrocosm.

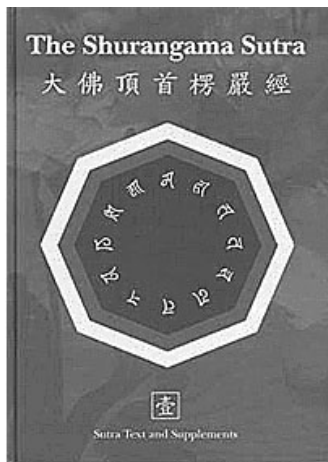
Universally cross over the nature of the Dharma Realm,

And, together, leave the Samsara's circle.

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The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*



(Continued from issue #243)

(接上期)

與大比丘眾，千二百五十人俱。

大比丘眾，千二百五十人俱：
「與」，就當「同」字講，也可以當「俱」字講；同這些個大比丘。大比丘就和小比丘不同；大比丘，言其都是修道將要證果了。比丘，是印度話，翻譯到中文，有三種意思：
(一)乞士、(二)怖魔、(三)破惡。

(一)乞士。就是拿著鉢到外邊去向人化緣、化飯吃的人，這叫「托鉢乞食」。乞，就是英文的 beg 比丘乞食的方法，不能因這一個家庭有錢就向他化緣，也不能因那個家庭沒有錢就不向他化緣；或者專門化窮人，不化有錢的；或者專門化有錢的，不化窮人；不能這樣子，一定要平等乞食。平等乞食，就是沿門托鉢；沿門，就是有一個門口，就要在那兒化緣的。所謂「不越貧而從富」，不能不向窮人來乞食，而去向有錢的人家乞

With a gathering of great bhikshus, twelve hundred fifty in all.

With a gathering of great bhikshus, twelve hundred fifty in all. **Great Bhikshus** are different from small Bhikshus. Great Bhikshus are at the stage in their cultivation where they are just about to attain enlightenment. "Bhikshu" is a Sanskrit word that has three meanings: mendicant, frightener of Mara, and destroyer of evil.

1) Mendicant: A Bhikshu is a mendicant who brings his bowl to beg or collect alms in the streets. He reaches out to both the wealthy and the poor. During his begging of alms, a Bhikshu must practice equality in which he must go from door to door. So it is said, "One should not avoid the poor and go to the rich, nor ignore the lowly and seek out the honorable."

2) Frightener of Mara: When a Bhikshu ascends the precept platform to receive the Bhikshu Precepts, he will meet the Three Masters and Seven Certifiers. The Three Masters are the Precept Transmitter, the Karmadana, and the Teaching Transmitter. The Seven Certifiers act as guarantors that, as a monk, the



食；「不越賤而從貴」，也不能因這個家庭非常卑賤，我就不向他化緣，而要到尊貴的家庭化緣；不能這樣的，要平等乞食，所以這叫「乞士」。

(二) 怖魔。怎麼叫怖魔呢？因為比丘在登比丘壇受比丘戒的時候，有「三師七證」。三師，就是戒和尚、羯磨和尚、教授和尚；七證，就是七位尊證，就是保證你做和尚不會破齋犯戒。

所以到受戒的時候，戒和尚就問：「汝已發菩提心否？」就答說：「已發菩提心。」又問：「你是個大丈夫嗎？」這個受戒的人答覆說：「是大丈夫。」這樣答覆完了，這個時候，就有地行的夜叉——就是在我們這個世界上巡察善惡的神，就說：「現在佛的眷屬又增加了一個，魔王的眷屬又少了一個！」就互相這麼傳報。地行夜叉一傳，傳到空行夜叉那兒；空行夜叉也在虛空裏頭這麼互相傳報，一傳傳到六欲天上去了。六欲天是魔王住的地方，魔王聽見這個話，就生了恐怖，所以叫「怖魔」。

(三) 破惡。破什麼惡呢？破「無明煩惱惡」。

因為比丘有這三種的意思，按著翻譯的規矩，這是「多

Bhikshu will not break the Precepts or violate the rules of pure eating.

When the Precepts are being transmitted to the Bhikshu, the Karmadana poses a question: "Have you already resolved to attain Bodhi?" A Bhikshu's answer is, "I have already resolved to attain Bodhi." When another question is asked, "Are you a great hero?" A Bhikshu's answer is, "Yes, I am a great hero." When the questions have been answered in this way, an earth-traveling rakshasa ghost, a being of our world who records good and evil, says, "Now the Buddha's retinue has increased by one, and Mara's retinue has decreased by one." The earth-traveling rakshasa sends this news to a space-traveling yaksha ghost, who then relays it across space to the Sixth Desire Heaven where Mara dwells. When Mara, who is king of the heavenly demons, receives the news, he becomes terrified. Hence the second meaning of Bhikshu as the frightener of Mara.

3) Destroyer of Evil: A Bhikshu is also a destroyer of evil, because he puts an end to ignorance and afflictions.

Besides the three meanings that describe a Bhikshu, the word Bhikshu falls in the category of "terms not translated because it contains many meanings." So, the word remains written in Sanskrit according to the rules of translation.



含不翻」；因為它一個名字而包含著多種的意思，所以「比丘」也就仍然留存印度這個方言，而沒有翻譯為中文。這些大比丘有多少呢？有一千二百五十個人這麼多。本來是一千二百五十五個，那麼現在就是略去五個人，就說整數「一千二百五十個弟子」。這一千二百五十個弟子是佛的常隨眾，他們以前多數是外道，因為受佛的教化，感佛的深恩，所以就常隨佛住；佛在什麼地方，他們就住在什麼地方，這叫「常隨眾」。

那麼這一千二百五十五個常隨眾，佛在鹿野苑度憍陳如等五比丘，這是最初的五個人。其次又度迦葉波三兄弟，他們共有徒眾一千人。以前迦葉波修的是事火外道，以後都皈依佛了；他們皈依佛，就把一千個徒弟也都帶著皈依佛了，這是有一千零五個了。那麼目連和舍利弗兩個人，又各有一百個弟子，兩個人是兩百，這是一千二百零五個弟子。耶舍長者子又帶著五十人皈依，這就一千二百五十五個。略去五個人，所以說「與大比丘眾，千二百五十人俱」。

「眾」呢？一個人不能謂之眾，兩個人也不能謂之眾，三個人也不叫眾，總得在四個人以上才叫「眾」。那麼現在不只是四個以上，所以叫「眾」。這個「眾」有多少呢？有一千二百五十個人這麼多。

(下期待續)

In the Jeta Grove assembly, there were twelve hundred fifty-five great Bhikshus, but their number is rounded off to twelve hundred fifty in all. These disciples comprised the Buddha's constant followers. Most of whom had once adhered to non-Buddhist paths, but were transformed upon receiving the Buddha's teaching. They were moved by the Buddha's deep kindness, and subsequently dwelt with him.

Of the twelve hundred fifty disciples, the Buddha first took across Ajnatakaundinya and the other four of the five Bhikshus in the Deer Park. Next he converted the three Kashyapa brothers, who had been fire-worshippers. When they took refuge with the Buddha, they also brought along with them a thousand disciples to take refuge. That makes one thousand five disciples. Maudgalyayana and Shariputra each had a hundred disciples: they brought the total to one thousand two hundred and five. Then Yashas, the son of an elder, and his disciples took refuge for a total of fifty people, which makes one thousand two hundred fifty-five disciples in all.

What is meant by a "gathering"? One person cannot be called a gathering, nor can two, nor three. It takes four or more to form an assembly. In this case, however, the gathering consisted of more than twelve hundred fifty.

(To be continued ...)



The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #243)

Listen to my verse:

聽吾偈曰。

無上大涅槃	圓明常寂照
凡愚謂之死	外道執爲斷
諸求二乘人	目以爲無作
盡屬情所計	六十二見本
妄立虛假名	何爲真實義
惟有過量人	通達無取捨
以知五蘊法	及以蘊中我
外現眾色像	一一音聲相
平等如夢幻	不起凡聖見
不作涅槃解	二邊三際斷
常應諸根用	而不起用想
分別一切法	不起分別想
劫火燒海底	風鼓山相擊
真常寂滅樂	涅槃相如是
吾今強言說	令汝捨現見
汝勿隨言解	許汝知少分

志道聞偈大悟。踊躍作禮而退。

*The Supreme, Great Nirvana---perfect, radiant,
eternally unchanging,
quiescent yet constantly shining.
Commoners and deluded ones call it death.
Heretics attach it to annihilation.
Seekers of the Two Vehicle regard it as non-creation.
These notions arise from feelings and doubts,
And form the basis for Sixty-two Views.
From illusions come pseudo names.
What is the true, real principle?
Only one who has gone beyond reckoning
Breaks through without grasping or rejecting,
Knowing the dharma of the Five Skandhas
and the self that lies within.
All external marks of forms and sounds –
Equally illusory as dreams.
Neither give rise to views of commoners and sages,
Nor explanations of Nirvana made.
The two extremes and the three limits, all severed.
Always in accord to the functions of the faculties,
Yet never have the thought of a function.
Distinguishing all the myriad dharmas,
Yet without a thought of discrimination arising.
When the fire at the eon's end
burns the bottom of the sea
And the winds blow the mountains
against each other,
The true, permanent, still extinct bliss,
The mark of Nirvana is 'thus.'
Compelled to explain you this dharma,
To cause you cast aside false views.
By not understanding through words alone
You may comprehend a little bit of this.*

After hearing this verse, Chih Tao was greatly enlightened. Overwhelmed with joy, he made obeisance and withdrew.

六祖大師說，且聽我的偈頌如下：

至高無上的大涅槃，它是圓滿、光明、恆常不變、寂而常照的。凡夫愚癡人稱它是死了，外道就執為所滅。所有二乘聲聞緣覺，認為它是沒有造作自然的。前邊不論它是執斷，或死，或無所作，都是用凡夫的疑情來計度、分別，這都是屬於根本六十二見。

何謂六十二見？就是在五蘊裡，每一蘊分出四種，五乘四成二十。現在二十，過去二十，未來二十，共成六十見；還有常、斷，加起來六十二。

每一蘊分出四種即：

蘊大我在其中。

我大而蘊在我內。

蘊即是我。

我離開蘊。

這六十二見都是虛妄所立的假名。什麼叫真實的道理呢？只有超過一般凡夫、二乘、外道思量的人，他能通達法相，無取無捨，而能真實知道五蘊的法——色、受、想、行、識，和五蘊中的我，和我以外所現的眾色像，及一切音聲相，都是平等如夢幻泡影一樣。也不起凡見，也不起聖人解，也不作涅槃快樂的解釋。

他不落二邊，也不著於空，也不著於有。三際是過去際、現在際、未來際。他也不著過去、現在、未來，三際都斷了。

The Sixth Patriarch said, "Listen! The highest unsurpassed, great Nirvana is perfect, radiant, eternally unchanging, and quiescent yet constantly shining."

Commoners and deluded people refer to it as death; heretics, annihilation; those of the Two Vehicles, Shravakas and Pratyekabuddhas, non-creation that arises spontaneously. Whether it is death, annihilation or non-creation, these are discriminations born of feelings and doubts. And these comprise of the Sixty-two Views.

What are the Sixty-two Views? There are four within each of the Five Skandhas: $4 \times 5 = 20$. Span the Three Periods of time – past, present, future: $20 \times 3 = 60$. Then, add the two extremes of permanence and annihilation: $60 + 2 = 62$.

Each skandha has four sections.

1. The skandha is big and I am within it.
2. I am big and the skandha is within me.
3. The skandha itself is me.
4. I am apart from the skandha.

The Sixty-two Views are pseudo names created by illusions. What is the true real principle? By transcending the reckoning of commoners, Sravakas, Pratyekabuddhas and the heretics, one breaks through and fully fathom the dharma of the Five Skandhas (form, feeling, thinking, activity, consciousness) without rejecting or grasping at them. One understands that the self within the skandha, and all forms that appear outside of the self, as well as all marks of sounds are all equally illusory like dreams, bubbles and shadows. One does not give rise to the views of commoners or of sages, and does not try to explain the bliss of Nirvana.

One does not fall into the two extremes of attachment: existence and emptiness. One severs the three limits – past, present, future.

真如自性常能隨緣不變，不變隨緣，應用無窮，即是能應諸根之用而不窮盡。但也不生出我有個「用」的想。也沒有一切分別諸法相的心，也不起「我沒有分別」的想。你若還有一個「不起分別」想，這還是有分別想，要連分別想都沒有了。

劫火即三災起時有火災，能將海底都燒乾。風災起時能鼓動群山互相撞擊。你若能得到真常寂滅樂時，涅槃相就像前邊所說，無論三災起時，對你都沒有關係。

我現在勉強說這個法，而使你捨去現在的這個知見。你不要隨著文字來解釋經典，這樣就能小小領略到一分經義。

志道聽六祖大師講完此偈頌後大悟，高興踴躍，叩頭頂禮，而退到一邊去。

(下期待續)



The self-nature of True Suchness accords with external conditions and yet remain unchanged. With an inexhaustible function, it infinitely corresponds to the functions of the faculties, yet does not give rise to thoughts of 'my functioning'. It regards all dharmas without any thought of discrimination, yet without thinking, "I am not making discriminations." If you do think that, you still have the mark of discrimination. To be truly without discrimination is to be without the mark of non-discrimination as well.

Three disasters occur at the end of an eon: flood, fire, and wind. The bottom of the sea is scorched dry when the fire burns. The mountains collide with one another when the wind blows. If you can attain the true permanence and the bliss of tranquil extinction, the mark of Nirvana is just as it was explained above, and the three disasters cannot affect you.

The Great Master concludes, "I am now compelled to speak this dharma to make you cast aside your present knowledge and views. Do not explain the sutra by following the text word for word. This way, you will be able to attain a little understanding of the sutra principle."

After listening to the Great Master's explanation, Chih Tao was greatly enlightened. Overwhelmed with joy, he made obeisance and withdrew.

(To be continued ...)

學佛法要拿出真心

In Studying Buddhism, You Must Use a True Mind

一舉一動，一言一行都要往真的做。

學佛法要拿出真心，一舉一動，一言一行都要往真的做。不像世間人，半真半假，有時說點真話，有時說點假話。修道人時時要講真話，做真事，不打妄語。每一念都要除我們自己的毛病，自己往昔無量劫習氣都要改掉，無量劫以來的罪業都要懺悔。

爲什麼學佛法學得很久，卻都沒有相應呢？就因爲保護著我們的過錯，不肯拿出真心修行，所以把光陰都空過，也沒有開真正智慧，也沒得真正的定力。時間空過，自己道業也沒成就，這是很可惜的一件事。

在道場裏，要節省一切物質，所謂：

愛惜常住物，
如護眼中珠。

「常住物」，譬如所吃的米、油、醬、醋，要愛惜，不要糟蹋，不要浪費。所用的甚至一根草，一塊木頭，一張紙都要愛惜保護；在這上面若不小心，不知惜福，就把功德都漏掉了。

In every move you make, in every word you say, you should aim to be true.

Studying Buddhism requires that you bring forth a true mind. In every move you make and every word you say, you should aim to be true. Don't be like worldly people, half true and half false, sometimes telling the truth and sometimes telling lies. Cultivators must always speak truthfully, do true deeds, and tell no lies. In every thought, we must get rid of our habitual faults. We must also repent of offenses or bad habits we had had created in limitless eons past.

Why haven't we received any response after studying the Buddhadharma for so long? It's because we have defended our own faults and have not brought forth a true resolve to cultivate. Therefore, we have wasted all this time and have not achieved any genuine wisdom or attained any genuine samadhi. The time has passed in vain, and we have not had any accomplishment in our cultivation. This is very lamentable.

In the monastery, we must be thrifty with all materials. It is said,

*Cherish the things of the temple
As if they were the pupils in your own eyes.*

Foods in the temple such as rice, oil, sauce, or vinegar are blessings that we should always cherish. They are not to be misused or wasted, nor is even a single blade of grass, a piece of wood, or a sheet of paper. If we are not careful and do not cherish our blessings, all our merit and virtue will diminish. Then,

所修的，不如所造的；
所得的，不如所丟的。

*Our offenses will exceed our blessings, and
Our losses will surpass our gains.*

再者，一舉一動，一言一行都不要傷害到其他的人，口上也要存德，不說綺語、妄語、惡口、兩舌，口德特別要注意；身不殺生、不偷盜、不邪淫；意念裏不犯貪、瞋、癡，不要盡爲這臭皮囊著想，心心念念要爲它偷東西吃，心心念念想要把這臭皮囊裝飾得好看一點，心心念念想叫這臭皮囊享受一點，快樂一點，這都是顛倒。我們若想出離三界，脫離六道輪迴，都要把這習氣改掉。情愛也要把它看空了，才能遂心滿願，成就你的菩提道果。

Moreover, in our every move and every word, we must not hurt anyone. We should keep the virtue of our mouth from speaking frivolous words, untruthful words, harsh words, or words which cause disharmony. As with the virtue of our mouth, we should also direct our attention to our body. We should not use it to kill, steal, or lead promiscuous lifestyles. And within our mind no greed, hatred, or delusion must dwell. We shouldn't be so concerned about our stinking skinbag in every thought -- stealing good things to feed it, adorning it with ornaments, wanting it to enjoy pleasures and ecstasy. That is being upside down. If we want to liberate ourselves from the Triple Realm and the six paths of rebirth, we must address our bad habits. We must also see through emotional love in order to fulfill our vows and accomplish the fruition of Bodhi.

「修道不能享福」，要記得佛教的老祖宗——釋迦牟尼佛當初修道時，貴爲太子，富可敵國，他能毅然出家修道。以他的身分來說，雖然出家仍然可吃好的，穿好的，住一座好房子，可是他沒有這樣做，他跑到雪山那裏，忍苦、忍餓、忍寒、忍熱，在那兒修行了六年，在這六年之間沒有吃過什麼好的東西，也沒有各處去叫人供養他，就是在那兒受苦。

In walking the path of cultivation, we should not be indulging in enjoyment. We must remember that before Shakyamuni Buddha cultivated the Way and thence founded Buddhism, he was a noble prince of tremendous wealth. His royal status would have provided him a comfortable living with foods to eat, with clothes to wear, and with a place to stay. Instead, he left the home-life for the Way. He went to the Himalayas and cultivated for six years, enduring pain, hunger, cold and heat. During those six years, he never ate any good food nor did he ask for offerings from people. He just endured the suffering.

以釋迦牟尼佛那種富貴的身分，尚且自己願意受苦來修行，我們又是什麼身分呢？不過是很普通平凡的人，爲什麼要穿好、吃好、住好，貪圖享受，受不了苦，怕受苦？想想，比起釋迦牟尼佛，我們是不是要生大慚愧？

Shakyamuni Buddha, who had relinquished his royalty, endured suffering for the path of cultivation. We, on the other hand, are just ordinary, common people, why do we still aspire after fine clothes, good food, nice house, or a life of enjoyment? Why can't we take on suffering? Why do we fear suffering? Think about it. When we compare ourselves to Shakyamuni Buddha, do we not feel remorse?

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

恆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

(接上期)

(Continued from issue #243)

師父跟我講的時候，我就問上人：「她為什麼常常這麼餓呢？」師父就說：「因為她前生講錯一句話。」她有一個朋友也是有這個病。有一個出家人幫他治好了這個病。就告訴她。結果她隨便亂講一句話：「哎呀！不要給人家騙了。沒有這麼回事的。」結果這一生，她自己也要嘗嘗這個滋味——餓的滋味。我們讓別人怎麼感受，我們將來就一定會受一受，嘗一嘗。所以因果是絲毫不爽的。當時我又問上人：「這個出家人是誰啊？」師父就說：「那當然是我吧。」

你看，就一句話。華嚴經說：「假使百千劫，所作業不亡。因緣會遇時，果報還自受。」。因果，假使過了百千萬劫，我們都不記得了。不要說百千萬劫，昨天、前天或者前年的事，都忘得精光了。但是我們不記得，業沒有忘記。「因緣會遇時」。因緣會在一起的時候，「果報還自受」。講來講去，假如簡單把它歸納，就是「因果」兩個字。我們學佛的人一定要深信因果。我們現在所受的是過去所作的。自

When the Venerable Master told me this story, I asked, "Why was she always so hungry?" The Master said, "Because in her past life she said one wrong sentence." Her friend had also suffered the same condition that was later cured by a left-home person. When her friend told her about this, she (Upasika Kuo Jhuan) replied brusquely, "Oh! Do not be fooled. There is no such thing!" Thus, the remark she had made caused her to suffer the retribution in this life. How we treat others will come back to us. The working of cause-and-effect is precise. At that time I asked the Master, "Who was this left-home person?" The Master replied, "Of course that was I."

See, such retribution for just one bad remark. The Flower Adornment Sutra states, "If the karmic offenses created throughout hundreds of thousands of eons are not eradicated, one will undergo corresponding retributions when causal conditions emerge." Whether or not we remember the causes we have had planted for hundreds and thousands of kalpas past, our karma is never forgotten. When causal conditions ripen, we are to undergo the corresponding retribution. Retributions always catch up with us in time; everything is the center of cause and effect.

People who learn the Buddhadharma must deeply believe in the working of cause-and-effect. What we are now experiencing is the retribution of

己種的因，現在有這個果報。無論是善的惡的，業報正報，都是我們自作自受，不必埋怨別人。

其實我們很多人，包括我自己也是這樣子，我們人一生都是從錯誤中來學習而收穫。我們不滿意我們的現狀，為什麼我沒有別人好？為什麼沒有別人聰明？為什麼沒有別人有錢？為什麼沒有別人舒服？為什麼沒有別人莊嚴？所以一直攀比，自己好的東西都沒時間去發掘，沒時間去令其增長，只是一直攀比，一直抱怨。光陰就這麼錯過了。一生就這樣在錯過當中。每天錯過，每個月錯過，每年錯過，每個念頭都錯過。沒有想想，我們自己有什麼東西可以善加利用。我們總覺得自己很窮，別人有的是最好的，而我最不幸。但是當我們靜下來，慢慢發現其實我們相當富有的，只是我們沒有去用它而已。沒有善用它，結果好的東西都被我們當面錯過。很可惜的人生。

這位果娟居士是我爺爺的嫂嫂，她有這個因果。我記得我以前跟大家講過，虛雲老和尚在雲居山有一個碑，刻著一些字句。就是說，我們吃多少，用多少，都是有前因後果的，都是有一定因緣的。我相信，這個不必去強求。

我們學校的幾個學生也有類似的情況發生。她們上個星期六一早，準備五點出發來 LA 金

what we had done in the past. We are reaping what we had sown. Good or bad retribution, karmic or proper retribution is the result of our own doing. We should not be blaming others for our lot.

Many people, including myself, behave in such manner, complaining about their lot. Why am I not as good as others? Why am I not as smart as others? Why am I not as wealthy as others? Why am I not living a comfortable life as others? Why am I not as adorned as others? The time we spend on comparing ourselves with other people is truly a waste, because we overlook the qualities that we do possess. Time passes very fast.

If we indulge ourselves in the hours of self-pity or feeling inadequate, we will miss many a precious opportunity each day, each month, and each year. We ought to learn and benefit from our mistakes. When we seek peace with our minds, we will discover that we have many wealth within ourselves. But far too often we are overshadowed by our lack of contentment with our lot, and failed to see or enhance our inherent qualities. We allow ourselves to let great opportunities pass by us. What a pitiful life!

Upasaka Kuo-Jhuan, who had suffered the retribution for her careless remark, happened to be my grandfather's sister-in-law. I recalled mentioning about the words that Elder Master Hsu-Yun had inscribed on the plaque at Cloud-Dwelling Mountain. Those words described that how much we eat and how much we expend are imputed to the retributions of causes we planted in the past. All that transpire follows a fixed causal condition. I believe there is no need to impose this.

A similar occurrence happened to some of our students. They woke up one early Saturday morning, and were set to leave for Los Angeles at 5 am to take part

輪寺。準備拜懺。可能她們拜懺的心不是很誠，所以有這個果報。什麼果報呢？有兩個學生很誠心，一早起來就做早課。我在早課當中見到她們突然眼睛一亮，怎麼會來參加早課呢？我當然很高興了。到一半的時候，我的同參告訴我，她要去廚房為學生準備早餐。本來我想叫一下前面的兩位同學：「妳們應該去幫忙法師，而不是讓法師連功課都不做，來侍候妳們。」但是我一個念頭就想，難得她們小孩子這麼有善根來做早課，讓她們做個完整的吧。就讓她們做了個完整的早課。

我們做完早課出來的時候，我說：「妳們看，法師們這麼辛苦，自己功課都不能做，給妳們準備早餐。讓妳們帶在路上吃。」有一位小朋友說：「那我們現在可不可以去幫忙啊？」我說：「當然可以啦。我自己也準備過去看看，有什麼東西可以幫忙。」我們三個就去了。我們看到法師也是滿心歡喜的幫她們包飯糰。熱騰騰的一個一個包，一共包了九個。結果陰差陽錯，到上車的時候，那個拿著便當的同學沒有跟她們一起去。他聽說：「你這個便當袋應該放在 Tiffany 的車裏。」他就誤會了，以為學生跟我們的居士 Tiffany 的車。他加思索就將便當放在 Tiffany 的車上。大伙就上車了。到七八點的時候，辦公室接到電話，問：「我們的便當在哪裡啊？很餓啊！」

in the repentance dharma session in Gold Wheel Monastery. What had taken place, however, seemed to suggest that their sincerity did not take root in their resolve to bow in repentance, thus causing them to suffer consequential retribution. So what happened?

After waking up that morning, they attended to their morning recitation. I was surprised, but pleased to see such good roots in them. Another fellow cultivator of mine, a Dharma Master, told me that, instead of doing her morning recitation, she was going to prepare their morning meals to take with them on the road. I was about to ask the students to assist the Dharma Master, but chose to let them finish the entire morning recitation.

When they completed their morning recitation, I told the students, "You see, the Dharma Master sacrificed her morning recitation so that you can have your meals on the road." One student asked, "Can we go help now?" I said, "Of course you can. I will help out as well." Three of us went to the kitchen where we saw the Dharma Master preparing and wrapping a total of nine rice rolls for the students.

Later that morning a call was received between 7 and 8 o'clock in the office. The students asked about their meals, "Where is our breakfast? We are very hungry!" We soon discovered that Upasika Tiffany drove with the group in a different vehicle. Her car that had the breakfast meals was still parked at the CDR. The male student who helped carry the bag with the breakfast meals inside thought the students would be riding in Tiffany's car. In fact, he did as told. The male student apologized, "I am sorry, I am sorry. It's my fault. I

後來才發現,原來 Tiffany 居士把自己的車停在停車場,然後幫忙開另一台車下來 LA。便當裏熱騰騰的九個飯糰就安然坐在停車場上。大家都沒得吃。當時我們那個男同學就說:「對不起,對不起。是我錯。我聽錯了。」結果女孩子也沒得吃。

她們下來假如是真的用功拜懺,可能就沒有這個果報。聽說她們也沒有很認真地拜懺。所以後來我想怪不得會是這樣子,護法神都不給她們吃,罰罰她們,警惕警惕她們。反而我們那個男同學自己吃了一個熱騰騰的飯糰。讓我就想到真的是「如是因,如是果。」

果,是從我們的心念就開始計算的。所以我們不要隨便亂講,打妄語,心要很誠。我們講話算話,不要亂講話,說的時候很得意,隨便亂講。一切一切都有因果的。以為可以很隨便,心就打起妄想,嘴巴也不管住,亂講或者打妄語等等。沒有近的果報將來就有遠的果報等著我們的。所以我真的希望我們的小朋友,從小就知道因果是絲毫不爽的。不能打妄語,不能亂講亂說,把口管好,把我們的念頭管好。

為什麼小孩子在上人的道場讀書這麼寶貴?我相信寶貴就在於,他們從小就能學到真正做人的道理,學到不能胡作非為,知道要約束自己的身口意。

heard it wrong.” The female students did not have anything to eat.

I heard that they were not sincere in their bowing repentance. Had they been sincere, their retribution would not have happened. Even the Dharma-Protecting Spirits denied their breakfast meal. The male student, on the other hand, got to enjoy the delicious rice rolls. Then I realized, “*Thus is the cause; thus is the effect.*”

What our mind conceives has already initiated the effect. Therefore, we shouldn't speak nonchalantly or tell lies. With a sincere mind, we must remain true to our words. Do not be too confident to speak carelessly when caught in the moment. The working of cause-and-effect applies to all. Do not think that you can be casual with your mind and your mouth or get carried away with false thoughts, loose speech and lying.

Retribution will manifest, whether immediately or remotely. I hope that our students will realize henceforth how precise the working of cause-and-effect is. Once again, refrain from dishonest and loose speech. Be mindful of our thoughts and our words. Guard our mind and our mouth well.

Why is it invaluable for children to study at the Venerable Master's Way Place? Because while still young they learn to acquire the principle of being a person, to refrain from wrongdoing, and to discipline their body, mouth, and mind. Do not think that you have the teachers and adults fooled. You are just fooling yourself.

Life is an enduring lesson that applies to the young and the old. It is learned through what we hear or what

不要以為騙了老師，騙了大人。其實不是的。沒有騙人，只是騙了自己。所以無論大人也好，小孩子也好，老人也好，都是在受教育。這教育是耳濡目染。我們整天聽的見的，都是在調整我們的心。看的是好的東西，或者聽的是好的東西還是壞的東西，我們的心念就會隨之而改。

好像我們現在香港的一個運動，我們不談政治，我也不懂政治。但是讓我看到，家庭教育失敗，學校教育失敗，社會教育失敗。教育有身教，言教，也有境教。身教就是小孩子從我們大人，父母，老師，成年人的言行舉動來受教育，受教導的。言教就是他所教導的是什麼，他講的是什麼，他們就學到什麼。境教就是環境。什麼樣的環境會塑造什麼樣的人才。所以為什麼孟母要三遷。環境對不對，對一個學生，一個孩子的成長是相當重要的。這個也不光是小孩子，我們大人一樣，出家人也是如此。身教，言教，境教。讓我們處處要戒慎恐懼。上人常常提醒我們戒慎恐懼，不要胡作非為，使得我們知因達果。要相信因果，不要錯因果，更不可以模糊因果。這是學佛修行的第一步，很重要。阿彌陀佛。

(全文完)

we see. That which we hear or see influences our mind. Whether wholesome or unwholesome, our minds are affected accordingly.

There's an on-going propaganda in Hong Kong. We don't talk about politics, nor do I understand it. But, I do see the failure of education in our homes, in our schools, and in our communities. Education is supposed to be taught by examples, by words, and by the environment. Teaching by examples is where children observe and emulate the good actions of their parents, teachers, elders, and other adults. Teaching by words is where a teacher or an adult imparts proper instructions or codes of conduct to children. Teaching by the environment is the molding of a character.

For instance, Mencius's mother moved three times to different places in order to provide the best environment for her son. The environment does not only play an important role in shaping a person's formative years, but affects every walks of life including the left-home people. Teaching by examples, teaching by words, and teaching by the environment help us to be cautious in our journey of life. As often reminded by the Venerable Master, we take caution, refrain from unwholesome deeds, and acknowledge the principle of cause-and-effect. You should believe firmly in the principle of cause-and-effect. Do not take cause-and-effect lightly, or disregard it, or even become muddled in it. This is the first important step to learning Buddhism and cultivating the Way. Amitabha!

(The End of the Article)



2015年11月法會時間表 Schedule of Events – November of 2015

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1 夏令時間結束 (撥回1小時) Return to Standard Time at 2:00 am 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	2◎	3◎	4◎	5◎	6◎	7◎
8 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	9◎	10◎	11◎ 三十 藥師佛聖誕 Medicine Master Buddha's Birthday	12◎ 十月初一	13◎	14◎
15 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	16◎ 初五 達摩祖師誕辰 Venerable First Patriarch Bodhi dharma's Birthday	17◎	18◎	19◎	20◎	21★ 初十 梁皇寶懺灑淨 The Jeweled Repentance of Emperor Lyang Purifying the Boundaries 7:00 pm
22 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	23◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	24◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	25◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	26◎ 十月十五 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	27◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	28◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm
29 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	30◎	◎禮拜大悲懺 Great Compassion Repentance 12:30 pm ★宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua				

金輪寺將於2015年11月21日灑淨，11月22至11月29日上午8:00 am 至下午5:00 pm 啓建梁皇寶懺慈悲道場，歡迎佛友信眾踴躍參加。

November 22th - 29th, 2015 (8:00 am - 5:00 pm) Gold Wheel Monastery will be holding the **Jeweled Repentance of Emperor Lyang**. All faithful ones are welcome to participate.



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金輪聖寺

2015年12月法會時間表 Schedule of Events – December of 2015

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
		1◎	2◎	3◎	4◎	5◎
◎禮拜大悲懺 Great Compassion Repentance 12:30 pm						
6 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	7◎	8◎	9◎	10◎	11◎ 十一月初一	12◎
13 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	14◎	15◎	16◎	17◎	18◎	19◎
20 初十 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	21◎	22◎	23◎	24◎	25◎ 十一月十五	26◎
27 十七 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday (Actual Day) 8:00 am — 3:00 pm	28◎	29◎	30◎	31◎	1◎	2◎

～常將有日思無日，莫待無時想有時～