



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人—修菩提道

我佛

殿上有佛 心中有佛 佛佛道同 心心相印
悟時非我 迷時非我 人人無我 處處圓融

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

Myself a Buddha

A Buddha hall has Buddha;

A mind has Buddha.

The Way of all Buddhas is the same,

And is sealed in all minds

When awakened, it is not me.

When confused, it is not me.

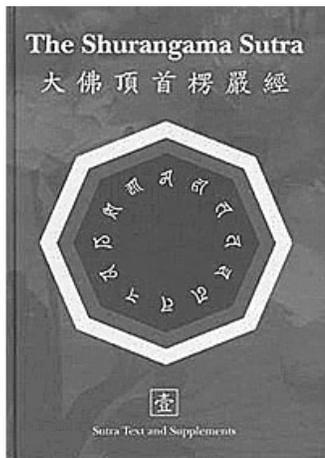
Every person has no self.

Everywhere is perfected and penetrated.

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The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*



(接上期)

(Continued from issue #244)

講《金剛經》時，曾講到「歌利王割截佛的身體」。在那個時候，佛是做一個忍辱的仙人，在一座山裏修忍辱行。歌利王這時帶著一些宮娥、妃嬪，還有一些文武百官，到山上去打獵、去玩。這一些宮娥在山上走來走去，就遇著一個老比丘在這兒修道呢！這些宮娥、嫖女在宮裏邊，從來沒有見到外邊這樣的人；這位老比丘，大約鬍子長長的、頭髮長長的，好像現在美國的「嬉皮」差不多。

他這樣子在那兒修行，這些宮娥、嫖女就認為這是個怪人，就到他面前問他：「你在這個地方幹什麼啊？」老比丘就說：「我在這兒用功修道，行持佛法。」這些宮娥、嫖女從來沒有聽過什麼叫「佛法」，連一個「佛」字也沒有聽過，根本就不懂的；於是每一個人都好奇，這個人也來看，那個人也來看，就把老修行給圍上了。

When I lectured on the Vajra Sutra before, we talked about the “Buddha’s body being severed at the hands of King Kalinga.” The Buddha, in his former life, was a patient immortal cultivating the Way in the mountains. He learned how to attain patience in the face of insult. One day the King of Kalinga went to the mountain on a hunting expedition, bringing with him a party of concubines, palace girls, ministers, and officials. While the king hunted, his concubines went for a stroll on the mountain and saw the old Bhikshu, the patient immortal sitting in meditation.

The concubines, who rarely left the palace, had never seen anyone like him with such long beard and such hair as those of hippies in the US. They thought he was rather peculiar; they approached and asked him, “What are you doing?” The old cultivator answered, “I am working on cultivating the Way, and practicing the Buddhadharma,” His response roused their curiosity as they knew nothing about the Buddhadharma or the Buddha. So they took a closer look at the cultivator and encircled him.



這時候，歌利王打圍（打獵）完，周圍一看，他帶的這一些美女都沒有了，於是就各處找；一找，就找到了。一看，有一個長長鬍子、長長頭髮的人在地方坐著，他這些美女，都和這個老比丘親親密密地這樣子把他給圍上了。

歌利王一看，就生出一種妒嫉心：「哦，我說怎麼現在我這些美女都不跟著我了，原來都是被你引誘來了！」他就問：「你是個幹什麼的啊？」老修行說：「我是個修忍辱的。」「什麼叫『忍辱』啊？」「忍辱，就是你對我怎樣不客氣，怎樣不好，我都忍著。」歌利王說：「真的嗎？你真能這樣子嗎？我相信你做不到吧？你若真能忍辱，為什麼引誘我這些妃嬪呢？現在她們都來親近你，都對你生出一種愛念來，她們將來一定會逃跑的。」老修行說：「不是的，我不會引誘你的妃嬪！她們在這兒，我給她們說法，也教她們學忍辱。」

歌利王說：「你能忍辱？好了！那我現在試一試你，看看你能不能忍辱？」怎樣試驗呢？先把老修行的耳朵割下來，說：「你能不能忍哪？我把你耳朵給割下來了，你生不生瞋恨心？」老修行說：「我不生瞋恨心。」然後又把鼻子割下來，問：「你生不生瞋恨心哪？你對我生不生煩惱

After returning from his hunt, the King of Kalinga discovered that his beautiful concubines were not present. So he searched for them until he found them standing in a circle around a longhaired, bearded man.

What he saw provoked his jealousy. He thought to himself, "How dare this man seduces my beautiful women who are no longer paying attention to me!"

He asked in a loud voice, "What are you doing?"

The old cultivator replied, "I am cultivating patience."

The King retorted, "What do you mean by patience?"

The old cultivator answered, "Patience means that no matter what you do to me, no matter how impolite you are to me, no matter how badly you treat me, I can bear it."

"Really?" mocked the King of Kalinga, "Is that truly the way you are? I doubt you can do it. If you truly have patience, why did you bother seducing my women? Now that they are enamored with you, they will soon leave the palace."

The old cultivator said, "No, I would never seduce your women. I have been speaking Dharma for them, and teaching them to be patient."

The king scoffed, "Patient, are you? All right, I going to test you, and we'll see how patient you really are."

The king drew his sword and chopped off the ear of the old cultivator.

"Can you still bear it?" the king shouted, "I have chopped off your ear, are you now angry or not?"

The old cultivator replied, "I'm not angry."

After slicing off the old cultivator's ear, the king went for his nose, "Are you angry? Have you finally succumbed to your afflictions? Don't you



啊？」老修行說：「我不生煩惱，也不瞋恨你。」

說：「你真不瞋恨啊？哦，那好！把你的手給剁下一隻來！」於是又把手硬剁下一隻來，就問老修行，說：「你還瞋恨、不瞋恨我？」這個老修行，就是釋迦牟尼佛的前生，還是對歌利王說：「我不瞋恨你。」「啊，你不瞋恨？把你另一隻手也給剁下來！」另一隻手也剁下來了，問他：「你生不生瞋恨心？」這就是故意來令他發火呢！但是老修行說：「我還是不生瞋恨心。」「哦，你這個都不知道是真的、假的？現在我把你的腿也剁下來！」剁下一隻腳後，又問：「你生不生瞋恨心？」「不生瞋恨心。」「把那隻腳也給剁下來！」兩隻腳都剁下了，問：「你還生不生瞋恨心？」「我不生瞋恨心。」

歌利王說：「你盡打妄語！我把你手足四肢都剁下，你還不生瞋恨心？世界上根本就沒有這樣的人，我不相信你會這樣子！」可是老修行當時就發願，說：「我如果不生瞋恨心的話，我的四肢還能完全長好了；我如果生瞋恨心，我的手足就不會長出來了，耳朵、鼻子也都不會長出來的。」說完了這話，這手腳、耳朵、鼻子本來剁去了，現在又都長出來了。歌利王說：「啊，這是個什麼怪物啊？這個樣子——手給剁去又長出來了，腳給剁去又長出來，這真是怪

hate me?”

Yet, the old cultivator replied, “I haven’t given rise to affliction, nor am I angry with you.” “

“You’re kidding me, right? Are you really not angry?” taunted the king, “Very well, I’ll cut off your hand.”

The king cut off his hand in a single blow and said, “You still don’t hate me?”

And the old cultivator, who is a Shakyamuni Buddha incarnate, responded, “I don’t hate you.”

“Then I will cut off the other hand!” said the king lowering his sword, “are you angry?”

“I’m still not angry,” answered the old cultivator. “Ah, you don’t know truth from falsehood.”

“Here,” said the king, “I’ll cut off your foot. Now, are you angry?”

“I’m not angry.” said the old cultivator.

The king cut off his other foot; and the old cultivator already lost all of his limbs.

“You still don’t hate me?” the king asked.

The old cultivator insisted, “I still don’t hate you.”

“You’re lying!” exclaimed the king, “How could anyone in the world not get angry when his four limbs were severed. I don’t believe you could be able to tolerate it.” At that time, the old cultivator made a vow and said to the king, “If I do not give rise to anger, my four limbs will grow back and my body will be whole once more. But if I was angry, my hands and feet will not grow back, nor will my nose and ear.”

When he finished speaking, his hands, feet, ear, and nose grew back. “What kind of monster are you?” startled the king, “What kind of freak who can grow his hands and feet back



物！這回遇著妖魔了吧？」正在這麼一想的時候，護法善神就大怒了，下冰雹大雨打歌利王。

可是在這個時候，老修行又發願了，說：「請護法善神不要惱怒，我原諒他。」又對歌利王說：「我將來成佛，最先要度你成佛的。」他發這麼個願，所以在釋迦牟尼佛成佛後，就先度這五比丘。這五比丘中的憍陳如比丘，就是歌利王，就是在以前割截老修行身體的那個人；所以現在老修行成佛了，因為他有這個願力，就即刻走到鹿野苑去，先度這五比丘。

所以我們人發願是有關係的，你要發願對人好、要度人，切記不要發願去殺人。你若發願去殺人，那個人將來也發願要殺你的；殺殺不已，這循環始終都不會完的。你若發願度他成佛呢，兩個一起成佛，大家都得到常寂光淨土那種快樂，這有多好呢！所以人切記不要發願去害人，要發願利益人，要對人好；他就對我不好，我也要對他好。你看，釋迦牟尼佛在因地時，歌利王割截他的身體，他都不瞋恨，然後又來度歌利王！你說，這種精神多麼偉大！我們學佛的人，就要學這種精神。

皆是無漏大阿羅漢，佛子住持，善超諸有；能於國土，成就威儀；從佛轉輪，妙堪遺囑；嚴淨毗尼，弘範三界；應身無量，度脫眾生；拔濟未來，越諸塵累。

on his body?” “We have encountered a demon!” said the king to his ministers and concubines. As soon as those thoughts in him arose, the Dharma protectors and beneficent gods unleashed a relentless hailstorm upon the king.

Then the old cultivator made another vow, “Please, Dharma protectors and good spirits, do not punish him. I have forgiven him.” And he told the king, “In the future, when I realize Buddhahood, I will take you across to Buddhahood first.”

The vow that the old cultivator had made was fulfilled when realized Buddhahood, and the first person he took across was Ajnatakaundinya, who happened to be the former King of Kalinga. Upon realizing Buddhahood, Shakyamuni Buddha brought himself to the Deer Park as his vow to cross over the five Bhikshus, one of whom was Ajnatakaundinya.

Making a vow establishes a connection. You should make vows to be good to people and to rescue them. You should not make vows to kill people, as they would make the same vow to kill you in the future, and there will be no end to the cycle of killing. If you make vows to take living beings across to Buddhahood, then all will realize Buddhahood, and obtain the bliss of the Eternally Still, Bright, Pure Land. Be good to people, even when they are not good to you. Be like the patient immortal who did not give way to anger, but vowed to save his attacker responsible for severing his limbs. Students of the Buddhadharma should aspire to the old cultivator’s spirit of perseverance and magnanimity.

All were great Arhats without outflows, disciples of the Buddha, dwellers and maintainers. They had fully transcended all existence, and were able to travel everywhere, and to accomplish the awesome deportment. They followed the Buddha in turning the wheel and were wonderfully worthy of the bequest. Stern and pure in the Vinaya, they were great exemplars in the three realms. Their limitless response-bodies took living beings across and liberated them, pulling out and rescuing those of the future so they could transcend all the bonds of dust.

【編按】此段經文淺釋融入一九七〇年九月二十九日補講、一九八七年六月二十一日及二十三日「主觀智能推動力」講述

皆是無漏大阿羅漢：「皆是」，不是說的一個，是很多的。什麼叫「無漏」？什麼叫「有漏」？我們有習氣毛病，這都叫「有漏」；然後就有爭心、有貪心、有所求、有自私自利，再打妄語，這都是有漏。你若能無漏，就是把一切的欲念斷了，把一切的智慧現前；欲盡智顯，這叫「無漏」。

這些大比丘不只是大比丘，都是菩薩示現的比丘身；所謂「內祕菩薩行，外現聲聞身」，內心裏所存的都是大乘的根性，裏頭都是菩薩心腸，但外邊他所行的是小乘法。這些大比丘，也就是大阿羅漢；大阿羅漢，也就是大比丘，這是讚歎這些大比丘。怎麼叫「無漏」呢？我曾經講過，就是「沒有漏了」。沒有什麼漏呢？沒有「欲漏、有漏、無明漏」。

(一)欲漏。欲，是 desire。無漏，就是不漏落到三界來了。「三界」，是欲界、色界、無色界。什麼叫「欲界」呢？我們現在所有的人就是在欲界，這叫「欲界天」。我們在地上生活著，但是我們這兒也叫天(地居天)，是屬於欲界天的一部份。怎麼叫「欲界」呢？因為人人都有一種欲念、欲望，這欲望不能停止的。

(下期待續)

(Editor's note: The simple explanation of this paragraph of the sutra was added during the lecture on 9/29/1970, and during a seminar on 'Driving Force of Subjective Intelligence' held on 6/21/1987 and 6/23/1987)

All were great Arhats without outflows: 'All' refers not to one but to many. What is 'without outflow'? And what is 'with outflow'? 'With outflows' is having faults affected by habits. Another is having thoughts of pleasure, being greedy, being selfish, seeking self-benefit, and being inclined to lying. 'Without outflows' on the other hand, is to cut off all thoughts of desire, and foster wisdom. When desires end, wisdom will manifest. This is called 'without outflow'.

These great Bhikshus are not only great Bhikshus, but Bodhisattvas appearing in the bodies of Bhikshus. So it is said, "Inwardly they practice quietly the Bodhisattva-conduct. Outwardly, they appear in the bodies of Sound-Hearers." However Bodhisattvas they all are at heart, for possessing inwardly the fundamental nature of the Great Vehicle, they practice outwardly the dharmas of the Small Vehicle as **great Arhats without outflows**. This is to praise all these great Bhikshus. What is 'without outflow'? As I have previously mentioned, it means no outflows of desire; of existence; and of ignorance.

As with no outflows of desire, they do not fall into the following three realms: the realm of desire, the realm of form, and the formless realm. We humans are dwelling in the realm of desire. We think that we are living on earth when in fact we are in a part of heaven called desire-realm. It is so named because we have thoughts of desire and longing without end.

(To be continued ...)

The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(Continued from issue #244)

(接上期)

行思禪師。生吉州安城劉氏。聞曹溪法席盛化。徑來參禮。遂問曰。當何所務即不落階級。師曰。汝曾作什麼來。曰。聖諦亦不爲。師曰。落何階級。曰。聖諦尚不爲。何階級之有。師深器之。令思首眾。一日。師謂曰。汝當分化一方。無令斷絕。思既得法。遂回吉州青原山。弘法紹化。謚弘濟禪師。

行思即是一邊走路，一邊想事情，究竟想什麼呢？他想：「念佛是誰？誰在念佛？」所以他叫行思禪師。他是吉州安城縣人，俗姓劉。當時曹溪道場的道風，響遍全中國人人都知，五祖大師的傳人六祖大師在曹溪弘揚佛法，法席盛化，天天有幾千人來吃午齋。人就是這樣一一溜虛捧盛。溜虛，即是你這地方若沒有人，他就跑了。好像我們這裡有幾十個人，若只剩三、五個，則人人都跟著跑。捧盛，如聽說佛教講堂有很多人，連「嬉皮士」到此都將頭髮鬍鬚剃了，真不可

Dhyana Master Hsing Szu was born in An Ch'eng district of Chi Prefecture to the Liu family. Hearing of the flourishing influence of Ts'ao Hsi Dharma Assembly, he went there to pay homage and asked, "What is required to avoid falling into successive stages?"

The Sixth Patriarch Great Master said, "What did you do before coming here?" He replied, "I did not even practice the Holy Truths."

The Great Master said, "Then into what successive states could you fall?" He replied, "If one isn't practicing the Four Holy Truths, what successive stages are there?"

The Great Master deeply perceived his potential and made him the leader of the assembly.

One day the Great Master said, "You should go elsewhere to teach and transform living beings. Do not let the teaching be cut off." Having obtained the Dharma, Hsing Szu returned to Ch'ing Yüan Mountain in Chi Prefecture. He propagated the Dharma and transformed living beings. After his death he was given the posthumous title "Dhyana Master Hung Ji."

Hsing means to walk; Szu means to think. So named was Dhyana Master Hsing Szu as he was seen walking while pondering many issues. What was he pondering? "Who is mindful of the Buddha? Who is mindful of the Buddha?" At that time, everyone in China knew about Ts'ao Hsi temple, noted for its long tradition of Dao (Way) and the propagation of the Dharma held by the Sixth Patriarch, who had received the dharma transmission from the Fifth Patriarch. While the Dharma was flourishing, thousands of people flocked to the Wayplace every day. Their number grew especially during lunch time; such phenomenon reflected the human behavior of "deserting the scanty and espousing the bounty." Another way of saying is that larger crowds draw many people. When their number decreases, one after another will leave the circle until there's no one left. Right now, we have thirty people here in this assembly. If down to three or five, everyone will soon disappear. On the other hand, if people see a huge

思議，大家快去看看！人群愈來愈多。當時在南華寺，人人都去捧盛。法席盛化亦可叫捧盛，也可改為聖賢的聖，捧聖，因為六祖是聖人、祖師，所以大家都去捧他、擁護他。行思禪師聽旁人如此說——六祖大師真不可思議啊！他有五眼六通，不論你心想什麼，在未開口前，他就先問你。所以行思禪師也來叩頭參禮，隨著就請問大師說：「應該修什麼法門，而不落階級呢？階級就是漸法。應該修什麼法，才是頓法呢？」

六祖大師問說：「你以前做過什麼事？你來這裡想求什麼？」

行思大師答：「我對四聖諦——苦、集、滅、道都忘了，不做了。」

六祖大師說：「你聖諦都不做了，還落到什麼階級啊？」

行思大師答：「我對聖諦尚且都不做了，還有什麼階級呢？」

六祖大師一聽就知他定有來歷，有善根而非平常人，於是就另眼相待視之為法門龍象，是個作祖師的材料。六祖大師就令行思大師作眾之首座——在前率領大眾上殿、過堂、坐香。有一天大師就對他說：「你不要在我這裡住，應該到另一方作教化祖，不要令佛法斷滅了。」行思大師得六祖大師所傳心印妙法之後，就回吉州青原山弘揚佛法，紹隆佛種。到唐僖宗時追封為弘濟禪師。

(下期待續)

gathering at the Buddhist Lecture Hall, passing along information, it's truly inconceivable! Everybody, go take a look.” then even the hippies will shave off their long hair and beard and join the dharma assembly. And the congregation will have grown even larger.

During that time, many people flocked to Nan Hua Temple. You could say that they were “espousing” the dharma flourishing (盛) at Ts’ao Hsi temple. You could also say that they were “espousing” the worthy sages (聖) since the Sixth Patriarch was a sage whom many people had supported. The Chinese characters for flourishing(盛) and sage(聖)share the same pronunciation. When Hsing Szu heard many rumors circulating about the Sixth Patriarch as being inconceivable, as having the virtue of Five Eyes and Six Spiritual Powers, and as someone who knows what’s in your mind before you could say a word, he went to pay homage to the Sixth Patriarch whom he asked which Dharma door he should cultivate to avoid the successive stages of the gradual teaching. What he was asking is how to cultivate the sudden teaching.

The Great Master asked, “What have you been doing before? What are your aspirations upon coming here?” He replied, “I have relinquished the Four Holy Truths – suffering, accumulation, cessation, the Way.”

The Great Master said, “Since you have relinquished the Four Holy Truths, then into what successive states could you fall?” He replied, “If one isn’t practicing the Four Holy Truths, what successive stages are there?”

The Great Master soon recognized his potential not only as a vessel of the dharma, but as one becoming a patriarch. He knew that Hsing Szu was not just an ordinary person, but someone with wholesome roots and special origination. Hsing Szu was then appointed as head of the assembly, and thereafter led dharma sessions in the Great Hall, performing traditional monastic meal conduct, making incense offerings. One day, the Great Master told him, “You should not stay here with me but travel elsewhere and become a teacher of the Dharma. Do not let the Dharma become extinct!” After receiving the dharma transmission from the Sixth Patriarch, Hsing Szu returned to Chi Prefecture to propagate the Buddhadharma. For his commitment to the fostering of Buddhism, he was awarded by the Tang Emperor a posthumous title of ‘Dhyana Master Hung Ji’. *Hung* means extensive; *Ji*, crossing.

(To be continued ...)

應無所住而生其心

You Should Produce the Thought Which Abides Nowhere

**你要行所無事，做出來了，還
要不執著你有什麼功德。**

作禮無住化往生，
無窮無盡義彌豐；
十方如來同攝受，
離苦得樂出火坑。

在佛教裏常言：「應無所住而生其心」。所以我在講〈楞嚴咒〉不是說：「作禮無住化往生」，這個「生」就是生生無定、化化無窮的意思。作禮，就是向佛頂禮。無所住，就是叫你沒有執著；你說那麼我不要修行就沒有執著，這就錯了。你修行也不要執著有修行。你說那麼我不吃飯時，不去執著沒有吃飯，可是肚子卻不答應。可是你吃飽了，還想要再吃，那也是不對的。《金剛經》上說：「應無所住而生其心。」

今天有一個人，以為這個「應無所住而生其心」，就是不要修行，不要念咒，也不要念經，那就沒有執著了。不是的，你要「行所無事」，做出來了，還要不執著你有什麼功德，這叫無所住。因為你有所住，就會黏到那個地方飛不動，所以要無住身心，掃一切

**You have to do things as if not doing them.
After you've done something, don't be at-
tached to the merit and virtue that you've cre-
ated.**

*Pay homage while abiding nowhere,
and transform beings to go to rebirth.
Endless and inexhaustible,
the meanings are prolific.
The Tathagatas of the ten directions
together gather us in,
So that we can leave suffering,
attain bliss, and escape the pit of fire.*

In Buddhism, we often say, “One should produce the thought which abides nowhere.” And so, in explaining the Shurangama Mantra, I said, “Pay homage while abiding nowhere, and transform beings to go to rebirth.” Rebirth refers to undergoing indefinite births and endless transformations. “Paying homage” refers to bowing to the Buddhas. “Abiding nowhere” means you should have no attachments. You say, “Well, I won't cultivate, and then I won't have any attachments.” That's wrong. Although you cultivate, you should not be attached to the notion that you are cultivating. You say, “If I don't eat and I don't attach to the fact that I have not eaten, my stomach won't agree with me.” However, if you've eaten your fill and you want to eat more, that's also wrong. The *Vajra Sutra* says, “You should produce the thought which abides nowhere.”

Today someone thought the words, “You should produce the thought which abides nowhere,” meant that if you didn't cultivate, recite mantras, or recite Sutras, you would be without attachments. That's not it. What you have to do is do things as if not doing them. After you've done something, don't be attached to the merit and virtue that you've created. That's called “abiding nowhere.” If you abide somewhere, you will get stuck in one place and be unable to get out. So you

法，離一切相，生生化化，無窮無盡，所以說：「無窮無盡義彌豐」，這一句咒文的義理是無窮無盡的，意義是多得不得了，再也沒有那麼多了。

因為這樣，所以你一念這句咒，「十方如來同攝受」，十方諸佛都攝受你，就像哄小孩子似的，說：「你不要哭了，我有糖給你吃；不要哭了，等一等我送你兩個蘋果。」小孩子一聽到蘋果，耳朵就伸出來了，舌頭在嘴裏也裝不住了。就是這樣，十方如來同攝受你，令你「離苦得樂出火坑」。

(全文完)

must not dwell on the body or mind; sweep away all dharmas and separate from all appearances. Then the process of creation and transformation will be endless and inexhaustible. So the next sentence says, "Endless and inexhaustible, the meanings are prolific." The meanings of this mantra are endless and inexhaustible. It has an incredible amount of meaning; nothing else has that much meaning.

Therefore, when you recite this mantra, "The Tathagatas of the ten directions together gather us in." The Buddhas of the ten directions all draw you in, coaxing you like a child, saying, "Don't cry anymore. I'll give you some candy to eat. Don't cry. Wait a bit, and I'll give you a couple of apples." Hearing the word "apples," the child's ears perk up and he licks his lips in anticipation. In that way, the Tathagatas of the ten directions gather you in, enabling you to "leave suffering, attain bliss, and escape the pit of fire."

(The End of the Article)

(上承自第14頁)

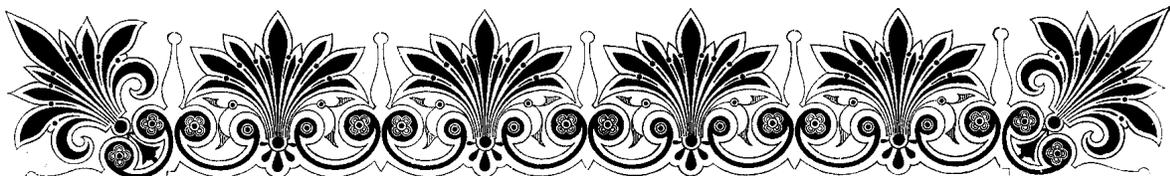
(Continuing from page 14)

所以爲什麼上人說：「君子有造命之學，命由我立。」過去的我們不能夠追改了，但是我們現前的一念心，有這個能量，有這個可能性把它改變過來。要看我們的誠心到什麼樣的程度。所以「君子有造命之學」。假如我們像虛老常常說的「悠悠忽忽的」，那就不可以了。沒有這個力量。

(下期待續)

That is why the Venerable Master said, "A gentleman has the ability to mold his own life; he sets his own destiny." Though we cannot undo what was done in the past, we can employ the power of our mind in the present to turn things around, depending on our sincerity. As you may recall the preceding remark, "A gentleman has the ability to mold his own life." Venerable Master Hsu Yun had always said that we would have no strength to suppress the karmic wind in our mind if we allowed to conduct ourselves without care, That kind of attitude alone would achieve nothing.

(To be continued ...)



學佛的人最要緊就是要相信因果 (二)

To Learn the Buddhadharma is To Believe Wholeheartedly in Cause and Effect (II)

恆貴法師開示於二〇一四年十一月三十日金輪聖寺梁皇寶懺午齋期間

Instructional Talk by Dharma Master Heng Gwei on November 30, 2014,
during Lunch at the Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

各位同參、各位善知識，今天是梁皇寶懺圓滿的日子。我昨天跟大家講到，我們一粥一飯都是有前因後果的，今天恰好聽上人的開示也提到，所以我要跟大家講一粥緣的公案。

在虛老雲居山誌裡面記載著一個公案。這個公案說到一個禪師，這位禪師是四川人。他離開四川到處興教。後來他想去雲居山。那天他來到雲居山的山腳下。在那裡留宿一個晚上，準備第二天一早上山。結果在那個晚上，他做了一個夢。夢見伽藍菩薩告訴他：「你跟這個廟只有一粥緣。因為你過去生在這個廟上，曾經幫忙挑過一擔泥。所以你只有一粥緣。」醒過來之後，他覺得很奇怪。因為他去參方這個道場也只是吃一頓粥，所以他也不管了，第二天就上山了。上山後，恰好是用晚粥時。吃完以後，不巧有一個執事的出家人。也不知道為什麼，可能是冤親債主，跟他口角爭執起來。驚動了廟上的人。已經不和了，按照廟裡的規矩要遷單。還沒有安好單，他就被遷走了。

All Fellow Cultivators, all Good-Knowing Advisors, this is the final day of completion for the Emperor Liang's Jeweled Repentance Dharma Assembly. Yesterday, I mentioned about the causes and conditions even in relation to our meal of a single rice bowl. As we have also heard today such account from the Venerable Master's instructional talk, I wish to share with everyone the affinity of one bowl of rice gruel as documented in the public record.

In Venerable Hsu Yun's Archives of Cloud-dwelling Mountain Monastery, there is a record about a Dhyana Master who left his native province of Si Chuan to propagate Dhyana teaching, and went to Cloud-dwelling Mountain Monastery. Upon arriving there, it was already dark. So he spent the night resting at the foot of the mountain. That night, he saw in his dream Chye Lan Bodhisattva who said to him, "Your affinity with this temple is but a single bowl of rice gruel, because in your previous life you had helped the temple with only one bucket of soil." He woke up the next morning, and felt very strange, but did dwell on his dream because he planned to eat only one bowl of rice gruel at the temple. Thereafter, he began his journey toward the mountaintop. When he finally reached the monastery, meal serving for the evening was well underway. After having one bowl of rice, he later entered into an argument with the person in charge of the temple. Everyone was startled. What had sparked the argument, though unknown, could be related to the debts between them in their previous lives. As a rule, he should have left if he did not get along with others. The result of this incident led to his expulsion from the monastery; he was not able to take residence or acclimate himself with the ways of the temple.

下了山以後，他到處興教。過了許多年，他是一位禪師，所以他也有點定力。後來他的一個親戚，是一個太守，姓張。那個太守告訴他：「雲居山有席缺（譬如他們缺了一個首座或者缺了一個什麼職位）。你要不要再回去雲居山？」他就決定再去雲居山。到了那邊也天黑了。他就在山下住一個晚上，準備第二天上去。結果他當天晚上就坐化了。沒有機會再上山了。所以他果然因為過去生曾給廟上挑了一擔泥，所以跟雲居山結了一粥之緣。

這個記載在雲居山的開山誌裡面。上人也跟我們講，一粥一飯都是有前因後果的。真實不虛。

雖然是拜懺，還是要受果報，因果還是由自己受的，不會因為拜懺就沒有。說實在，我個人沒有這個智慧來談因果。如同上人曾經說過，因果是錯綜複雜的。有些情況是可以改，有的時候可以大的化小，小的化無。這可能要看不同的因緣。

如同有一次，在香港，一位上人以前的弟子。她年輕的時候，生活很困難。後來她的女兒長大了，她生活慢慢好了。有房子，有孫子，有女婿等等。有一次我回香港，後來

When he left the mountain, he traveled everywhere propagating Dhyana teaching for many years. He soon became a Dhyana Master and attained some Samadhi power. Later, a relative named Zhang, a prefect, met him and said, "There is a vacant abbot position at the Cloud-dwelling Mountain Monastery. Do you wish to go back?" The Dhyana Master agreed to return. He reached the monastery in the evening and retired at the foot of the mountain. When the morning came for his climb, he already passed away. He was kept from entering the monastery again. This can be imputed to his past life of helping carry one bucket of soil for this temple, and in return for his service, he merited the affinity of just one bowl of rice gruel with the Cloud-dwelling Mountain Monastery.

The story about this Dhyana Master was recorded in the Inaugural Archives of Cloud-dwelling Mountain Monastery. The Venerable Master also told us many stories about causal conditions relating to one bowl of rice or rice gruel. The working of cause-and-effect is always true and never false.

Even through our bowing repentance, we must still undergo our retributions and take responsibility for our own actions. Bowing in repentance does not make our retributions from our past actions disappear. I honestly lack wisdom to discuss the topic of cause and effect. Our Venerable Master imparted to us long ago the complexities behind the workings of cause and effect. The degree of severity of the effect usually can be modified. Sometimes, an effect that is more severe in nature could be lessened, and the ones with the least severity could be erased. This depends most likely on varying causes and conditions.

One time in Hong Kong, a Venerable Master's disciple once had a difficult life when she was young until her daughter grew up. This disciple, taken under her daughter's wing, finally got to live in a house with her son-in-law and her grandchildren. Upon my return to CTTB, I shared with the Venerable

回到萬佛城的時候，跟上人報告香港的見聞，提起這個老居士。說她生活好很多了，安穩了。沒想到，上人跟我講：「太遲了。」當時我想，不是啊，她很好啊。結果後來，她的女兒又把房子賣掉了，遭到經濟上的困難。因為經濟的壓力，不像以前那麼安穩。後來她自己有了糖尿病，被鋸掉一個腳掌。

後來我想，為什麼師父講「太遲」呢？因為我們有很多的業障，但是我們不知道這個果是怎麼來的。善知識知道了，也看到了我們這種程度的發心是沒有辦法改變這個果報的。但是，上人也很慈悲，沒有恐嚇我們，而是在默默當中幫助我們渡過那些困難。好像煮飯，當把米放到鍋裡，突然轉個念頭「我不煮了。」如果米還沒洗，還是乾的，倒回米缸就可以了。如果米已經用水洗過了，突然間想「不用煮了，我要出去吃飯。」如果把它曬幹，它還是米。但是一旦煮了，米已經變成飯了，那個時候就沒法改了。所以因果也是錯綜複雜，有很多因緣的。

我還記得，幾年前，謝老師上去拜萬佛寶懺。那個禮拜天是母親節，她要趕回LA，她的孩子要幫她慶祝母親節。是法師鼓勵她多留一天半天。

Master what I had learned during my visit in Hong Kong. I mentioned to him about this particular disciple who was doing much better and whose life was more stable. Then, the Venerable Master said, "It's too late." I thought, "How could that be? She seems to be doing well," until we heard the news that not only was the daughter experiencing financial hardship that forced her to sell the house, she was stricken with diabetes that caused one of her feet to be amputated.

I began to ponder the Venerable Master's words, "too late". Then it came to my realization that we have a lot of karmic retributions without knowing their origins. But a good-knowing advisor would know and acknowledge that even level of our Bodhi resolve cannot alter the retributions that await us. Yet, the Venerable Master was very compassionate, helping us get through our difficulties. Consider the following analogy between rice cooking and our mind changing. When you have set the rice inside the pot, then have second thoughts, "Oh, I don't want to cook rice anymore," many subsequent effects will follow. Some of which are reversible; some are not. For example, if the grains of rice had not been rinsed with water, they could be placed back in the storage. If the grains of rice had already been rinsed with water, they would have to be dry prior to placing them back in the storage. But once the grains of rice had been cooked, they could no longer go back to their uncooked state. That analogy explains how complex the working of cause-and-effect is, as it involves manifold of causes and conditions.

I can still recall one incident several years ago about a teacher named Hsieh who went to CDR to participate in the Ten Thousand Buddhas Jeweled Repentance that coincided with Mother's Day weekend. She wanted to hurry back home in LA to be with her children who had made arrangement to celebrate the

她也很聽話，就留下來了。後來她遇到一難。這一難也真的不可思議，一般人不能夠解釋的。一個五千磅七人座的 van 從她的腳輾過去，而且來回的輾。她也沒有去醫院，也沒有骨折，什麼都沒有。

如同師父跟我講，因果是錯綜複雜的。不是一句話可以講清楚的。有些可以大的化小，小的化無。有些不能改的。好像以前上人也幫很多人的業障講和。但是對方不肯接受。譬如命債，死的時候非常痛苦，非常殘暴地被弄死，他什麼條件都不要，就只要對方死。所以很多時候不是一句話可以講清楚的。

講到這一點，我們常常講無常。講到無常時，我們常常會很難過，很傷感。無常地快死了，或者無常地怎麼怎麼樣。但是從另外一方面來說，無常也未嘗不是個希望。因為無常不是常常的，它是可以改的。我們心念轉，它就可以改。為什麼會有那麼多妄想，那些妄想是從什麼時候起來的呢？在我們的心裡，那種業風把它吹動。我們一打妄想，業風就吹動。要看我們的風有多大，力量有多強。我們懺悔的心很誠，比業力更強的話，我們就可以化解，或者把業轉過來。

holiday with her. Dharma Master Shr asked that she stay for another day or two. She followed the Dharma Master's advice. Sometime later, she found herself in a situation that was beyond belief. A 5000-pound seven-seater van ran over her foot, one wheel after another. How fortunate that she did not sustain bone fractures or other injuries, and she didn't have to go to a hospital.

Just as the Venerable Master had said, the working of cause-and-effect is complex and indescribable even in a single sentence. As mentioned before, the severity of some of these effects can be reduced; the least severe ones can be made to disappear. However, there are those that cannot be changed. One time in the past, the Venerable Master attempted to negotiate and settle many people's karmic retributions, but the debt-collector did not relent. When dealing with debt of life, a debt-collector refuses to accept anything except the death of a debtor, and the debtor is to die a painful death. Again, as many times over, the working of cause-and-effect cannot be explained in a simple and straightforward manner.

So often do we become depress when we talk about impermanence. We regard impermanence as that which brings one closer to death, or that which does this and that. But if viewed from a different angle, impermanence is reassuring, for it is not constant. It can be changed through our mind. Why do we have false and delusional thoughts, and when did these start? Figuratively, our mind plays the role of a karmic wind blowing these false and delusional thoughts. Each time a false thought arises, the karmic wind, which varies in intensity, starts to blow. The karmic wind can be quelled by the sincerity and the intensity of our repentant mind, thus turning around our karma.

(Continuation in Page 10)

2016年1月法會時間表 Schedule of Events – January of 2016

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎禮拜大悲懺 Great Compassion Repentance 12:30 pm					1◎ 元旦 New Year's Day 消災吉祥法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm	
3 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	4◎	5◎	6◎	7◎	8◎	9◎
10 十二月初一 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	11◎	12◎	13◎	14◎	15◎	16
17 初八 慶祝釋迦牟尼佛成道日 Celebration of Shakyamuni Buddha's Enlightenment 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	18◎	19◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	20◎	21◎	22◎	23◎
24 十二月十五 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	25◎	26◎	27◎	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

2016年2月法會時間表 Schedule of Events – February of 2016

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
	1◎	2◎	3◎	4◎	5◎	6◎
7 華嚴菩薩聖誕 Avatamsaka Bodhisattva's Birthday 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	廿九 8◎ 正月初一 春節 Chinese New Year 彌勒菩薩聖誕 Maitreya Bodhi- sattva's Birthday 消災吉祥神咒法會 Auspicious Spirit Mantra of Eradi- cating Disaster 8:00 am — 3:00 pm	9◎	10◎	11◎	12◎	13◎ 初六 定光佛聖誕 Samadhi Light Buddha's Birthday
14 藥師寶懺 Medicine Master Jeweled Repentance 8:00 am — 3:00 pm	15◎	16◎ 初九 帝釋天尊聖誕 Venerable God Shakra's Birthday	17◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	18◎	19◎	20◎
21 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	22◎ 正月十五	23◎	24◎	25◎	26◎	27◎
28 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	29◎	◎禮拜大悲懺 Great Compassion Repentance 12:30 pm				

～常將有日思無日，莫待無時想有時～