



# 金輪通訊

## Gold Wheel Sagely Monastery Newsletter

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### 宣公上人—修菩提道

#### 志如金剛

志如金剛心如石  
百折不撓守操持  
天地正氣為筋骨  
浩然充塞滿太虛

### *Cultivating the Bodhi Path*

Composed by Venerable Master Hsuan Hua

#### *Vajra Resolve*

*With Vajra-like resolve, and a rock-solid mindset,*

*Defend the fortress, yield not to assaults.*

*Heaven and earth are held by proper energy,*

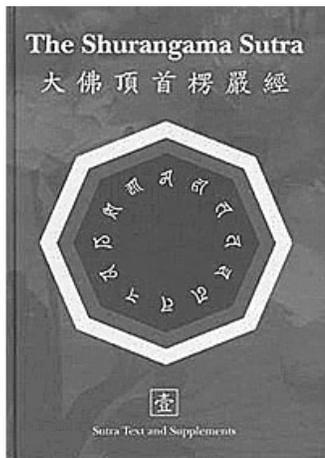
*Superbly permeating the great empty space.*

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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 #248)

我們現在爲什麼也不能飛，也不能到虛空裏邊去？就因爲有這個「塵」累住了，累得我們在這個地方身體很重的。有人說：「有地心吸力嘛！」這個地心雖然有吸力，但是你若沒有塵，它就吸不住你。因爲你有太多塵-- 客塵，所以本來你可以飛的，但是這個客塵把你衣服都給抓住了，你就飛不動了，這叫「塵累」；客塵把你累了，所以你就不能得到自由。

但是這一些大阿羅漢，他們都能想辦法令所有的眾生把塵累都超過去了；它累不住了，不能再來令你往下墜，地心吸力也吸不住你了。你若沒有塵累的話，你就可以像一個氣球似的，飄飄搖搖到虛空；你有塵累，那就不行了。你若沒有塵累，你願意到月球就到月球，願意到星球就到星球，願意到什麼地方都可以，很方便的，不用買飛機票，不用買去月宮裏的票，就可以到的；你能到那個地方，那就叫「越諸塵累」了。

Why is it that we are now unable to fly or go to empty space? It is because we have been weighed down by the 'dusts'. Some people argued that it is because of the earth's gravitational pull. Yes, gravity does exist. But if you are free of 'dusts', you could not be pulled by the force of gravity. Originally, you can fly. But you have been covered by so much 'transient dusts' that hold you down and keep you from flying. You are weighed down and are not free.

Nevertheless, these great Arhats can think of ways to enable all living beings to transcend their troublesome burdens. Having risen above the burdens of dusts, living beings are no longer tied down; the earth's gravitational force can no longer hold them down. Once free, you can drift off into space like a balloon, heading wherever you wish, whether to the moon or the stars. You can conveniently go anywhere you wish. There is no need to buy any tickets, i.e. plane tickets, etc. If you can reach that level, you are said to have transcended your troublesome burdens. However, if you are still encumbered by the burdens of dusts, you will not be able to roam freely.



後面這兩句「拔濟未來，越諸塵累」，這是讚歎「悲德」的；悲能拔苦，因為你有悲德，所以可以把眾生的苦都拔出來了！

其名曰：大智舍利弗、摩訶目犍連、摩訶拘絺羅、富樓那彌多羅尼子、須菩提、優婆尼沙陀等，而為上首。

其名曰：這些大阿羅漢的名字是什麼呢？大智舍利弗：「舍利弗」是梵語，譯成中文就叫「鶩子」，又叫「珠子」或「身子」。舍利弗的「弗」，就是個「子」。他怎麼叫「鶩子」？因為他的母親叫「鶩」，舍利弗就是鶩鶩之子。他的母親怎麼叫「鶩」呢？因為他母親眼睛就像鶩鶩鳥的眼睛一樣，生得非常好看，所以名字就叫「鶩」。又因為他母親的眼睛像顆珠似的，所以名字又叫「珠」；因此舍利弗又叫「珠子」。他又叫「身子」，就是他是他母親身上分出來的一個兒子。

舍利弗尊者是「智慧第一」，他在還沒出生之前，智慧就已經現出來了。舍利弗的舅舅叫摩訶拘絺羅，摩訶拘絺羅常常和他的姊姊，也就是舍利弗尊者的母親辯論，每逢辯論都是拘絺羅勝利，他這個姊姊一定輸的。可是姊姊鶩懷孕了之後，奇怪的事情就發生了！他再和姊姊辯論，每一辯論，他都輸了，姊姊勝利了。所以拘絺羅就知道了，說：「喔，姊姊以前不是這麼聰明，現在這麼聰明，一定是有一個智子在肚裏，在裏邊來幫著媽媽辯論！」他一想：「喔，我現在要

The last two lines 'Pulling out and rescuing those of the future, transcending all bonds of dusts.' are in praise of the Arhats' virtue of compassion. Compassion is saving living beings from their distress. With the virtue of compassion, you can get rid of the miseries besetting living beings.

**The names of the leaders were: the greatly wise Shariputra, Mahamaudgalyayana, Mahakaushthila, Purnamaitreyaniputra, Subhuti, Upanishad, and others.**

Shariputra's name is Sanskrit. It can be translated into Chinese as "Son of Heron", "Son of Pearl" or "Son of Body". Because his mother's eyes were as beautiful as a heron's, he's named "Son of Heron". Because his mother's eyes were pearl-like, he's named "Son of Pearl". Because he came from his mother's body, he's named "Son of Body".

Shariputra was foremost in wisdom. His wisdom was evident even before he was born. Mahakaushthila was Shariputra's uncle. He used to debate often with his sister, Shariputra's mother, and always defeated her until she became pregnant with Shariputra. Then she outwitted him every time. Realizing that his sister's newly acquired skill in debate must be due to the presence of an exceptional child in her womb, Mahakaushthila set out to learn new skills in preparation for



學本領去了！如果不學本領，將來這個外甥生出來之後，我做舅舅的，是個老前輩，如果被外甥辯論輸了，這多倒架子！太丟人了！」

於是他就到南印度去學法。你說學得怎麼個樣子？白天晚間都讀書、學法，學得頭髮也不剃，鬍子也不剃，指甲長出幾寸長也不剪。爲什麼他不剪？不是故意不剪；不是說像現在有一班青年人也長頭髮、長鬍子，不修邊幅，但是不讀書。他所以不同的地方，就因爲沒有時間來修飾——連剪指甲的時間都沒有。做什麼呢？就是讀書，白天晚間都是讀書。你說，這才叫一個真真正正的讀書者！因爲讀書，一切的工作都停止了，沒有時間剪指甲，沒有時間剃鬍子、剪頭髮，沒有那麼多的時間；所以一般人就稱他「長爪梵志」——這長指甲的梵志。

當他把南印度所有的一切醫卜星象、一切辯論，這一些學問都學熟悉了，回來就去見他姊姊：「我這個外甥哪兒去了？」他姊姊說：「你的外甥啊，跟佛出家去囉！」他一聽說跟佛出家，就生出一種大我慢：「啊，我的外甥八歲登座說法，就聲震五天——這五印度統統都轟動了，所有幾百個論師都被他給戰敗了！這麼樣聰明的小孩子，怎麼能去跟著一個沙門出家呢？這太可惜了！」他生出一種驕傲心，就要去見佛，心想：「我去到那兒，看看這個沙門

the day when he would meet his nephew in debate. He did not want to be embarrassed losing to his nephew.

So, Mahakaushthila went to Southern India in pursuit of dharma studies. He studied day and night, to the point that he did not have time to shave his beard and hair nor trim his finger nails. It is not like some young people these days who are unkempt with long hair and beard but unwilling to study. Mahakaushthila's hair and beard and nails grew several inches long. He did not let this happen intentionally, but he really did not pay attention to groom himself. He was deeply engrossed in his studies. He did nothing else but study day and night. This is a real scholar! He only focused on his studies and nothing else. With nails several inches long, he was called the "Long-nail Brahman".

Having mastered on medicine, divination, astronomy, and all forms of debate, he went to his sister and asked, "Where is my nephew?" His sister replied, "Your nephew has left the home-life to follow the Buddha!"

The news about his nephew did not please Mahakaushthila who then uttered condescendingly, "Ah! At the age of eight, my nephew has ascended the seat to speak the dharma, and has defeated all the master-debaters from the five parts of India!

It is pathetic for such an intelligent child to leave the home-life with a Sramana! What a waste!" Mahakaushthila chose to confront the Buddha, and said, "I will go see



有什麼本事，把我這麼聰明的外甥給騙去做徒弟！」

他到那兒看見佛，想盡方法來攻擊佛，可是想不出來一個什麼方法。讀了十多年書，指甲都不願得剪，回來就是預備和他外甥來辯論的，殊不知回來都用不著了，外甥又跟佛出家了。現在見到佛，也不知用所學的哪一種書來和佛辯論好？想來想去，他想出來一個宗了，就要和佛立出一個宗。佛問他：「你以什麼為宗啊？」「我以『不受』為宗。你無論講什麼，我都不接受；你說什麼，我也不理。我就是不受你所說的道理，我看看你有什麼辦法？你講什麼，我都不接受，就以這個為宗。你講啦！」「好，你以『不受』為宗，那你還受不受你『不受為宗』這個見呢？」

佛這一問他，把他問得……，如果說「受這個見」，這又是受了，這根本就自己這個宗也立不住了。如果說「不受這個見」，那根本就沒有宗了；自己更自語相違，根本就沒有道理了，好像一棵樹沒有根了。因為以「不受為宗」，這就是一種知見啊！

在沒有辯論以前，他和佛打賭擊掌，說：「我若辯論輸了，就把頭割下來給你。你要是輸了呢，就要把你這個徒弟——我的外甥還給我！」這回一敗塗地，一想：「自己這頭割下來，不就完了嘛！這怎麼可以的！」於是就跑了。

the skill of this Sramana who has deceived my intelligent nephew into becoming his disciple!”

After spending more than a decade studying while neglecting his appearance even as simple as trimming his own nails, he couldn't wait to challenge his nephew again in a debate. He never expected that this nephew would have followed the Buddha and left the home-life. When Mahakaushthila saw the Buddha, he could not find a way to challenge him. He did not know which subject to choose from all the books he had had studied as his debate platform since he was to face the Buddha. After much deliberation, he finally came up with a particular tenet of doctrine for his debate.

The Buddha asked, “What tenet do you adopt?” Mahakaushthila answered, “I adopt the tenet of not-acceptance. Whatever you say, I wouldn't accept. Nor do I care. I simply do not acknowledge anything you'd say. This is my tenet. Now, it's your turn to speak.”

“Fine!” replied the Buddha. “Since you have adopted the tenet of non-acceptance, do you accept your view of taking non-acceptance as your tenet?”

A rebuttal from the Buddha silenced Mahakaushthila. He pondered, “If I say I accept this view, then there is acceptance. This means I cannot even abide by my own tenet. If I say I do not accept this view, then there is no tenet to discuss. I will only be contradicting myself; the principle I've adopted no longer holds itself. It is like a tree without roots. The tenet of non-acceptance becomes an accepted knowledge and view.

Prior to the debate, Mahakaushthila had made a bet with the Buddha, and said, “If I lose the debate, I will chop off my head for you. If you lose the debate, you should return Shariputra to me.” When Mahakaushthila soon realized his defeat, he hesitated, “If I chopped off my head, that will be end of me. No way!” He turned on his heels and took off running.

跑出大約有五、六英里，自己一想：「哎，我是個男人呢！怎麼可以說話不算數呢？我說如果辯論輸了，就要斬自己的頭；那我現在跑了，這怎麼可以呢？啊，還是回去自己把頭砍下來算了！」就跑回來。回來，就和佛要刀，說：「你把你的戒刀給我！」「你要刀幹什麼？」「我和你立這個辯論，我已經輸了，我要砍下我的頭給你！」「在我佛法裏頭，沒有這種方法，你輸了就算了，何必又斬頭呢？」於是佛就為他說法，一說法，他當場就得到法眼淨，開了法眼。法眼一開，知道佛法是奧妙無窮的：「原來我學了這麼多年外道法，連佛法的萬分之一都不如！」所以不單沒有搶回外甥，自己也跟著佛出家了。這是舍利弗的舅舅有這麼一個因緣。

為什麼舍利弗尊者有那麼大的智慧？因為他在往昔修道的時候持戒律、修定力，以後就有大智慧。他在持戒的時候，非常地精嚴，不是馬馬虎虎的；他在修定的時候，也是能忍耐一切的痛苦，腰痛腿酸，他都不動於心，所以就大智慧。舍利弗尊者也是修種種的法門，不是單單一種，不過以戒律為主。所以舍利弗並不是只有智慧第一，神通或其它的就第二了，不是的；他的神通也非常之大，其它的，也都是出乎其類、拔乎其萃，不過他最擅長的就是智慧。

(下期待續)

After running for several miles, Mahakaushthila thought to himself, "This is wrong. A man should keep his word. I ought to do the same. I recalled telling the Buddha that I would chop off my head if I lost." So, he went back to the Buddha and asked for a knife, "Give me your precept knife." "What for?" asked the Buddha. "I lost to you in our debate so I am going to chop off my head for you." Mahakaushthila answered.

The Buddha said, "There is no such way in Buddhism. You admitted defeat, that's it. Why do you have to chop off your head?" Then the Buddha spoke the Buddhadharma for Mahakaushthila, who immediately attained clarity of Dharma eye. Once his Dharma eye was opened, Mahakaushthila realized the infinite and profound essence of the Buddhadharma. He said, "Now I can see that all the heretic teachings I have learned for many years could not amount to even 1/10000 of the Buddha's teachings." Finally, not only did he not reclaim his nephew, but he himself left the home life and followed the Buddha. This is an episode of causal conditions surrounding Shariputra's uncle.

What is the reason for Venerable Shariputra having such great wisdom? In the past when he cultivated the Way, he was very strict in upholding precepts. Not for a single moment did he demonstrate carelessness. Further, he was also very determined to cultivate Samadhi. No amount of pain or discomfort could deter him from his resolve. Thus, he obtained great wisdom. Although Vinaya is his core practice, Venerable Shariputra also cultivated various dharma-doors, not just one. So, it is not the case that Shariputra was foremost in wisdom and secondary in other disciplines. He also had great spiritual penetration. He likewise did extremely well in other practices. However, he excelled in wisdom.

(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)

一僧問師云。黃梅意旨甚麼人得。  
師云。會佛法人得。  
僧云。和尚還得否。  
師云。我不會佛法。

有一次有位和尚，此位真是個獷獠，沒有什麼學識的大老粗，他冒冒失失的問：「黃梅五祖大師的衣鉢，是什麼人得？」他明知是六祖得而還故意問。由他這樣一問，不必在當時設身處地見到此人，就按著經文你一想，便知他是個沒有什麼學問的鄉下人。他一方面可說是明知故問，另一方面可說是對六祖存輕視的心。爲何說存輕視心？他意思是說：你一個不識字的人，怎有資格來繼承五祖的衣鉢呢？

六祖大師說：「明白佛法的人得到五祖大師的衣鉢。」這位僧人又問：「和尚你是得到還是沒有得到啊？」意思即他不相信六祖是五祖的衣鉢傳人，所以要再問說：「和尚還得否？」六祖大師說：「我不明白佛法。」六祖大師他不說我得或不得，而說我不明白佛法。各位想想，在此處六祖大師是講真話或假話呢？

(Continued from issue #248)

A monk asked the Master, "Who got the principle of Huang Mei?"  
The Master replied, "The one who understands the Buddhadharma."  
"High Master, have you obtained it?" the monk questioned.  
"I do not understand the Buddhadharma," the Master replied.

A monk was very rude one time, and asked the Master, "Who has the robe and bowl of the Fifth Patriarch of Huang Mei?" This monk was already aware that those items were with the Sixth Patriarch, but insisted on confirming if they were actually passed down to him. We could infer from his query that he was poorly-educated. What did he really mean when he posed the question that he knew would insult the Master? The monk meant to ask: "How could you, an illiterate, be worthy of the Fifth Patriarch's robe and bowl?"

The Master said, "One who has thoroughly comprehended the Buddhadharma obtains the Fifth Patriarch's robe and bowl." "So, Master, do you have them or not?" asked the monk, refusing to accept that the Sixth Patriarch had received the transmission of said items from the Fifth Patriarch. Neither answering 'yes' nor 'no', the Master said, "I don't understand the Buddhadharma." Do you think the Master was telling the truth or not?

師一日欲濯所授之衣。而無美泉。因至寺後五里許。見山林鬱茂瑞氣盤旋。師振錫卓地。泉應手而出。積以爲池。乃跪膝浣衣。石上忽有一僧來禮拜云。方辯是西蜀人。昨於南天竺國。見達摩大師。囑方辯速往唐土。吾傳大迦葉正法眼藏及僧伽梨。見傳六代。於詔州曹溪。汝去瞻禮。方辯遠來。願見我師傳來衣鉢。

有一天，六祖大師想洗滌五祖大師所傳授的衣，但沒有乾淨的美泉，所以就走到寺後五里多的山地（寺後濯溪泉，離南華寺有一里路，或者以前寺院在前邊也不一定），看見山林茂密鬱鬱成蔭，霞光萬道，瑞氣千條，在山頂上盤旋。得五眼六通的人，那個地方有什麼氣，他一看就知道。這時大師拿著九個環的錫杖瑯瑯響，就往地下一戳，泉水就湧地而出成一水泉。當水流得多時，就成一水池。六祖大師就跪在石塊上浣五祖所傳的衣鉢。

此時忽有一和尚來向六祖大師頂禮叩頭，自稱法名方辯，是西蜀人，說：「我在南印度見到達摩祖師，叫我速來唐朝這地方。他說：『我所傳大迦葉代代相傳的正法眼藏和僧伽梨（二十五條的祖衣），現傳到中國第六代詔關曹溪，你趕快去瞻仰禮拜第六代祖師。』方辯我聽達摩祖師如此對我講，所以遠從印度而來，但願能見達摩祖師所傳留下來的衣鉢。」各位想一想，初祖達摩在中國已死了，但方辯在六祖時在印度又見到他，你們說這事是不是很奇怪？其實這不足爲奇，直到現在，一般人仍不知道他到何處去了。講到此，我想起一件事實，這不是公案，而是實實在在的事實。

One day the Master wanted to wash the robe which he had inherited, but there was no clear stream nearby. He walked about five miles where he saw good energy waves circling above a dense grove of trees. He shook his staff and stuck it in the ground. A spring bubbled up and formed a pool. He knelt to wash his robe on a rock. Suddenly a monk came up and bowed before him saying, "I am Fang Pien, a native of Hsi Shu. Yesterday, in India, I saw Great Master Bodhidharma. He instructed me to quickly return to the land of Tang, saying, 'The orthodox Dharma Eye Treasury and the samghati robe which I inherited from Mahakashyapa has been transmitted to the sixth generation at Ts'ao Hsi, Shao Province. Go there and pay reverence.' Fang Pien has come from afar, hoping to see the robe and bowl the Master transmitted."

One day the Master decided to wash his robe given by the Fifth Patriarch, but couldn't find a clear stream near him. So he walked five miles to the mountains behind the temple.(The public washing stream was about a mile behind Nan Hua Temple.)There, he detected and followed a wave of positive energy hovering over the woods basking in the sun. Those who have opened their five eyes and obtained the six spiritual powers are able to identify geomantic energy. The Master wagged and pierced his staff into the ground, causing the nine metal rings on the staff to rattle. The rattle echoed across the woods. From the ground a water gushed forth, and then turned into a clear, pure pool. The Master knelt down on the rocks, and washed his robe.

Then a monk appeared, bowed to him, and said, "I am Fang Pien, a native of Hsi Shu. Great Master Bodhidharma from India asked that I quickly return to this place in China's Tang Dynasty. He said, 'The orthodox Dharma Eye Treasury and the samghati robe that I have thus inherited from Mahakashyapa has been transmitted to the sixth generation at Ts'ao Hsi, in Shao Province. Quickly, go there and pay reverence to the Sixth Patriarch.' Fang Pien traveled far to see the transmission of Great Master Bodhidharma's robe and bowl." Everyone, think about this. The First Patriarch, Master Bodhidharma, had long entered stillness in China. But Fang Pien met him in India during the Sixth Patriarch's lifetime. Don't you find it strange? It's not so at all; till now no one knows Bodhidharma's whereabouts. This made me recall a story that actually happened.

當我在東北，即滿州國，最初我發心修道，乃是因種種的因緣。在東北我最崇拜的是王孝子。他那時守孝，年二十八歲。天氣很冷，他用些木板釘了個小茅蓬，前後守孝六年，在最後的第六年，他就不講話，天天在小茅蓬裡參禪打坐誦金剛經。當守孝將圓滿時，他就打了個妄想說：「在東北的名山千山和廣寧山，有幾千年的老比丘在裡頭修道，當我守孝圓滿，我也到廣寧山去修道。」

第二天早上打坐時，就聽到護法對他說：「今天有貴人來訪。」他一聽有貴人來，就以爲是做大官的。等到十點多見一穿破衣服的和尚，挑著一擔子。此人就將擔子放下而和他談話，本來王孝子不講話，所以他在心裡問他話：「你從什麼地方來啊？」此人說：「我是從廣寧山來的。」王孝子又問：「你貴姓？」此人答：「我是明朝一位將軍，後來就出家修道。我和你很有緣，所以今天來見見你，因我知道你要到廣寧山修道。但那處是獨善其身的人修的，而你應兼善天下。你與此方人士有緣，不要到廣寧山去，就在這地方造間廟弘揚佛法。」說完這幾句話，這人就走了。此人自說是明朝人，由何可證明呢？因王孝子是在心裡問他話，而他知他問什麼，足見此人已得他心通，是五眼六通的境界。王孝子這時是民國時代，距明朝已有三百多年，此人仍未死。由此點證明有人在南天竺見到菩提達摩，和方辯所說傳授衣鉢的情形，是很平常而不足爲奇。

Various causal conditions prompted my initial resolve to cultivate the Way. In Manchuria, a twenty-eight-year-old 'Filial-Son' named Wang whom I esteem observed filial piety when his mother had passed away. Next to his mother's grave, he built and lived in a small hut out of scrap wood for six years, and even endured the winter cold. As he entered his sixth year of living inside the hut, he practiced no talking, focused on dhyana meditation, and recited Vajra Sutra. At the end of that six-year period on completing his filial piety observance, he thought, "At Ch'ien Mountain and Gwang Ning Mountain in Manchuria, there are cultivators who have lived to be a thousand years old. Once I fulfill my filial obligations, I'll go to Gwang Ning Mountain to cultivate."

The next morning while sitting in meditation, he heard a Dharma Protector telling him, "You will have a prominent guest today." He thought it could be a high official. By ten o'clock, he saw a monk in tattered robes with a carrying pole. The monk laid his carrying pole on the ground and started a conversation with him. But Filial Son Wang was still observing the practice of no talking, so in his mind he asked, "Where are you from?" The monk read his thought and replied, "I'm from Guang Ning Mountain." Filial Son Wang continued, "What is your name?" The monk answered, "I was a general during the Ming Dynasty. I later left the home-life, and cultivated the Way. You and I have affinity for one another; I've come here to see you about your planned journey to Guang Ning Mountain. You should know that practitioners in that place cultivate solely for their own benefit. You should cultivate instead for the good of all. You have affinity with the people here. You need not go to Gwang Ning Mountain. Stay right here, build a temple and propagate the Buddhadharma." When the conversation was over, the monk left.

This monk claimed to be from the Ming Dynasty. What proof did he have? He could read the questions in Filial-Son Wang's mind. This proved his spiritual power to see people's thoughts, and his attainment of the five eyes and six spiritual penetrations. Filial-Son Wang lived during the years of the Republic, more than three hundred years after the fall of Ming Dynasty. In all those years, the monk had not died. This confirmed that someone had seen Bodhidharma in India. Fang Pien's narration about the transmission of the robe-and-bowl is a common occurrence, and is not strange at all.

師乃出示。次問。上人攻何事業。曰。善塑。師正色曰。汝試塑看。辯罔措。過數日塑就。真相可高七寸。曲盡其妙。師笑曰。汝只解塑性。不解佛性。師舒手摩方辯頂曰。永為人天福田。師仍以衣酬之。辯取衣分爲三。一披塑像。一自留。一用稷裹瘞地中誓曰。後得此衣。乃吾出世。住持於此。重建殿宇。

六祖大師就出示所傳法衣給他看，接著問方辯有什麼專長？方辯說：「我善於用泥、香灰、木頭來塑佛像。」六祖大師就很嚴肅對他說：「你試著塑一個給我看。」方辯聽六祖大師如此說，當時就手足無措起來，沒有答覆。過了幾天，他塑成六祖大師的真像，有七寸高，塑得面孔與六祖大師一樣，連很微細的地方都塑得清楚妙好。

六祖大師一看他所塑自己的本像，就說：「你只了解塑性而不解佛性。」於是六祖就伸手摩方辯的頭頂說：「你永遠都要出家做和尚，生生世世要做人天的福田。」後六祖大師送給他一件衣，酬謝他塑像的功德。方辯接受衣後，將衣分成三份：一份就披到塑像上，一份自己留著作紀念，一份用稷葉包好埋在地裡，並發願說：「將來得到這衣的時候，就是我出世，我在這廟作方丈和尚，重新建設這殿宇。」

原註，宋嘉祐八年，有僧惟先，修殿掘地，得衣如新。像在高泉寺，祈禱輒應。

(下期待續)

The Master showed them to him and asked, "Superior One, what work do you do?"

"I am good at sculpting," he replied.

With a straight face, the Master said, "Then sculpt something for me to see."

Fang Pien was dumbfounded. After a few days, he completed a seven-inches-high image of the Patriarch, in perfect semblance and wonderful in every detail. The Master smiled and said, "You only know the nature of sculpture; you do not understand the nature of the Buddha." Then the Master stretched out his hand and rubbed the crown of Fang Pien's head, saying, "You will forever be a field of blessing for gods and humans." The Master rewarded him with a robe, which Fang Pien divided into three parts: one he donned on the sculpture, one he kept for himself, and one he wrapped in palm leaves and buried in the ground, vowing, "In the future, when this robe is found, I will appear in the world to be abbot here and restore these buildings."

After showing Fang Pien the transmitted robe-and-bowl, Great Master Sixth Patriarch asked him, "What is your specialty?" Fang Pien replied, "I am adept at sculpting the image of a Buddha out of wood, clay and incense ash. The Master made a solemn request, "Make one for me to see." Fang Pien was confounded, and stood in silence. However, he managed to complete in a few days later a sculpture of the Sixth Patriarch. So detailed was the seven-foot tall sculpture, as were the Patriarch's facial features; it was an impressive semblance of the Sixth Patriarch.

Seeing the sculpture of himself, the Sixth Patriarch told Fang Pien, "You know only the nature of sculpting, not the Buddha nature." Then, he raised his arm, with his hand rubbing Fang Pien's head, and said, "You should always leave the home-life and be a monk. In life after another life, you should be a field of blessings for humans and gods." Afterward, the Sixth Patriarch presented him a robe as a token of gratitude for his work. Fang Pien humbly received the robe, then divided it into three pieces. He clothed the sculpture with the first piece; he kept the second for himself; and he wrapped the third in palm leaves, and buried it in the ground while he made a vow, "In the future, when I unearth this piece of robe, I will have known my return. And I will be the abbot of this temple and rebuild these structures."

Note: During the 8th year of China's Sung dynasty in the reign of Jia Yu (1063 A.D.), while Bhikshu Wei Hsien was renovating the temple, he unearthed the robe which appeared like new. The image can be found in Kao Ch'üan Temple. People pray in front of the image and obtain responses.

(To be continued ...)

## 莫待老來方學道

### *Don't Wait Until You're Old to Cultivate the Way*

宣公上人開示

A talk given by Venerable Master Hsuan Hua

為什麼到了現在，還要等待，不去修行？

我們在這世界上，應該趕快修行，不要等待。年輕時不修行，等到白頭時再修行，那就來不及了，所謂：

莫待老來方學道，  
孤墳盡是少年人。

年輕人也會很快就死去，不管老少，只要時候到了，無常鬼就捉你去見閻羅王，這是一點也不客氣的，所謂：

陽間無老少，  
陰間常相逢。

各位注意！光陰很寶貴，一寸時光，就是一寸命光，不要隨隨便便把光陰空過，等三災來臨的時候，我們能否受得了？趁現在年輕時，要發奮修行，不要等到明天才修行。今天及時修行，方為上策。

有人想：「今天先不修行，等明天才修行。」明天又等明天，等來等去，頭髮白了，眼睛花了，耳朵聾了，牙也掉了，到了那個時候想修行，身體不聽招呼，四肢不靈活，那時就苦不堪言。

Why, up to now, are you putting off cultivating the Way?

Living in this world, we should hurry up and cultivate the Way. Don't wait around. If you don't cultivate when young, and you wait until your hair turns gray to cultivate, it will be too late. The saying goes,

*Don't wait until you're old  
to cultivate the Way.*

*The lonely graves are full of young people.*

Death comes to young people as well. Whether young or old, when the time comes, the ghosts of impermanence will drag you off to see King Yama. There is no courtesy at all. It is said,

*Age makes no difference in  
the realm of the living,  
For people constantly meet in  
the realm of the dead.*

Take heed, everyone! Time is precious. An inch of time is an inch of life, so don't casually let the time pass in vain. When the three disasters are imminent, will we be able to survive? Rigorously cultivate while you are young. Do not put it off for the morrow. Start cultivating right away today. That is the best.

Someone is thinking, "Not today. I'll cultivate the Way tomorrow." By tomorrow, you'll put it off to the next day, and the next day.... until your hair turns white, your eyes blurry, your ears deaf, and your teeth fall out. At that time, you may want to cultivate, but your body won't listen, and your four limbs are no longer agile. By then, it will be unspeakably miserable.

各位要知道，我們活在世界  
上，好像沒有水的魚，沒有多久的  
時間，便嗚呼哀哉！所謂：

是日已過，命亦隨滅；  
如少水魚，斯有何樂。

大眾！

當勤精進，如救頭然；  
但念無常，慎勿放逸。

我們從無量劫以來，一直到現  
在，還不知修行，生了又死，死了  
又生，這是很值得我們痛心。爲什  
麼到了現在，還要等待，不去修  
行？各位想一想，時間不會等待，  
轉瞬之間，一生就結束了。

(全文完)

You all should know that living in this world,  
we are like fish in a dried-up pond. We don't have  
much time left! As it is said,

*This day is already done.  
Our lives are that much less.  
We're like fish in a shrinking pond.  
What joy is there in this?*

*Great Assembly!  
We should be diligent and vigorous,  
As if our own heads were at stake.  
Only be mindful of impermanence.  
And be careful not to be lax.*

From limitless eons past till now, we still do  
not know to cultivate the Way. Having undergone  
countless cycles of birth and death is truly heart-  
breaking. So, why, even now, do we still want to put  
off cultivating? Think about this, everyone. Time  
doesn't wait. In a split second, life can quickly end.

(The End of the Article)

(上承自第14頁)

(Continuing from page 14)

以前上人談起念佛。我就請問  
師父：「師父，念佛要念到怎麼樣  
才可以呢？」師父說：「就要多念  
佛。」師父問我：「你知道人什麼  
時候念佛最誠心嗎？」我真的答不  
出來。師父說：「人要往生的時候  
念佛最誠心。」

我們眾生都不願意認識因果，  
都願意錯認因果，願意違背因果。  
這是我們的眾生性。但是我們的佛  
性不是這樣子的。我們的佛性是正  
直的，光明的，慈悲的，沒有自私  
的。所以我們把這些煩惱拿掉，這  
才是整頓我們的心境，在自己的內  
心裡面建立清淨的壇場。建立好清  
淨的壇場，才能夠修行。時間很快，  
無常迅速。希望大家各自提起正  
念，爲自己求哀懺悔。阿彌陀佛。

(全文完)

The Venerable Master spoke in the past about  
reciting the Buddha's name. I asked the Master,  
"Master, to what degree is reciting the Buddha's  
name deemed acceptable?" The Master replied,  
"Recite more often." Then he asked me, "Do you  
know when does a person recite the Buddha's name  
with utmost sincerity?" I gave no response; he an-  
swered, "It's the moment when one is dying."

As living beings, we're not willing to recognize  
cause-and-effect; instead, we willingly make mis-  
takes in cause-and-effect. We willingly defy it. Such  
is the nature of living beings, but not our Buddha  
nature. Our Buddha nature is straightforward, bright,  
kind and compassionate, devoid of selfishness. Get  
rid of our afflictions. This is the way we can clean up  
our mind and establish within a purified bodhi-  
manda. With a purified bodhimanda, we can culti-  
vate the Way. Time flies; impermanence comes  
quickly. I wish everyone strike up proper mindful-  
ness, and repent sincerely for oneself.

Amitabha.

(The End of the Article)

## 好好珍惜人身，痛加懺悔

### Cherish your Human Form; Repent Earnestly

恒是法師開示於二〇一五年十一月二十五日金輪聖寺梁皇寶懺午齋期間

Instructional Talk by Dharma Master Heng Shr on November 25, 2015,  
during Lunch at the Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

我們已經讓大家知道，關於明天(感恩節)法會的時間調整。在佛門裏，我們在這麼重要的法會時刻，道場不是要隨應世俗的節日，而是照顧一下，給大家一點方便，不然有的人就不能來參加拜懺了，因為每一個人各有各的家庭，這是一個融通的變化。

剛才翻譯的那位高僧叫近可師，她上來翻譯，問可不可以問果荷師來翻譯，因為她怕自己會翻得亂七八糟。我說那就上去亂七八糟地翻一翻。果荷師她說她以前在金輪寺常住的時候，帶法會也帶得亂七八糟，等法會結束以後，回頭一看後面一個人都沒有。我們拜懺，既然說要懺悔，就不是故意要做得亂七八糟，但是知道自己亂七八糟呢，就把這些七七八八收拾好，不要那麼大的我相，我相少一點點，這就是真實的懺悔。

我們都應該了解佛常常跟我們說的業，和生死的問題。業的其中一個性，它是增長擴大的，它也是不會消失的。所以業是造來的，福是修來的。生死絕對不是一個開玩笑的事情，我們眾生投胎做人是很渺茫的，但是不知道怎麼做人。

We just let everyone know that we will be making adjustment to our bowing repentance scheduled for tomorrow -- Thanksgiving Day. While we're holding an important Buddhist event in the Way Place, we have obliged not to resign to mundane festivities, but to be of convenience for those wishing to take part in the dharma assembly. We understand that you want to be with your family during the holiday; therefore, we agree to make some changes to our schedule.

The "tall sangha" who made the translation earlier is Jin Ke Shi. She previously asked if Gwo He Shi could assume her place on translating, for she feared that she may do a sloppy job again. I told her, "Go ahead and do a sloppy job then." According to Gwo He Shi's account, in the past she performed poorly in Gold Wheel Monastery when leading the dharma assemblies. At the end of the dharma sessions, she would turn her head to look at the dharma assembly, only to realize that there was no one left in the Buddha Hall. When we bow in repentance, we resolve to repent and reform. We do so without sloppiness. If such instance does occur, we must clean it up. Do not be so self-absorbed, that is, being attached to the mark of self. To get rid of self-absorption is the hallmark of true repentance.

We should understand the Buddha's constant teaching, on the subject of karma and of birth-and-death. One of the characteristics of karma is being expansive. It does not simply disappear. Karma is something we create, whereas blessing is something we cultivate. The subject of birth-and-death is not to be taken lightly. How slim is our chance to being reborn as humans, yet we barely know how to be humans.

只有在上人的座下,我們才能聽到這麼多做人的根本,做人的責任,做人的本分。我們不知道做人是一件很重要的事情,事關重要。因為做人做不好,就要墮落三惡道。這個苦可以說都是白受的,受的很冤枉。為什麼呢?在畜生裡面被宰殺,在餓鬼、地獄裡面受種種的苦,但是如果我們知道這個苦的原因,我們一定不願意受這個苦。可是這個業的力量太強了,要把我們拖著去受該受的果報身。做人也是非常不容易,不要說人身難得,就是要把自己這個人做好都是十二萬分的困難。

所以這一兩天,我特別有一種體會,覺得如果不好好珍惜人身,痛加懺悔,等到要往生的時候,是黑白無常來呢?還是牛頭阿傍來呢?還是牛頭阿傍拿著鐵鏈枷鎖來呢?還是我要坐上大勢至菩薩給我的蓮台,觀世音菩薩的甘露水洗滌我的塵垢,阿彌陀佛放光來接引,西方聖眾帶著我一起回去極樂世界呢?這是我的選擇,這是我的決定。所以各位,因緣難遭難遇,善的因緣很快就過去了,但是留下來的業力無邊。這種苦的果報,我們要去受嗎?我們一定要想清楚,做好正確的決定。

人生如夢,看誰能夢中做佛事,誰先醒過來。如果夢中不認識,就白做夢一場。

In the Venerable Master's way place, we learn so much about the fundamentals of being a person, notwithstanding the duties and responsibilities. We don't realize that being human is a very important task. If we fail as a human being, we will fall into the three evil paths with extreme suffering. One feels wronged when undergoing suffering. How so? Animals are butchered. Hungry ghosts and hell beings are subjected to worst punishments. Had we known the cause of the suffering, we would have avoided it. But too strong is the karmic force, pulling us into the retribution body which we must endure. Having obtained a human body is no more difficult than doing a good job as a human being.

These couple of days, I had an epiphany: unless we treasure our human form, unless we repent, what could happen at rebirth? Would the ghost of impermanence appear? Or the guard bull Abang? Possibly with the metal cuffs? Would Great Strength Bodhisattva have me seated atop the dais? Would Guan Yin Bodhisattva have cleaned my impurities with her sweet dew? Would the great light of Amitabha Buddha be shining upon me? Would the Assembly of Sages of the Western Pure Land bring me to the Land of Ultimate Bliss? These rest upon my choice. My decision. Everyone! Causal conditions are difficult to encounter. Wholesome causal conditions quickly pass, only to leave behind infinite karmic forces. Do we want to undergo miserable retributions? We must think clearly and choose wisely.

Life is like a dream; whoever accomplishes the Buddha's work in his dream will awaken first. Failing to recognize the dream, one just dream in vain.



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金輪聖寺

2016年9、10月每週法會時間表 Schedule of Weekly Events – September and October of 2016	
日期	法會
9/4(星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
9/11(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
9/18(星期日)	普賢行願品 Recitation of the Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm
9/25(星期日)	地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
10/2(星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm
10/9(星期日)	楞嚴經 Recitation of Shurangama Sutra 8:00 am — 10:00 am 楞嚴咒 Recitation of Shurangama Mantra 1:00 pm - 3:00 pm
10/16(星期日)	觀世音菩薩出家日 Gwan Yin Bodhisattva's Leaving Home Day 宣公上人出家日 Venerable Master Hua's Leaving Home Day 普門品 Recitation of Universal Door Chapter 8:00 am — 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm
10/23(星期日)	敬老節 Respecting Elders Day 9:00 am — 2:00 pm
10/30(星期日)	藥師佛聖誕 Medicine Master Buddha's Birthday 藥師法會 ( 誦藥師經 ) Dharma Assembly of Medicine Master ( Recitation of Medicine Master Sutra ) 8:00 am — 3:00 pm

~常將有日無日，莫待無時想有時~