



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—修菩提道

事欲求精

事欲求精 須用苦功

功夫既到 默識心通

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

To Perform An Excellent Task

To perform an excellent task,

A diligent effort must be applied.

When developed in skills,

A penetrating mind is quietly acquired.

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The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(接上期)

(Continued from issue #245)

欲，有物欲、色欲兩種。
「物欲」，就是貪圖一切物質的享受；譬如沒有房子的想買一棟房子，有房子的又想買一棟好房子，這是一種房子的欲。以前沒有汽車的時候，人歡喜騎馬，想騎馬，買一匹好馬；現在有汽車了，就要買一輛車。買車，先買一輛便宜車，這車駕出去，人家都看不起我，又買一輛好的車，但不是新的。和人一比較，人家都是一九六八年的車了，我這還是一九六五年的，差了好多年，所以又要和人家比賽，再買一輛一九六八年的車，這是車的物欲。甚至於有車了，又想買一架飛機；買了飛機，又想買一艘輪船。這種物欲是不能停止的，幾時也不能說：「喔，我夠了！我再也不貪其他東西了！」

這個「欲」從什麼地方來的呢？就是從「無明」那兒來的。物，是物質、東西、物品。貪東西、貪吃好的、穿好的、

There are two kinds of desire: the desire for possessions and the desire for sex. Desire for possessions refers to greed for material enjoyment. An example of this desire would be your yearning for a house you don't have. Once you have a house, you think about owning a better one. That is the desire for houses. Another case in point, long before the invention of automobiles, people who had ridden on horses desired to own a good horse. Nowadays, cars are more accessible, and people desire a good car. You first buy the least expensive car; you drive it around until you notice how people look down on you. So, you switch to a much better car, though it's not the latest model. Then you start comparing yours with others, and seeing they're driving a 1968 model while you are driving a 1965 model. And you feel left behind. To keep pace with the competition, you buy another car, a 1968 model. That is the desire for cars. Your desire steadily expands. From owning the latest model car, you move toward buying an airplane. Once you have an airplane, you want to buy a ship. The desire for possessions never ends. You would hardly say to yourself, "I've had enough. I am not going to be greedy for more things."

"Where does desire originate?" It comes from ignorance. This desire causes people to be greedy for material things,

住好房子，這一切都是物欲。
這物欲，人人都沒有滿足的。

「色欲」，這大約我不必講，你們懂中文的會懂了！色欲，盡貪圖美色，也人人都不能滿足。一個太太他不夠，想要娶兩個；兩個又不夠，又要三個。好像中國人，有的十幾個、二十幾個都有的。你說，一個人怎麼能應付得了這麼多？好像皇帝，幾百、幾千個女人收到宮裏頭，你說這太不平等了，是不是？現在民主國家說是一妻，不准重婚，但是男人、女人偷偷摸摸出去亂七八糟地來，不守規矩，也多得很多，這都是被色欲所搖動。你被色欲和物欲所搖動，這都叫「欲漏」。

(二) 有漏。「有」，就是欲界有、色界有、無色界有。這「有」，什麼都有；因為這個「有」，它多了也就漏了。這個有漏也可以說是你貪圖「有」，就有這一個「有」的漏。漏，就是漏洞，漏出去，你保持不住，多了就漏。

(三) 無明漏。無明就是煩惱的根本，這也是一個漏，是一個最大的漏。你若有無明漏，那你就有有漏、欲漏；你若無明漏沒有了，那有漏也沒有了，欲漏也斷了。所以漏有這三種。

good food, fine clothes, nice house, etc. Thus, insatiable is their desire for possessions .

Desire for sex is the subject that doesn't need much elaboration on my part; it is something with which you are familiar. It refers to being greedy for the beauty of the opposite sex. Like the desire for possessions, the desire for sex can never be satisfied. Having one wife is not enough, a man wishes for another. Then he's not content with the two, so he gets a third one. Some Chinese men have as many as ten or twenty wives. How could one man handle with such number of wives? An emperor had several hundreds or even thousands of women within his palace. Wouldn't you say that was extremely unfair? But nowadays in many countries where polygamy is prohibited men are allowed to have only one wife. Even so, many men and women have clandestine relationship outside their marriage. They disobey the rule by engaging in extramarital affairs because of their desire for sex. Thus, stirred by the desire for sex and for possessions is called 'outflow of desire'.

(2.) Outflow of existence. 'Existence' refers to Desire Realm Existence, Form Realm Existence, Formless Realm Existence. It is the existence of everything and anything. Because of this 'existence', overabundance produces an outflow. Outflow means leakage. When there is an overabundance and containing it deems impossible, then leakage will occur. People who are greedy for 'existence' have this outflow of existence.

(3.) Outflow of ignorance. Ignorance is the root of afflictions; and is the most extreme outflow. Beside the outflow of ignorance, you also have both the outflow of existence and the outflow of desire. Conversely, not having the outflow of ignorance, you will have neither the outflow of existence nor the outflow of desire. So these are the three kinds of outflow.

那麼這一些大阿羅漢都是證果了，證果的人就無漏了、不漏了。不漏到什麼地方呢？不漏到欲界、色界、無色界這三界來了。所以說，這一些「皆是無漏大阿羅漢」，他們都是證大果的大阿羅漢，和普通的阿羅漢是不同的。證初果的阿羅漢，叫小阿羅漢；證四果的羅漢，叫大阿羅漢。

證四果的羅漢，如果他不往前去再研究、再修，這叫「定性聲聞」。定性，他一定在那兒，站在那個地方就知足了，得少為足——得到的不多，他就認為夠了，不向前再去進取了。要是再往前去研究、去修行，他就可以證到菩薩的果位上。

阿羅漢是梵語，譯成中文，有應供、無生、殺賊三種意思。

(一)應供：小的阿羅漢只可以應人天的供養——受國王、天王來供養；可是大阿羅漢可以受世、出世間一切人天的供養；出世，是超出三界諸天的境界。超出六欲天的天人供養他，他也可以受的，所以叫「大阿羅漢」。比丘只可以受人間的供養，而不能受天上的供養；小阿羅漢可以受世間天、人的供養，而不能受菩薩的供養；這大阿羅漢也可以受菩薩的供養，因為他斷了界外的煩惱。

小阿羅漢是斷三界內的煩惱，大阿羅漢就斷界外的煩惱，

The Great Arhats attaining the fruition of the Way have no outflows. Devoid of outflows, they do not fall into the Triple Realm which comprise of those mentioned above: the Desire Realm, the Form Realm, and the Formless Realm. Thus is said about 'these are all Great Arhats without outflows'. The Great Arhats are certified to great fruition, and are different from ordinary Arhats. Those who have attained the first fruition of enlightenment are called "small" Arhats; those who have attained the fourth fruition are called "Great" Arhats.

An Arhat with the fourth fruition choosing not to progress in his studies and in his cultivation is called a "fixed-nature Sound-Hearer". He remains only at that level, yet satisfies with a minimal attainment. If he chooses, however, to advance in his cultivation, he can attain the position of a Bodhisattva.

"Arhat" is a Sanskrit word which, in Chinese, has three meanings: worthy of offering, without birth, slayer of thieves.

Worthy of Offering. Small Arhats can only accept offerings from humans and gods, e.g. kings of countries or of the heavens. Great Arhats, on the other hand, can accept offerings not only from humans and gods of the worldly realm, but from those of the transcendental realm that is beyond the Triple Realm. And those are celestial beings in the Six Desire Heavens. Bhikshus can accept offerings only from humans but not from celestial beings. Small Arhats can accept offerings from humans and gods, but not from Bodhisattvas. Because they have severed afflictions beyond the Triple Realm, Great Arhats can accept the offerings of Bodhisattvas.

Small Arhats have severed only the afflictions within the Triple Realm, whereas Great Arhats have severed af-

所以大阿羅漢也就可以說是菩薩了！不過他現比丘身，沒有行菩薩道；但是他心裏頭也是存著菩薩心腸，也就是一點一點地，就可以做到菩薩這種程度了，所以這叫「大阿羅漢」。(二)無生：他已經得到無生法忍了。(三)殺賊：把無明賊都殺盡了。

這些大阿羅漢在過去生中已經都成佛了，因為要來幫著釋迦牟尼佛弘揚佛法，所以又現比丘身來做阿羅漢。其實，這些阿羅漢根本都是大菩薩，都是菩薩境界，所以叫「大阿羅漢」。

佛子住持：佛的兒子叫羅睺羅，也叫「佛子」；但是這個「佛子」，並不是指羅睺羅。所以你看經，不要誤會經文。這是指前邊所說的這些大比丘、大阿羅漢，這些人都是佛子。為什麼說他們都是佛子呢？在《梵網經》上說：

眾生受佛戒 即入諸佛位
位同大覺已 真是諸佛子

眾生受了佛戒，就有成佛這種資格，等到他也開悟了，這就是真正佛的兒子。《法華經》上說：「從佛口生，從法化生，得佛法分」，皆堪作佛。怎麼叫「從佛口生」呢？就是佛教化出來的這些人，都開悟了。「從法化生」，是從佛法裏頭生出來的。好像你們皈依三寶，在皈依時，我說你們現在是一個新的生日，一個新的生命，也就是這個意思。你們

fictions beyond the Triple Realm. For this reason, Great Arhats are said to be Bodhisattvas. Even though they manifest themselves as Bhikshus, yet do not practice the Bodhisattva-Way, they hold the magnanimity of Bodhisattvas within their hearts, and they can gradually attain the level of Bodhisattvahood. Hence, the term 'Great Arhats'.

Without Birth. He has attained the state of being patient with the non-production of dharmas.

Slayer of Thieves. He has completely exterminated the thieves of ignorance.

These Great Arhats have long ago attained Buddhahood. They have manifested themselves as Bhikshus to help Shakyamuni Buddha propagate the Buddhadharma. In essence, these Arhats are great Bodhisattvas.

Disciples of the Buddha. The Chinese character for disciple (子) mean son, but here it refers not to Rahula, the Buddha's son, but to the great Bhikshus, the great Arhats, the disciples of the Buddha. As stated in the *Brahma Net Sutra*:

*When living beings receive the Buddha's precepts,
They enter the Buddha's position,
When their state is identical to
great enlightenment,
They are truly the Buddha's disciples.*

Those receiving the Buddha's precepts meet the prerequisite before becoming Buddhas. Once they reach enlightenment, they would truly be the disciples of the Buddha. The *Dharma Flower Sutra* says,

*Because they come forth from the Buddha's mouth
and are born by transformation from the Dharma,
they attain the shares of the Buddhadharma.*

To be born by transformation from the Buddha's mouth refers to the people transformed by the Buddha's teachings upon attaining their enlightenment. *To be born by transformation from the Dharma* means to be born from the Buddhadharma, in particular, the day when you took refuge with the Triple Jewel; and when I told you of your new birth - the beginning of your new life. Now that you have

既然皈依三寶了，這也可以稱得上「佛子」，就是佛的弟子。

怎麼叫「住持」呢？「住」，就是住到佛法上；「持」，就是依照佛法去修行。又，在《楞嚴經》上說，住到如來藏性上，這叫「住」；持究竟堅固的定——守持住這個堅固的定而不散失，這叫「持」。這「佛子住持」，就是這一些佛子，都可以住持佛法，令佛法接續不斷，總延長下去。

那麼在廟裏，方丈和尚為什麼叫「住持」呢？這兩個字，就是從這兒來的；住持，英譯是 abbot，就是「住持佛法、續佛慧命」的人，他接續佛的慧命，令佛法不斷滅，這就叫「住持」。那麼這一些大阿羅漢和大比丘，都是能令佛法不斷滅的人，所以叫「佛子住持」。

這些大阿羅漢在修行上勇猛精進，有大精進、有大犧牲、有大忍耐。因為他們修行很精進，所以他們的犧牲也很大的，世間的一切都不要了，他們也有大的忍耐，這都是未來的「佛子」——佛的繼承者。「住持」，就是住持佛法、住持正法。有這一類的聖人在世界上，那就是佛法住世。

(下期待續)

taken refuge with the Triple Jewel, you can call yourself *disciples of the Buddha*.

What is meant by “dweller-keeper”? A “dweller” means the one who dwells in the Buddhadharma, while a “keeper” means the one who relies on the Buddhadharma for his cultivation. According to the *Shurangama Sutra*, the term is described to those “dwelt in the Treasury of the Tathagata and maintained the Ultimately Firm Samadhi.” “The Firm Samadhi” is to be protected and maintained. Do not allow it to become scattered or lost. As Buddha’s disciples, known otherwise as dwellers and keepers, they can maintain and uphold the Buddhadharma endlessly.

What is an abbot? The word “Abbot,” meaning literally as the head of monastery, refers to someone who maintains and dwells in the Buddhadharma. His duty is to foster the growth of the Buddhadharma and continue its progression and propagation of the Buddha’s teaching. These Great Arhats and Great Bhikshus are called ‘disciples of the Buddha and abbots’ because they can cause the Buddhadharma not toward its extinction but toward its expansion.

Great Arhats are courageous and diligent towards their cultivation. With great vigor and great patience, they have made great sacrifices to renounce everything in the world. They are all disciples of the Buddha, and they are the successors of the Buddha. To be an abbot is to maintain and uphold the Buddhadharma, and to maintain and uphold the proper dharma. Whenever such a sage dwells in the world, so does the Buddhadharma.

(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)

懷讓禪師。金州杜氏子也。初謁
嵩山安國師。安發之曹溪參扣。
讓至禮拜。

師曰。甚麼來。

曰。嵩山。

師曰。什麼物恁麼來。

曰。說似一物即不中。

師曰。還可修證否。

曰。修證即不無。污染即不得。

師曰。只此不污染。諸佛之所護
念。汝既如是。吾亦如是。西天
般若多羅識。汝足下出一馬駒。
踏殺天下人。應在汝心。不須速
說。

讓豁然契會。遂執侍左右一十五
載。日臻玄奧。後往南嶽。大闡
禪宗。敕謚大慧禪師。

懷即懷念，讓即謙讓，這位
禪師對任何人都不存貢高心，他
慈心下氣，謙虛恭敬。他心裡所
常懷念的就是謙讓，對任何人都
有禮貌，他是有若無，實若虛。
他自己有道，也好像沒有道似
的；他自己本來已經很有學問，
對人也很客氣的，誰若說他有學
問，他說：「啊！沒有，我才疏
學淺哪！」師是金州杜氏人。最

(Continued from issue #245)

Dhyana Master Huai Rang was the son of the Tu family in Chin Chou. He first visited National Master An of Sung Mountain, who told him to go to Ts'ao Hsi to pay homage. When he arrived, he bowed, and the Master asked him, "What has come?"

He replied, "Sung Mountain."

The Master said, "What thing is it and how does it come?"

He replied, "To say that it is like a thing is to miss the point."

The Master said, "Then can there still be that which is cultivated and certified?"

He replied, "Cultivation and certification are not absent, but there can be no defilement."

The Master said, "It is just this non-defilement that all Buddhas are mindful and protective. You are like that; I am like that, too. In the West, Prajnatara predicted that a colt would run from under your feet, trampling and killing people under heaven. Keep that in mind, but do not speak of it too soon."

Huai Rang suddenly understood. Accordingly he waited upon the Master for fifteen years. He penetrated deeply into the profound and esoteric, more and more each day. Later, he went to Nan Yao and propagated Dhyana Teaching. He was conferred the posthumous title "Dhyana Master Da Hui".

Huai means "cherish." Rang means "humble acquiescence." He was never arrogant. He always treated others with kindness, always yielding and respectful. In his mind, he always cherished humble acquiescence. He was respectful to those above and below him. What this Dhyana Master had, he appeared to be without; what was real appeared false. He always portrayed himself as if he were devoid of the Way, but he was actually highly educated. When someone noticed how advanced he was, he always insisted that he was simply a beginner. He initially studied the Buddhadharma with National Master An who then sent him to study at Ts'ao Hsi. At that

初謁見嵩山安國師學習佛法，但安國師派他到曹溪學習佛法，因當時一般人均知曹溪是正宗佛法，好像現在美國人想學真正的佛法，就要研究經典，且要真不怕苦、不怕難、不懶惰去學習佛法。

當時六祖大師的南華寺也是天天坐禪，出坡（做工）。當時功課特別緊，早農三點半起身，四點做早課，到五點就坐禪，天一亮就吃早粥，後又坐一個鐘頭的禪。此時大概八點了，就出坡做兩個鐘頭到十點，在山上種地、砍樹、造房子，有兩千多人做工，兩個鐘頭就做很多工。做完工回來休息一個鐘頭，十一點多吃中飯，吃完飯後又坐禪，十二點坐到兩點。從兩點鐘又出坡，做到四點鐘。回來後又坐禪、拜經、拜懺到晚間十點鐘，有的到十二點。各人自己用自己的功，天天如此，道風特別嚴謹，任何人都要守規矩，幾千人同聚而聽不見一個人講話。爲什麼呢？因一講話自己的功用不好了，用不好就打妄想。爲什麼你打妄想？就因你沒有專心用功。當時六祖大師的道場就這麼嚴格，所以懷讓禪師也來參加這種工作。由知客師引他見六祖後就禮拜叩頭。

六祖大師說：「什麼來了？」禪宗就是打機鋒，不講道理。本來是個人來的，他卻問：什麼來了。本來是和尚來了，六祖大師卻問說什麼來了。

懷讓禪師答：「我從嵩山來的。」師說：「什麼東西？怎麼來的？」這是禪宗的話。

time, Ts'ao Hsi was the place of orthodox Buddhadharmā. If you really wanted to study and cultivate faith in the Buddhadharmā you would go to Ts'ao Hsi. Now, in America, if you really want to study the Buddhadharmā, you come and study the Sutras. You shouldn't fear suffering or difficulty. Nor should you be lazy to study the Buddhadharmā.

At that time at Nan Hua Temple, the bodhimanda of Sixth Patriarch, there was Dhyana meditation and community work every day. The daily schedule was arduous. Everyone woke up at 3:30am. Morning recitation started at 4:00am. Sitting meditation followed at 5:30am. At sunrise, they ate rice gruel; then, another hour of sitting meditation. 8am-10am was designated for community work. They went up the mountain to plant, to chop logs, and to build houses. With more than two thousand people working, the task was completed in two hours. Then, they had an hour break time. At 11am, they ate lunch. From 12 noon to 2pm, they sat in meditation. From 2pm to 4pm, there was another two hours of community work. Upon returning to the temple, they practiced sitting meditation, bowing in homage to the sutras and bowing in repentance. These were carried on till 10pm or midnight. Each person exerted his effort in cultivation. Every day flowed through this routine. The Way atmosphere was austere. Everyone followed the rules. Even though it was a congregation of several thousand people, you would never hear people talking. Why? No one spoke because they did not want to strike up false thinking. Why do you have false thinking? It is because you were not single-minded in applying your effort. The Sixth Patriarch's bodhimanda was strict. For this reason, Dhyana Master Huai Rang came to participate. He was accompanied by the guest-attending monastic to have an audience before the Sixth Patriarch to whom he immediately bowed in obeisance.

The Sixth Patriarch said, "What has come?" In Dhyana practice, one never speaks of the principle outright. Rather, they engage in Dhyana banter. He merely said, "What has come?" Apparently it was a Bhikshu, but he said, "What comes?"

Huai Jang replied, "I am from Sung Mountain."

The Sixth Patriarch said, "What thing is it and how does it come?" This is the way they talk in Dhyana practice – repartee.

懷讓禪師一聽也明白了，就說：「若說是一個東西，已就不可以了。」

大師問：「你說一個東西就不可以，那還有所修、有所證嗎？」

答：「修是有所修，證是有所證，修證是有，可是染污就不可以，就是自性裡要光明。」

六祖大師聽他這樣一說，就對曰：「這個不染污，就是諸佛所護念的妙法。冰既然如是，我也是這樣子，不可以染污，自性要清淨。自性的染污就是攀緣心、嫉妒心、障礙心、貪心、瞋心、癡心、無明，若這些都沒有了，就無所染污。」

六祖大師說：「印度般若多羅法師有一預言：在懷讓禪師門下會出一馬駒子——馬祖道一禪師，會踏殺天下人——喻他的辯才無礙，智慧廣大，令其他法師都折服而心悅誠服。這個預言就應落在你身上，你不要速說，應該等一等機會。」

懷讓禪師聽六祖大師這樣一說，就契合師意而明白了，於是就在六祖大師左右當侍者有十五年之久，所悟的道理一天比一天深。以後就到湖南南嶽衡山，大大闡揚禪宗的道理。在天寶三年八月十一日圓寂於衡嶽，朝廷追謚他為「大慧禪師」。

(下期待續)

Dhyana Master Huai Rang immediately understood, saying, “To say that it is a thing is to miss the point.”

The Sixth Patriarch asked, “Then can there still be that which is cultivated and certified?”

Huai Rang answered, “Cultivation is that which can be cultivated; certification is that which can be certified. So cultivation and certification are existent, and are without defilement. The self-nature must be clear and bright.”

Hearing Huai Rang’s words, the Sixth Patriarch responded, “This *non-defilement* is the wonderful dharma of which all Buddhas are mindful and protective. Since you are thus, I am too. The self-nature must be clean and pure and not defiled. Climbing on conditions, being jealous and obstructive, harboring greed, hate and delusion, having ignorance, all these constitute defilements of the self-nature. Without these, then there is no defilement.”

The Sixth Patriarch continued, “The Indian Patriarch, Prajnatarā (the predecessor of Bodhidharma), had predicted that a colt would run off beneath Huai Rang’s feet. The colt refers to Huai Rang’s Dharma successor, Dhyana Master Ma (Horse) Tsu (Patriarch) Tao Yi. According to Patriarch Prajnatarā, this colt will run out of your gate, trampling people all over the world. By this he meant that Dhyana Master Tao Yi possessed unimpeded eloquence and great wisdom, begetting other dharma masters’ esteem and reverence. This prediction falls upon you. Do not reveal this quickly. Wait for the opportune time.”

Master Huai Rang understood the Sixth Patriarch’s words. He became his personal attendant for about fifteen years. His understanding of the principles grew deeper each day. Later on he went to Heng Mountain in Nan Yao, located in China’s Hu Nan Province. There, he vastly propagated the Dhyana School. Huai Rang entered complete stillness in Heng Mountain on the eleventh day of the eighth month, on the third year of the Tein Bao reign. The Emperor gave him the posthumous title “Dhyana Master Da (Great) Hui (Wisdom)”.

(To be continued ...)

「無漏」的智慧光明

The Wisdom Light of "Non-outflows"

若是有了欲念 好像常被土匪打劫，財寶被搶去了。

諸佛菩薩、賢聖僧，皆有無上的大智光明，無漏無盡的智慧。

人有漏，因為有「無明」；佛菩薩無漏，因為無「無明」。無明，就是無所明了，也就是糊塗，不明是非，不辨黑白。

最大的漏，就是欲漏。若是有了欲念，好像常被土匪打劫，財寶被搶去了；好像木材內生蟲子，沒有用處了；又好像在美食中放了糞便一樣，令人作嘔三日。

有人說：「人人都有欲念嘛！」就因為這個緣故，所以才要修行，要教他沒有欲念，才能現出本來的智慧光明。所以「無漏」，是修行人所求之瑰寶。

各位！要特別注意。在六神通中，為什麼有「漏盡通」？就是沒有漏的意思，也就是完全沒有欲念。所謂「斷欲去愛」，人能修到爐火純青的時候，就得到自在。若是不斷欲，不去愛，常被無明支配，令你

If you have thoughts of desire, it's as if your wealth and treasures are always getting plundered by bandits.

All the Buddhas, Bodhisattvas, Worthy Ones and Sages of the Sangha have great wisdom light, unsurpassed, inexhaustible, and free of outflows.

People have outflows because they have ignorance, whereas Buddhas and Bodhisattvas have no outflows because they have no ignorance. Being ignorant does not mean the inability to understand. Rather, it means being muddled when it comes to differentiating between right and wrong, or between black and white.

The most extreme outflow is that of desire. The thoughts of desire are like bandits plundering your wealth and treasures; or termites destroying wood which becomes useless; or even manure being added to delicious food, causing people to vomit for three days.

Someone says, "But everyone has thoughts of desire!" That's exactly the reason we must cultivate to extinguish the thoughts of desire for our inherent wisdom light to shine forth. Thus, the state of "non-outflows" is an extraordinary treasure sought by cultivators.

Pay close attention, everyone! Why is the spiritual power of Elimination of Outflows one of the six spiritual powers? Elimination of Outflows means to be without outflows and to be free of desire, as in the saying, "Cut off desire and cast out love." Cultivating toward mastery will give you freedom and ease. Clinging to love and desire, and being controlled by ignorance will cause

顛倒行事，一天到晚不自在、不舒服，這就是欲念在作怪。

各位善知識！在這個地方要特別用一番功夫，返本還原，恢復本來面目，這個時候，就得到無盡的智慧，源源而來，取之不盡，用之不竭。

各位要發菩提心，才能打破生死關。自己要反省，撫心自問：為什麼要信佛？為什麼要出家？為什麼出家不修行？為什麼出家之後，還要打那麼多的妄想？這些問題不要放過，若把它們想通了，就能出離三界，了生脫死，得到涅槃的快樂。

(全文完)

you to do things that would bring a feeling of uneasiness throughout the day, because your thoughts of desire have again arisen.

All Good and Wise Advisors! You should especially apply your effort to return to the source, and recover your original face, for you will henceforth attain an inexhaustible wisdom beaming endlessly. Whenever you employ it, it will never be exhausted.

By bringing forth your resolve for Bodhi, the gate of birth and death is obliterated. Look within and ask yourself: Why do I believe in the Buddha? Why did I leave the home-life? How come I am not cultivating and still having many idle thoughts after leaving home? Don't overlook these questions. You should think them through clearly! Then you'll be able to leave the Triple Realm, end birth and death, and attain the bliss of Nirvana.

(The End of the Article)

(上承自第14頁)

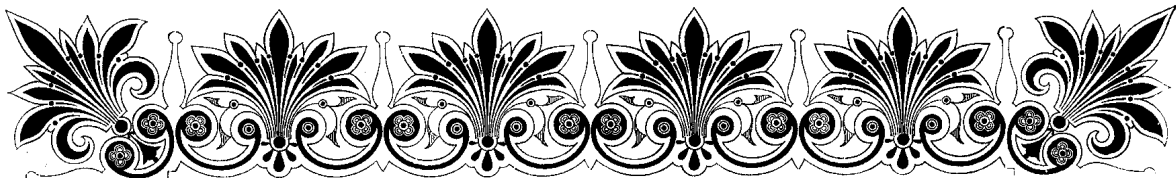
你平常不知道欠人家多少債，高高興興地拜萬佛寶懺，這些債都在等著你。現在告訴你，一筆勾銷。所以我真的好慶幸，還好，沒事，重劫輕受。我很感恩，念佛恩，給我這個機會。阿彌陀佛。

(全文完)

(Continuing from page 14)

The gravity of the debt we have had owed is unknown; and our debtors always await us. You have now been told that bowing to the Ten Thousand Buddhas' Jeweled Repentance will help write off your debts. With my debts paid off to diminish what could have been my serious karmic retribution at the airport, I am very grateful for the compassion of the Buddha who has given another chance. Amitabha!

(The End of the Article)



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

(接上期)

(Continued from issue #245)

我有兩點補充一下。這位女居士年輕的時候,可能是在二十來歲的時候,她還沒看到她的苦命。她從那時候就去一個道場,在一個貧民區,半山區。有一次下山,她突然間發現自己在海的中心。她很害怕。聽見有聲音告訴她:「苦海茫茫,回頭是岸。」聽了以後,定一定神,海沒有了,只是山路。那個時候,上人提醒過她。但是我們眾生在很多人生的 Exit 當中,沒有選對 Exit, 就不懂得人生的方向。幸好她還是非常乖的弟子,無論怎樣都常常跟著上人的法。所以後來她還是很好的。這是第一點補充。

第二點,我們說因果,但是從因到果的中間還是有一個過程的。這個過程是一種緣,各方面的緣。所以我們不要光講因果,而是因緣果。假如你種了善因,而不能提供對種子有利的助緣,種子也會壞掉的。惡也是如此。所以從因到果,是有個過程的。我們能夠掌握的就是這個過程。這一點很重要。

Allow me clarify one thing. This lay woman did not experience any hardship in her 20s. She once visited the Way Place located in a slum region alongside the hill. When she traveled downward that hill, she found herself in the middle of the sea as if in a trance, and she became scared when she heard this, "the sea of suffering is endless; the shore is upon the turning of the head." Those words dwelled upon her no longer than her reaction to come around. Then, the image of the sea before her restored the road on the hill. She later recalled what the Venerable Master had told her about living beings having many 'exits' during the course of their lives. If we do not choose the right 'exit', we will get lost in our life's direction. For this woman who was an obedient disciple, and was always following the Venerable Master's dharma, she was unharmed during her journey. This is one thing I wish to clarify.

The second thing I want to add that, in our discussion of cause and effect, there's a process that affects the cause and the effect. This process involves with varied conditions. Rather discussing only the cause and effect, we should concentrate on the conditions and their roles in the cause and effect. A wholesome seed thus planted without its required nourishment will not grow. The same applies to an unwholesome seed. So, the cause and effect is strongly influenced by a process which is within our control. This point is very important.

我們請謝老師親自來講講，她拜萬佛寶懺真實的經歷，我覺得最有說服力。

謝老師：各位法師，各位善知識，阿彌陀佛。我想這應該是四年前的事情了。時間過得很快。那是我去拜萬佛寶懺。我跟是法師說，我想提前回去過母親節。這些世間法我還是要照顧一下。所以當天母親節，小孩子嘛，敬重母親，所以我們就去餐館，吃一頓齋飯。

吃完以後就出來了。我的兒子把車停在馬路邊的停車位。停車以後，我們要上車。我想坐在後車座上，就繞到後面來。我打開車門，一隻腳踏上去，另一隻腳還在下面，還沒上去。我兒子不知道，他以爲我已經上車了，所以他就開車了。車碾過我的腳踝。我就慘叫。我兒子以爲壓到什麼東西，他又再回頭。所以碾過兩次。結果旁邊路人看到了。「糟糕，糟糕。趕快送急診，送急診。不得了，不得了。」但是我記得我腦子清醒著，好像有點痛，因爲很重。那是五千磅重的大Van，所以我覺得很重。可是我自己心裡知道：「I am OK. 不要急診，回家，回家。」就跟大家說：「回家，回家。」那時候腦子是很清醒的。我就上車。開始腳有點麻麻的。一會就恢復知覺了。我

So, let's introduce Teacher Hsieh who will talk about her life experience on bowing to the Ten Thousand Buddhas Repentance. Telling her life story could not be any more convincing than hearing it directly from her.

Teacher Hsieh: All Dharma Masters, All Good-Knowing Advisors, Amitabha. Time really flies; it's been four years since the incident when I spent Mother's Day with my children after attending the Ten Thousand Buddhas' Repentance Assembly. I told Dharma Master Shr that I would be leaving early so I could be with my children who had invited me to a vegetarian restaurant in Los Angeles.

Leaving together from the restaurant, my son went alone to the parking lot and pulled up his van at the curb. I went around the van because I wanted to sit in the back. I opened the van's sliding door, and entered the van with one foot while my other foot was still on the curb.

Then the van began to move. My son thought I was already inside the van. I screamed when my foot was ran over. Not once, but twice as my son who was startled steered the van in reverse. He sensed that he had ran over something.

There were witnesses who saw the incident and advised that I be taken to a hospital. In spite of what had transpired, I remained calm while bearing the pain. Realizing that a 5000-pound van had ran over my foot, I knew that, in my heart, I was alright and didn't need to seek medical attention.

My foot was numb for a moment, but I managed to get inside the van. I said to my son, "Let's go home."

覺得應該沒事，所以就說：「回家，回家。」我小孩很害怕，他說：「真的沒事嗎？不要到醫院去嗎？」我說：「沒有事。」後來發現，鞋子破了口，襪子有輪胎輾過的痕跡。因為輾過來，又輾回去。輾了兩趟，什麼事都沒有。今天還可以在這裡拜佛。這是四年前的事情。

還有就是今年的萬佛寶懺。我跟是貴法師說過，我準備去拜萬佛寶懺的時候，上飛機前，做了個夢。我夢見什麼？夢見我發財了，一條一條說我賺多少錢。好高興啊！到最後一條的時候說：「你欠人家多少錢。一筆勾銷。」前面好多條啊！我前面賺了多少錢，到後面一條就是一筆勾銷。Nothing。然後拜完我就回去啦。那這是怎麼勾銷呢？

就是我小兒子從東部回來，我去接機。去接機的時候，我進 Terminal 1，一看不對，就再找。一直在找，在飛機場繞。我一直在看，不小心闖了紅燈。旁邊的車子已經過來了，差一點就撞上了。我死命地踩煞車。剛好踩住，沒撞上。要是撞上了，罪名就大了。既闖紅燈又撞車。你前面拜佛的時候，你賺多少錢，當你犯一次錯，就一筆勾銷。

Just go home.” My son asked, “Are you sure you are alright? Sure you don’t need to go to the hospital?” I replied, “No problem. I am ok. Let’s go home.” Later, I found a fissure across my shoe, and tire marks on my sock. Because of my bowing to the repentance, I didn’t sustain any serious injury to my foot which was ran over twice. That incident occurred four years ago. I still come here to bow to the Buddhas.

In this year’s Ten Thousand Buddhas Jeweled Repentance, I told Dharma Master Gwei about the dream I had prior to my flight to attend the Repentance Dharma Assembly. What did I dream? I dreamed that I was wealthy, revealing to me a list of all my profits. I was elated until I saw at the end of the list with the following remark: “The money you have owed has now been written off.” Though I earned so much profits in the beginning, I got nothing in the end. Recalling that dream, I wondered how were my debts paid off.

After arriving home from the Repentance Dharma Assembly, I remembered that I had to pick up my youngest son arriving from the East Coast at the airport. I reached Terminal One, and realized later that I was at the wrong terminal.

While driving around the airport in search for the correct terminal, I didn’t know that I ran the red light until I saw several cars coming towards my direction. Quickly, I brought my car to a sudden stop. I was fortunate that I didn’t hit any vehicle. I would be at fault if a traffic accident were to ensue. When you are bowing to the Buddhas, the “money” you have earned is a credit used to clear your transgression.

(Continuation in Page 11)

2016年3月法會時間表 Schedule of Events – March 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◎	2◎	3◎	4◎	5◎
6 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	7◎	8◎	9◎ 二月初一	10◎	11◎	12◎
13 夏令時間開始(撥快一小時) Daylight Saving Time begins 2:00 am 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	14◎	15◎	16◎ 初八 釋迦牟尼佛出家日 Shakyamuni Buddha's Leaving Home Day 六祖慧能大師誕辰 Venerable Sixth Patriarch's Birthday	17◎	18◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	19◎
20 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	21◎	22◎	23◎ 二月十五 釋迦牟尼佛涅槃日 Shakyamuni Buddha's Nirvana Day	24◎	25◎	26◎
27 慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 大悲法會 Great Compassion Dharma Assembly 8:00 am — 3:00 pm	十九 28◎	廿一 29◎	30◎	31◎		



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金輪聖寺

2016年4月法會時間表 Schedule of Events – April 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◎	2◎
3 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	4◎	5◎	6◎	7◎ 三月初一	8◎	9◎
10 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	11◎	12◎	13◎	14◎	15◎	16◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua
17 大悲法會 Great Compassion Dharma Assembly 8:00 am — 3:00 pm	18◎	19◎	20◎	21◎ 三月十五 常智大師出家日 Great Master Chang Jr's Leaving Home Day	22◎ 十六 準提菩薩聖誕 Cundi Bodhisattva's Birthday 宣公上人誕辰 Venerable Master Hua's Birthday	23◎ 十七 常仁大師 誕辰 Great Master Chang Ren's Birthday
24 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	25◎	26◎	27◎	28◎	29◎	30◎

~常將有日晷無日，莫待無時想有時~