



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

235 North Avenue 58, Los Angeles, CA 90042 Tel: (323) 258-6668
www.goldwheel.org

宣公上人—修菩提道

真修道者

真修道者少說話多用功
休把時間空放過
偽作善人沽虛名 釣假譽
豈能空處重捉回

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

True Cultivators of the Way

True cultivators of the Way talk less and work hard;

Not letting time go wasted.

Charlatans feign illusive names and deceptive reputation;

No way can they regain true clarity.

本期內容

Table of Contents

- | | | | |
|----|--------------|----|---|
| 2 | 大佛頂首楞嚴經淺釋 | 2 | The Shurangama Sutra |
| 6 | 六祖法寶壇經淺釋 | 6 | The Sixth Patriarch's Dharma Jewel Platform Sutra |
| 11 | 什麼是佛法 | 11 | What is Buddhadharma |
| 14 | 一切的問題都不出善惡因果 | 14 | All issues are within the scope of these four words -- good, evil, cause, effect. |



The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(Continued from issue #259)

(接上期)

阿難尊者的相貌生得非常俊美、非常圓滿。佛有三十二種相好，阿難比佛相差不太多，他相貌生得非常美貌。中國有美男子叫宋玉、潘安，大約他和宋玉、潘安都差不多的。他的皮膚非常白，好像銀子，賽霜欺雪；本來印度的人都是黑皮膚的，可是阿難尊者的皮膚非常細膩，非常柔軟，又非常華美，特別白。所以摩登伽的女兒一看見，哦，就迷住了！摩登伽這個女兒被阿難迷住了，她就和媽媽要阿難。媽媽說：「人家是佛的弟子，妳怎麼能要呢？那是和尚，他不結婚的，妳不可以要他的。」女兒就說：「我不管！妳總而言之要把阿難給我弄來，和我結婚；如果沒有阿難，我就不活著了！」就這樣子緊張，要死要活的。

摩登伽女的媽媽——就是摩登伽，一想：「我這個女兒這麼樣愛他，我無論如何都得想個法子，不做都要做一做囉！」所以就用先梵天咒這種外道的邪法——邪，就是不正當的。她一念，把阿難尊者就給念糊塗了，就是像中了蒙汗藥酒，也不知道東西南北，就跟著摩

Ananda was extremely handsome. His features were almost as perfect as the thirty-two fine marks of the Buddha. In China, there were two handsome men called Soong Yu, and Pan An. Ananda was probably likened to those two men. His skin was snowy white, glistened like silver, and sparkled like frost. Most Indians had dark complexions but Ananda's skin was extremely soft, supple, smooth, and especially fair. That is why Matangi's daughter was infatuated with Ananda the moment she laid eyes on him. She went running to tell her mother that she wanted Ananda. "He's a disciple of the Buddha," her mother said. "How can you want him? He's a Bhikshu and cannot marry. You can't have him." "That doesn't make any difference to me," replied her daughter. "Mother, you're going to have to think of a way to trap Ananda for me. If I can't marry Ananda I won't go on living," she said obstinately. Her desire to have him was so overpowering that it became a life and death situation.

"Ah," thought Matangi, "She loves him so much. I'll have to think of a way to do what cannot be done." So she used the mantra, a deviant dharma from the Kapila religion, and recited until Ananda became hypnotized. He was in a daze like a drunken beggar and followed her. In such a stupor he couldn't decipher east from west, or north from south. He



摩登伽女到她家裏去了。攝入淫席：到摩登伽女房子裏邊的床上了。這是因為阿難尊者平時只注重多聞，忽略了定力，那麼戒力更是不堅固啦！所以他沒有定力，就被先梵天咒這種邪術給攝入淫席了。

淫躬撫摩，將毀戒體：你看這個地方，這是危險的地方啊！「淫躬」，就是摩登伽女就現出來那種嬌媚的樣子，到阿難尊者的身邊，甚至於把阿難尊者的衣服也都脫除去了，就用手在周身上下這麼摸阿難的身體。在這個時候，是很危險的時候，「將毀戒體」，將毀而還沒有毀；這個「將」，是在快要毀，而並沒毀戒體的時候。受戒的時候，有一種戒體；若毀了這個戒體，就好像生命斷了一樣。所以在出家人，這是最重要的，不能破戒的；若是一破戒，就應該死的。

阿難尊者相貌生得這樣地美滿，這摩登伽女一見著他就對他生了一種愛心了，愛得甚至於生命都不要了，也要愛阿難。你說，這個愛得厲害不厲害？就好像現在這些個為情自殺的，大約都是從摩登伽女那兒留下的。為什麼摩登伽女對阿難有這樣的好感呢？因為在過去生中，有五百世，阿難尊者和摩登伽女都做夫婦來著；現在她一見著，以前的這種習氣——就是過去生所習學的這些氣，又發生了，所以她對阿難是特別生一種愛心。因為以前阿難就是她的丈夫來著，所以這一生她無論如何也要他做丈夫。這都是根據宿生的這種種子來的，所以現在她對阿難就這樣

went right into the house and followed Mantangi's daughter into her room and onto the bed. He became confused because he had concentrated on studying the sutras and had not been attentive to developing samadhi-power; and so although he had attained the first fruition; his samadhi-power was still insufficient. As a result, he fell into the deviant spell of the former Brahma Heavens' mantra and got **drawn onto an impure mat.**

With her licentious body she stroked and rubbed him until he was on the verge of destroying the precept-substance: This was a dangerous place for him to be in! Mantangi's daughter was beside Venerable Ananda. She undressed him and began to fondle and touch his body with her hands. **With her licentious body she caressed him until he was on the verge of ruining the precept-substance.** He still hadn't ruined his precept-substance yet. This is an important point. When one receives the precepts one becomes endowed with a certain substance, which, if ruined, is as serious as if your very life has been cut off. It is extremely important for people who have left the home-life not to break precepts. If precepts are broken, you just might as well die.

Venerable Ananda had such a perfect countenance that the moment Mantangi's daughter saw him, she immediately fell in love with him to the point that she was willing to risk her life for him. Would you say that this type of love is intense? It's like how people nowadays will commit suicide for love. Probably it was the remnants that came from Mantangi's daughter. Why did Mantangi's daughter have such a compelling attraction towards Ananda? It stemmed from the fact that Ananda and Mantangi's daughter had been a married couple for five hundred lives in the past. Because of that, as soon as she saw Ananda this time around, her old habits took over, and she fell madly in love with him. Ananda had been her husband before and she was determined to have him as a husband once again. The seeds passed down life after life, caused her to willingly

子生命都不要了，也一定要嫁給阿難的。

就因為阿難尊者和摩登伽女往昔有染污的因緣，所以就又遇著這種境界；這是「種因結果」，以前的因，現在它又想要再萌芽出來。所以我們人在這個世界上，所遭所遇一切的環境，這可以說都是前因後果，絲毫都不會錯的。不過我們人不了解，就在這裏邊，有的怨天的，有的尤人的，覺得這種種的環境受不了，不滿現實。其實這都是因果循環，法爾如是，沒有什麼奇怪的。我們人若能明白這個，一切事情都不奇怪，能把它處之泰然，不動於衷，沒有那麼重的感情，什麼問題都解決了！

如來知彼，淫術所加，齋畢旋歸。王及大臣，長者居士，俱來隨佛，願聞法要。

在佛應供完了之後；本來到每一個齋主家裏吃完了飯，一定要給齋主說法，然後才回到祇桓精舍去，可是這一次就很特別了。如來知彼，淫術所加：「彼」，就是指阿難。佛知道阿難什麼呢？知道阿難被淫術纏縛了。「淫術」，也就是先梵天咒那種咒術。「所加」，就是這個淫術加到阿難身上，就好像用繩子把他綁住了，用那個邪咒把他纏縛起來了。齋畢旋歸：佛知道阿難遭難了，正在將毀戒體的時候；所以佛趕快吃齋，吃完了之後，立刻就回到祇桓精舍去了。

sacrifice everything – even her very life – for the sake of her love for Ananda.

Brought about by their tainted causal condition from past lives, Ananda and Matangi's daughter once again run into this situation. This illustrates '*planting the cause and reaping the effect*'. The cause that had been planted in the past wants to sprout and grow. Hence, you can say all circumstances we encounter in this world are results of past causes and present effects. It's not off by a least bit. However, people who do not understand this would blame heaven and others because they feel they can't handle all the various circumstances and become dissatisfied with reality. In fact, these are just causal cycles. The dharma is as such, there's nothing strange about it. If we can understand this, there would be nothing strange and all problems could be handled with stride and without compromise. If one does not have any emotional attachments, any problem can be resolved!

The Tathagata, knowing Ananda was being taken advantage of by the indecent artifice, finished the meal and immediately began his return journey. The king, great officials, elders, and laypeople followed along after the Buddha, desiring to hear the essentials of Dharma.

Whenever the Buddha accepted an offering he always spoke the Dharma after each meal for the sake of the vegetarian host. Only after speaking the Dharma would he return to the sublime abode of the Jeta Grove. But this time there was special circumstances. **The Tathagata, knowing Ananda was being taken advantage of by the indecent artifice:** What did the Buddha know? He knew that Ananda was being tied up by the indecent artifice that came from the former Brahman Heaven. It was like being fastened by a rope. The deviant artifice had tied up Ananada. **Finished the meal and immediately began his journey back:** Knowing that Ananda had met with difficulty and was on the verge of ruining the Precept-substance, the Buddha ate quickly, and as soon as he finished he immediately returned to the sublime abode of the Jeta Grove.

王及大臣，長者居士，俱來隨佛：這時候，波斯匿王和一切的大臣、長者、居士就都跟著佛回到祇桓精舍來。這一班國王、大臣、長者、居士知道佛趕得這麼快，回到祇桓精舍去，一定是有重要的事情，所以才沒有為齋主說法。這回去，一定會有事情、有所發表的，於是大家就都跟著佛到祇桓精舍去了。做什麼呢？願聞法要：大家什麼都忘了，就是一心想要明白佛法這種重要的道理，想要聽佛說法：「不知道有什麼事情呢？這是很特殊的，也不知道說什麼法呢？」所以大家一起跟來。

於時世尊，頂放百寶無畏光明，光中出生千葉寶蓮，有佛化身，結跏趺坐，宣說神咒。

【編按】此段經文淺釋融入一九八七年十一月十六日「主觀智能推動力」講述

於時世尊，頂放百寶無畏光明：在這個時候——就是大家跟著佛一起回到祇桓精舍這個時候，世尊（釋迦牟尼佛）在頭頂上放出百寶無畏光明。「百寶」，也可以說表示「百界」；「千葉寶蓮」，就表示「千如」。這個慢慢地研究都可以，現在你把這個意思明白了，這是最要緊的。這個頂上放出百種的寶光，每一個寶上，都放出無畏的光明。「無畏光明」，就是這一種有大威德，什麼也都不怕的，能降伏一切天魔外道；你就是什麼先梵天咒、後梵天咒，什麼咒也敵不住的。

（下期待續）

The king, great officials, elders, and laypeople followed along after the Buddha, desiring to hear the essentials of the Dharma. Everyone knew that there must have been some important reason as to why the Buddha had not spoken Dharma for the vegetarian host after the meal. They thought that the reason for the hasty retreat would certainly be announced, so everyone such as – the king, the officials, the elders, and the laypeople – followed the Buddha back to the sublime abode of the Jeta Grove. Why? Everyone had forgotten everything else but had a single-minded desire to understand the importance of the principle of Dharma that was about to be spoken. They didn't know what had arise that was so unusual. Everyone was anxious to hear what the Buddha had to say.

Then the World Honored One emitted a hundred rays of jeweled and fearless light from his crown. Within the light appeared a thousand-petaled precious lotus, upon which was seated a transformation-body Buddha in full-lotus posture, proclaiming a spiritual mantra

Editor's Note: The following brief explanation of the sutra text is from the lecture "The Driving Force of Subjective Wisdom" on 11/16/1987.

Shakyamuni Buddha, **the World Honored One, emitted a hundred rays of jeweled and fearless light from his crown.** The crown on his head, emitted a hundred rays of jeweled light of fearlessness. The hundreds of rays can represent the hundred realms. The rays of "lights of fearlessness" showed possession of a great awesome virtue. Fearing nothing, they were able to subdue all heavenly demons and externalists. No mantra whatsoever could withstand them. Not even one "purported to have come from the Brahma Heaven."

(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 #259)

(接上期)

師言。此三十六對法。若解用即道。貫一切經法。出入即離兩邊。

六祖大師說，此三十六對法，假如你能明白它的用，就能將一切經典佛法貫串起來，一切經典佛法都是從這道理生出來的。這樣則出入不會落到兩邊，這就是中道了義。

自性動用。共人言語。外於相離相。內於空離空。若全著相。即長邪見。若全執空。即長無明。執空之人有謗經。直言不用文字。既云不用文字。人亦不合語言。只此語言。便是文字之相。又云。直道不立文字。即此不立兩字。亦是文字。見人所說便即謗他言著文字。汝等須知。自迷猶可。又謗佛經。不要謗經。罪障無數。

當自性生出用，和人談話時，外邊要於相而離相，對內則要於空而離空。假如你內外都著相的話，就會生出邪知邪見。假設你不執著有，卻執著空，就會

The Master said, "If you understand the function of these thirty-six pairs of opposites, you can connect with all the dharmas of the Sutras; coming or going, you can stay away from both extremes."

If you can comprehend the functions of these thirty-six pairs of opposites, then you will be able to connect all the sutras and dharmas. All the sutras and dharmas arise from this principle. This way, you will not fall into either extremes. This means you have comprehended and arrived at the Middle Way.

When you act from your self-nature in speaking with others, be apart from appearances while in the midst of appearances and be apart from internal emptiness while in the midst of emptiness. If fully attached to appearances, deviant views will grow. If fully attached to emptiness, ignorance will grow. People who cling at emptiness slander the Sutras by maintaining that words should not be used. Since they insist on having no need of words, they should not speak as well, because written words are merely visual representation of a spoken language. They also claim that a straightforward mind is the Wayplace and don't establish words. Yet, 'don't establish' are two words right there. All of you should know that confusing yourself is your own business. Nevertheless, do not slander the Buddhist Sutras; or else, your offense karma will be boundless."

When function arises from your self-nature and you speak with others, be apart from appearances while in the midst of appearances, and from internal emptiness while in the midst of emptiness. If attached to appearances, both internally and externally, you will give rise to deviant knowledge and deviant views. If you are not

增長無明。執著空的人就如此說：
「什麼都不要，不需要學經典，因一切都是空的，不用文字啦！文字是著相的。」既然說不用文字，那人也不應該講話，因語言就是文字的相，文字就是語言。又說：「直心是道場，不要立文字。」要知不立文字此「不立」這兩個字，還是文字，還沒有離開文字啊！若見人就毀謗人，說人著住到文字上了，

你們十人應該知道，自己迷了還不算，因自己迷了，那是自己的事。但若毀謗佛經說無功德，則所造的罪業是無有窮盡！

若著相於外。而作法求真。或廣立道場。說有無之過患。如是之人。累劫不可見性。但聽依法修行。又莫百物不思。而於道性窒礙。若聽說不修。令人反生邪念。但依法修行。無住相法施。汝等若悟。依此說依此用。依此行依此作。即不失本宗。

你若儘著相於外，用妄心來作法求真，做種種著相的事，以求真理，或廣建立道場，或說有或說無之過患，像這種人，累劫亦不能明心見性。你只要聽我所說的法，依法修行即可。但又不可百物不思，因這又變成頑空，對修道的自性上會產生窒礙。

你若只聽而不依法實實在在修行，會令人反生邪念。你要依我所說的法去修行，而不著相。你若明白我所說的道理，而依照我所說

attached to existence but grasp at emptiness, you will increase your ignorance. People who are attached to emptiness say, "Do not want anything. It is not necessary to study the Sutras. Since everything is empty, don't use words. Words are an attachment to appearances!" If that is the case, then the person who said 'do not use words' should not speak, because language is a verbal form of words. Words are simply the visible manifestation of spoken language. They also say, "A straightforward mind is the Bodhimanda. Don't establish words." Unless you quit speaking altogether, you still have language, and the phrase 'don't establish' is made up of two words. Whenever they see people using words, they slander them by saying that they are attached to words.

"All ten of you should remember this. Your own confusion is your own business." the Master added, "But if you slander the Buddhist Sutras, saying that they are devoid of merit and virtue, then the offense karma you have created knows no end!"

"One who clings to external appearances and practices dharmas in search of truth, or who builds many Bodhi-mandalas and speaks of the error and blunders of existence and non-existence will not see his nature for many eons. Listen to the Dharma and cultivate accordingly. Likewise, do not refrain from thinking, for that will obstruct the nature of the Way. Listening without cultivating will cause others to form deviant views. Simply cultivate according to the Dharma. Transmit dharma without dwelling on appearances. If you understand, then speak accordingly, function accordingly, practice accordingly, and act accordingly, and you will not stray from the principle of our school.

People who cling to external appearances and uses a false mind in search of truth, acting upon matters of attachment in pursuit of true principle, or building many Bodhi-mandalas, or speaking of the errors and blunders of existence and non-existence, such a person will not clearly see his/her self-nature for many eons. Just listen to the dharma I have spoken and cultivate the Way in accord with it. On the other hand, you should not refrain from thinking, for if you do, you fall into mulish emptiness, which creates obstacles within your self-nature along the path of cultivating the Way.

If you just listen to the dharma I taught but do not apply it in actual practice, you will cause others to form deviant views. You should cultivate according to the way I have

的道理去講經說法，依照我所說的道理而生出變化的用來，依照我所說的道理去修行，依照我所說的道理去躬行實踐，那就不失去本宗頓教的宗旨。

若有人問汝義。問有將無對。問無將有對。問凡以聖對。問聖以凡對。二道相因生中道義。

如一問一對。餘問一依此作。即不失理也。設有人問。何名為闇。答云。明是因。闇是緣。明沒則闇。以明顯闇。以闇顯明。來去相因成中道義。餘問悉皆如此。汝等於後傳法。依此轉相教授。勿失宗旨。

若有人問你法義時，他問你「有」的道理，你就用「無」的道理來對。他問「凡夫」的道理，你就用「聖人」的道理來對。他問「聖人」的道理，你就用「凡夫」的道理來對。這是兩種的道理，相因相循，從中就生出中道的義理。

如一問一對，其餘的都依此作，這就不失頓教的宗旨。假設有人問你說：「什麼叫暗呢？」你就應該如此回答：「明是因，暗是果的緣。當明沒有，就是暗。以光明來顯出黑暗，以黑暗才能顯出光明。來和去是相因相循，而成就中道了義。」其他的問題，也都根據這個道理答覆。將來你們傳法，都依照這個道理轉大法輪，互相教授不要失去真正的宗旨。

師於太極元年壬子。延和七月命門人往新州國恩寺建塔。仍令促工。次年夏末落成。七月一日集徒眾

instructed you and not become attached to appearances. If you understand the principles of my teaching and practice such principles when you speak the dharma, giving rise to transformational functions, truly cultivating the Way in accord with such principles, then you will not stray from our principle of Sudden Teaching.

If someone asks you to explain, and the question is about existence, answer with non-existence; if it is about non-existence, answer with existence; if it is about common people, answer with wise people; if it is about wise people, answer with common people. In each case the two principles are interdependent, creating the Middle Way. If you answer every question with an opposite, you will not stray from the basic principle. Suppose someone asks, 'What is darkness?' You should answer, 'Brightness is the cause and darkness the condition. When there is no brightness, there is darkness. Brightness reveals darkness and darkness reveals brightness.' Since opposites are interdependent, the principle of the Middle Way is established. Answer every question that way. In the future, when you transmit the Dharma, accord with the way I am instructing you. Then you will not stray from the tradition of our school."

When asked to explain a dharma, apply the pairs of opposites. When someone asks you the principle of 'existence', reply with the principle of 'non-existence'; of 'common people', with 'sagely people'; and vice-versa. Since in each case the two principles are interdependent, the principle of the Middle Way will arise.

By answering every question with an opposite, you will stay within the principle of Sudden Teaching. Suppose someone asks, 'What is darkness?' You should answer, 'Brightness is the cause, and darkness the condition of the effect. When there is no brightness, there is darkness. Brightness reveals darkness and darkness reveals brightness. Coming and going are interdependent. This establishes the principle of the Middle Way. Follow this principle in answering other questions as well. When you propagate the dharma in the future, follow this principle in turning the great dharma wheel. Teach and learn from each other. Do not stray from the authentic principle of our tradition.

In the seventh month of the year Zhengji, the first year of the Tai Chi and Yen He reign (ca 712 A.D.), the

曰。吾至八月欲離世間。汝等有疑早須相問。為汝破疑。令汝迷盡。吾若去後無人教汝。法海等聞。悉皆涕泣。惟有神會神情不動。亦無涕泣。

六祖大師在唐睿宗元年年號正極，在延和七月時（因在五月間將其年號改為延和，在七月的時候，睿宗把他的帝位，傳給兒子玄宗，等到八月又改為先天元年，在一年期間換了三次年號），吩咐門下弟子到新州國恩寺。新州即六祖大師的家鄉，國恩寺即他以前的住宅。到此地預備造一座塔，在他死了之後，把身體放到塔裏。且催促工程早日完成。到第二年夏終七月時落成。

在七月一日鳴鐘擊鼓，召集所有徒弟至法堂來說：「你們大家注意！在今年八月我就要離開這個世間了，你們若還有什麼疑問，趁早來問我，我為你們破除疑惑，使你們心中疑惑除盡。若我往生圓寂後，就沒有人教誨你們，你們知道嗎？所以有問題要趕快問。」

第一個弟子又是法海，說我法海等，率領所有弟子，聽此番話後，都放聲哭起來，眼淚也流出來，鼻涕也流出來；就像小孩子沒有媽了，把媽失去的樣子，沒有奶吃的樣子，就都呱呱哭起來，都變了小孩子。有的偷著哭，有的不怕羞就哇哇地哭起來，大概也有裝著哭的。他看到旁人哭，他不哭不好意思。裡頭有真亦有假，就像作戲一樣。

Master sent his disciples to Xin Zhou to build a pagoda at Gwo En Temple. He ordered them to hurry the work, which was completed by the end of summer the following year.

On the first day of the seventh month he gathered his disciples together and said, "In the eighth month I wish to leave this world. Those of you with questions and doubts should ask about them soon so that I may resolve them for you and put an end to your confusion, because when I am gone there will be no one to teach you." Hearing this, Fa Hai and the others wept. Only Shen Hui was unmoved and did not cry.

During the cyclical year Zhengji, the reign was renamed thrice. In the fifth month it was changed from Tai Chi to Yian He. In the seventh month the emperor abdicated in favor of his son and in the eighth month the reign was renamed Hsien Tien. Xin Zhou was the Master's hometown. Gwo En Temple was his former abode. The Master instructed his disciples to build a pagoda there in preparation to rest his body after his death. He ordered them to hurry up with this project. The construction was completed by the end of summer the following year.

On the first day of the seventh month, the Great Master rang the bell and beat the drum, summoning all his disciples to the dharma hall. "Pay attention!" he said. "In the eighth month of this year I am going to leave this world. If you have any questions or doubts, ask them soon so that I may resolve them for you and end your confusion. After I am gone, there will be no one to teach you. Are you aware of that? So, quickly bring forth your questions now."

Then, again it was Fa Hai—number one! He only said, "Fa Hai and all others..." because everybody started crying after hearing the Master's words. Their eyes ran with tears and their noses ran with snot, just like children who have lost their mother and have no milk to drink. "Waaah! Waaah!" They wailed like babies. Some shed secret tears. Some cried openly. Some shed fake tears, thinking they would look bad if did not cry along with everyone else. There were both the genuine and the artificial, exactly like a play.

唯有最小的小孩子神會他不哭，為何他不哭呢？大概他不懂事，媽沒有了，他也不管，或沒有知覺吧！不是的，神會年紀雖小，定力可不小，他明白一切境界來了，都要無動於衷，如此才真學到不動心。孟子四十歲才學到不動心。如何才叫「不動心」？就是有人說你好，也不歡喜，有人說你壞，也不生氣。有人說你用功辦道，也不歡喜。有人說你最懶惰，你也不起煩惱。可是，若你真懶惰而有人說你，你不動心，說我這是定力啊！我無動於衷。那又錯了。好像神會這小孩子，神情不動，沒有歡喜也沒有哭。

(下期待續)

Only Shen Hui, the youngest one amongst them, did not cry. Was it because he was too young to understand or to care that he was about to lose a mother? Or, was he insensible? No, that's not it. Although young in years, Shen Hui's samadhi power was not small. He understood the principle of staying unmoved in every situation. Mencius was forty years old before he reached that level. With an unmoving mind, you --

*Do not exult when praised, nor angered
when criticized.*

*Do not rejoice when people say
you are vigorous in cultivation,*

Nor annoyed when people say you are lazy.

However, when you are really lazy and someone scolds you, it is wrong if you say, "I have samadhi. Your scolding doesn't bother me at all." A genuine unmoving mind is like that of young Shen Hui. With a composed look, he neither rejoiced nor cried.

(To be continued ...)

(上承自第15頁)

(Continuing from page 15)

我們的善根夠了，我們的信心自然不會動搖，菩提路就能走得更穩當。時間過得飛快。我們的信心不能動搖。我們要拿出我們的真心去做，越拜越感覺自己非常慚愧。應該好好在佛菩薩面前求懺悔。阿彌陀佛。

(全文完)

When our wholesome root has sufficiently grown, our bodhi resolve will be steadfast, allowing us to walk securely on the Bodhi path.

Time flies. We must have unwavering faith. We must bring forth our true mind. The more we bow, the more we must feel ashamed of our misdeeds. We must earnestly repent and reform in front of the Buddhas and Bodhisattvas. Amitabha.

(The End of the Article)



什麼是佛法

What is Buddhadharma?

宣公上人開示
A talk given by Venerable Master Hua

修道，就是要「倒過來」。

什麼叫佛法？佛法，就是世間法；不過是世間人所不願意行的法。世間人忙忙碌碌、奔奔波波，出發點無非是自私，是爲了保護自己的生命財產。而佛法，是大公無私，是爲了利益他人。學佛法，一舉一動都要爲他人著想，把自我看輕了，捨己爲人，不令他人煩惱，這就是佛法。一般人往往對於這一點認識不清楚，所以在佛教裏爭爭吵吵、煩煩惱惱、是是非非，跟一般世俗人沒有兩樣，甚至於有過之而無不及。一邊學佛，一邊造罪業；一邊立功，一邊損德。這樣，對佛教不但沒有利益，反而有大害。這就是佛所說的：「獅子身中蟲，自食獅子肉。」

身爲佛弟子，在佛教裏這麼自私自利，看不破，放不下，怎會與佛法有所相應？學佛的人要：

真認自己錯，
莫論他人非；
他非即我非，
同體名大悲。

要徹底瞭解佛教的真理，自己必須先要修忍辱、布施，才能有所成就。必須要「翻過來」，這也就是與世俗的人有所不同，不要同流合污。修道，就是要「倒過來」，這是什麼意思呢？

**Cultivating the Way simply means to
“turn ourselves around.”**

What is Buddhadharma? Buddhadharma is simply worldly dharma, but it's the kind that most people are unwilling to use. Worldly people are always bustling around and harried. All this activity stems from selfishness to protect one's life and possessions. Buddhadharma, on the other hand, is unselfish and public-spirited, and attends to benefitting others. As we learn the Buddhadharma, our every action should entail our concern for others. We should let go of our ego. We should practice unselfishness, having regards for the welfare of others and avoid bringing affliction to others. These are the principles of Buddhadharma. However, most people do not clearly understand these principles. As a result, within Buddhist circles we find contentions, hassles and strife. We find an atmosphere no different from that of ordinary worldly people, even to the extent of being worse. Such people study Buddhism on one hand and create offenses on the other. They do good deeds, and in the next breath destroy the merit and virtue they've earned. Instead of advancing the cause of Buddhism, such behavior actually harms it. The Buddha referred to such people as “parasites on the lion, feeding off the lion's flesh.”

As Buddhist disciples, we cannot expect any results from our cultivation if we're selfish and self-profiteering, unable to put things down and see through our attachments. As Buddhists, we should:

*Truly recognize our own faults,
don't discuss others' wrongs.
Others' wrongs are just my own:
Being of one substance with all is
Great Compassion.*

To understand thoroughly Buddhism's true principles, we must first practice patience under insult and giving in order to attain accomplishment. We must turn ourselves around and be different from ordinary people. Do not coast along the turbid currents of the world. Cultivating the Way simply means to “turn ourselves

就是「好事給他人，壞事與自己。」
捨棄小我，完成大我。

你們皈依我的人，都是我身上的血和肉。無論把哪一塊肉割去，都是很痛的。無論哪一個地方流血，元氣都會受損傷的，所以你們要互相團結。爲了要使佛教發揚光大，就要吃人所不願意吃的虧，受人所不能受的侮辱。心量要放大，行爲要真實。如果不向真的去做，佛菩薩是知道的，我們不能欺騙佛菩薩。大家要檢討己過，痛改前非，真正認識自己以往的顛倒和不合理的作風。要老老實實，忘記自己，而爲整個佛教、整個社會服務。

本來在世界上，無論哪一個團體，哪一個社會，都是錯綜複雜，互相勾心鬥角。在金山聖寺、萬佛聖城、金輪聖寺，以及隸屬法界佛教總會的所有道場，都要把這種情形改善。當然，不能馬上改得很圓滿，可是也要一步一步做去，改到最圓滿、最徹底、最究竟的地步。然後，還要念茲在茲保存這種良好的行爲、志願，去推展佛教，令佛教發揚光大。這是每個佛弟子應有的責任。佛教若不興旺，乃是因爲我本人沒有盡到責任。不要把責任推諉到他人身上。若能這樣，不久的將來，佛教一定能發揚光大，推行到世界每一個角落！

身爲佛弟子，天天求佛庇佑，不外求佛幫助我，或者助我發財，或者助我陞官，或者助我開智慧——只知道求佛幫助自己，但沒有想想我們對佛教有什麼貢獻？是不是拿出真心

around.” What is that? It means to “let others have what is favorable and endure the unfavorable ourselves.” It is renouncing the petty self for the perfection of the greater self.

All who have taken refuge with me are like the flesh and blood of my own body. Any piece of flesh that gets cut, hurts me just the same. Any part that bleeds, hurts my constitution. Because of this, all of you must work in unity. In order for Buddhism to flourish, you must withstand taking a loss that others are not willing to take. You must endure the insults that others cannot endure. You must be kind-hearted and true in your actions. When you are not being true, the Buddhas and Bodhisattvas are aware of it. No one can cheat them. All of you should introspect your own faults and earnestly rectify your misdeeds. Truly recognize where in the past you have been upside-down and where your behavior has deviated from the principle. Be authentic. Forget about yourself. Offer your services to Buddhism and the community.

In this world, it is a commonplace to see intricacies and dissensions within organizations and societies. We must rectify this kind of situation in the City of Ten Thousand Buddhas, in Gold Mountain Monastery, in Gold Wheel Monastery and in all divisions of Dharma Realm Buddhist Association. Of course, we cannot expect perfection immediately. Nonetheless, we should have a step-by-step plan of action until we reach the ultimate point of perfection. Then, in thought after thought, we must maintain this wholesome behavior and maintain our resolve to propagate Buddhism and have Buddhism flourish. Every Buddhist disciple should take this as his/her own responsibility, and not pass this responsibility onto others. We should have the notion that ‘If Buddhism fails to flourish, it is because I haven't fulfilled my responsibility.’ If we can forge ahead this way, then in the near future, Buddhism will certainly flourish and spread to every corner of the world!

As Buddhist disciples, we beseech the Buddha's blessings every day. We pray that the Buddha will help us get rich, rise in status, or attain wisdom. We only know to seek the Buddha's help for our own benefit. Yet, in retrospect, have we contributed anything to Buddhism? Have we brought forth a genuine resolve? This is where we need to do constant intro-

來？就在這個地方我們要常常迴光返照。皈依時發菩薩四宏誓願：

(一) 眾生無邊誓願度。問問自己：「我度了眾生嗎？」若度了，不妨再多度一點；若沒有度，就要趕快發心度眾生。

(二) 煩惱無盡誓願斷。煩惱是無窮無盡的，但要把它反過來，化爲菩提。反過來沒有？若還沒有，就快點把它反過來。

(三) 法門無量誓願學。自我檢討：有沒有學佛法？有沒有爲佛教出點力？是不是學了死刻板板的佛法，不懂得活用，一日曝之，十日寒之？

(四) 佛道無上誓願成。天下沒有比佛道更超脫、更究竟的法門。我有沒有真正發願去成佛？不但是自己成佛，還要度一切眾生成佛！

且看，釋迦牟尼佛往昔「三祇修福慧，百劫種相好。」爲半句偈而捨生命，這種精神是多麼偉大！爲法之誠，多麼高超！大家要效法這種精神。洛杉磯的金輪聖寺，我每個月來一次，差不多有三、四年了。我覺得你們每個人沒有從佛法得到真正的利益，沒有真正體會到佛法偉大的精神。還是把自己畫到佛法的外邊去，未能深入。要想佛教興盛，首先要從自己身上做起，要獻出真心，爲佛教犧牲、努力，不要在小圈子裏混。應以法界爲體，虛空爲用，「應無所住而生其心」，每個人果真能這樣，那麼佛教就會發達。

(全文完)

spection. When we took refuge with the Triple Jewel, we made the Four Vast Vows of Bodhisattvas:

1. *Living beings are numberless, I vow to save them all.* Ask yourself, "Have I saved any living being?" If yes, then save a few more. If not, then quickly resolve to rescue living beings.

2. *Afflictions are infinite, I vow to cut them off.* Afflictions are endless, but we must reverse them and transform them into Bodhi. If you have not done so, then quickly turn them around!

3. *Dharma-doors are measureless, I vow to learn them all.* Ask yourself, "Have I learned the Buddhadharma? Have I done anything for Buddhism? Am I learning the Buddhadharma dogmatically and not able to apply it pragmatically? Am I studying the Buddhadharma in an 'on-and-off' mode – on for one day and off for ten days?"

4. *The Buddha's Way is supreme, I vow to realize it.* There is no dharma on earth that surpasses the Buddha's Way, nor one that is more ultimate. Have I truly resolve to accomplish Buddhahood? What's more, not only should we resolve for Buddhahood ourselves, but should resolve to take all living beings across to Buddhahood.

Look. In the past, Shakyamuni Buddha had "cultivated blessings and wisdom for three great asamkheya eons, and planted the seeds for fine hallmarks for one hundred kalpas." He gave up his life for half a verse of Dharma. How great his spirit was! His sincerity in seeking the Dharma was truly noble. We should all emulate his vigor. For about four years, I have been coming down to Gold Wheel Monastery in Los Angeles once a month. I feel that none of you has genuinely benefitted from the Dharma. You haven't truly experienced the greatness of the Buddhadharma. You are still along the perimeter of Buddhadharma and unable to enter the depths of the dharma. If we want Buddhism to flourish, we should start with our own self. We should bring forth sincerity and offer our vigor and diligence. Break free from the small circles that you have drawn yourself in. Take the Dharma Realm as your substance and Empty Space as your function! Follow the dharma "bring forth thoughts that linger nowhere." If every person could really do this, then Buddhism would truly flourish.

(The End of the Article)

一切的問題都不出善惡因果

All issues are within the scope of these four words -- good, evil, cause, effect.

恒貴法師開示於二〇一六年十一月二十日金輪聖寺梁皇寶懺午齋期間
Instructional Talk by Dharma Master Heng Gwei on November 20, 2016,
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

(接上期)

(Continued from issue #259)

「那麼，怎樣挽救世界？所謂「諸惡莫作，眾善奉行」。人人向善，而不向惡。上自元首，下至百姓，用智慧的光明，照破愚癡的黑暗，若能這樣，便將世界的陰面照成陽面，把戰爭變為和平。現在我們在長夜漫漫中，過醉生夢死的生活。因為長夜漫漫，所以要有光明。在黑暗中，令人生憂愁心。在光明中，令人生歡喜心。黑暗光明，只在人心善惡之間，毀滅世界在人心，創造世界也在人心。我們學法的人，就是去妄心存真心。所以佛法是度人救世的寶筏，改善人心的寶鑑。」

「世間的事，有利必有弊就好像電視，可以知道這國家大事，國際動態，所謂「秀才不出門，便知天下事」。這是好的方面，可是也有壞的方面。兒童看電視，常發生不良的影響，學會欺騙的行為，去做傷天害理的事。害得家庭不幸福，搞得社會不安寧。變成不良少年，到處惹事生非。將來執政，世界焉能太平？這是受電視之害。我們為第二代著想、為將來世界

How do we save the world? As stated: Do no evil; accord with all that is good. Everyone should turn towards what is good and not what is bad. From the top leaders down to ordinary citizens, we must use the brilliance of wisdom to smash the darkness of ignorance. If we can do this, then we can turn the world's negativity into positivity; we can turn wars into peace. We are living a muddled life and dreamlike death in this long and dark night. We need radiance to combat this darkness. Darkness induces melancholy; radiance brings joyousness. The delineation between darkness and radiance resides in one's mind. This means that when the mind is good, it is radiance; when bad, darkness. The mind can either create or destroy the world. All of us who practice Buddhism must get rid of our false mind and maintain a true mind. Thus, Buddhadharma is a precious lifesaver that rescues the world and its people, as well as a jeweled mirror to better our minds.

Worldly matters always have two sides – the good and the bad. For example, when we watch TV, we get to know what is happening nationally and globally. Often said, a scholar knows the ways of the world without stepping out of his house. This is the good side. However, there is a flip side. Oftentimes, kids get adversely influenced by what they see in TV. They learn acts of deception and mayhem, disrupting family and society. These kids become wayward adults, stirring up trouble everywhere. If they become our future leaders, can the world be peaceful? This is TV's adverse effect. If we care for our next generation and the future of this world, we must

著想，應該禁止兒童看電視，或者乾脆不買電視機，這是釜底抽薪最徹底的辦法，來斷絕為惡的禍根。」

「現在的世界，已經到了烏煙瘴氣而不清明的時候了。那麼，怎麼辦呢？我們是人類的一分子，先從本身往好處去作，把自己的習氣毛病除淨，把貪心、瞋心、癡心，掃除乾淨，以身作則，來影響其他人。自己的行為和思想，先要非常正確，然後勸人向善，才有模範作用，否則，等於空談，無濟於事。」

「凡是以天下為己任的人，都有悲天憫人的思想。好像釋迦牟尼佛，在往昔修行菩薩道的時候，受了那樣多的苦。為什麼？因為要影響眾生，令眾生依法修行，才能離苦得樂。我常說：「受苦是了苦，享福是消福」，大家不妨作為座右銘。」

「善惡因果」。一切問題都是在這四個字的範圍裡面。以善惡因果來看待一切問題。大如國家的大事，世界的大事。小如我們自己個人的命運，起起伏伏。都是如是因，如是果。我們過去做的，有的記得，有的不記得。但是總是出這善惡因果當中。一念無明，意含三毒。我們因為一念無明，什麼都不知道，胡作非為，被貪嗔癡三毒來控制了。所以我們今天能夠遇到這麼良好的因緣，這麼寶貴的機會，我們應該好好珍惜這個善根。進而繼續增長我們的善根。

(下轉至第 10 頁)

prohibit children from watching TV, or simply not buy television sets at all. This is the most thorough way to cut off the roots of disasters.

At present, the world has reached a dismal point. What can we do? As part of humanity, we must start with ourselves. Get rid of our bad habits. Clean up the three poisons in our minds – greed, hatred, delusion. Be an exemplary role model to influence others. Start with having proper behavior and thinking. Then, you can advise others to turn towards what is good. Lead by example; otherwise, it is all empty talk and no help to the situation.

People who take on the world as their own responsibility have a compassionate mind. It is like Shakyamuni Buddha who endured extreme suffering when he practiced the Bodhisattva Way. Why did he do that? In order to encourage living beings to cultivate according to Dharma so that they may leave suffering and attain bliss. “Enduring suffering is ending suffering; enjoying blessings is exhausting blessings.” Let us make this our motto.

“Wholesome, evil, cause, effect”. All problems are within the scope of these four words. Evaluate all problems from this perspective. Be it big problems that concern the nation and the world, or small problems that concern the changes in our own destiny, everything follows the principle ‘Such is the cause; such is the effect.’ Whatever we have done in the past, whether we remember or not, resides within the scope of ‘wholesome, evil, cause, effect’. One thought of ignorance brings forth the three poisons of the mind. Because of our ignorance, we fall under the control of the three poisons (greed, hatred, delusion), doing all unwholesome deeds. Therefore, having encountered such wonderful causal conditions and such precious opportunity, we must cherish this wholesome root. Go on nourishing this wholesome root.

(Continuation in Page 10)



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

金輪聖寺

2018年7、8月每週法會時間表 Schedule of Weekly Events – July and August of 2018

日期	法會
7/1 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 12:00 pm
7/8 (星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 12:00 pm
7/15 (星期日)	大悲咒 Recitation of Great Compassion Mantra 8:00 am — 3:00 pm
7/22 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
7/29 (星期日)	慶祝觀世音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 普門品 Recitation of Universal Door Chapter 8:00 am — 10:00 am 大悲咒 Recitation of Great Compassion Mantra 1:00 pm - 3:00 pm
8/5 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
8/12 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
8/19 (星期日)	慶祝盂蘭盆節法會 Celebration of Ullambana 8:00 am — 3:00 pm
8/26 (星期日)	念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm

~常將有日思無日，莫待無時想有時~
*Always think of the day as if there is no tomorrow.
Do not wait until there is no time and try to find time.*