



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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

宣公上人 偈頌- 大悲咒  
娑婆訶

修道行者莫自欺 掩耳盜鈴甚不宜  
開花難結真實果 光陰空過太可惜

Verse on the Sixty-Ninth line

“SWO PE HE”

of the *Great Compassion Mantra*

Composed by the Venerable Master Hsuan Hua:

Practitioners who cultivate the Way should not cheat themselves.  
It won't work to plug our ears while stealing a bell.  
Barren blossoms cannot bear real fruit.  
What a shame to let precious time pass by in vain!

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# The Sutra in Forty-two Sections Spoken by the Buddha

*A Simple Explanation by the Venerable Master Hsuan Hua*



一九七四年宣化上人講於美國加州三藩市金山聖寺

Lectures by the Venerable Master Hsuan Hua given at  
Gold Mountain Monastery, San Francisco, California, in 1974

(Continued from issue #155 - Jan, 2002)

(接上期)

## Section 12

### 第十二章 舉難勸修

### A List of Difficulties and an Exhortation to Cultivate

「豪貴學道難」：豪，富豪，很有錢的；貴，就是尊貴，很有地位，很有勢力的。既有錢又有勢力，當然生活很安定，不像方才說的那對夫婦，只有一條褲子，那麼樣地苦惱。豪貴的人穿的衣服很多，錢也很多可以用，並且有很多高尚的親戚，又有很多有名望的朋友。在這時候，你叫他修行用功，出家學道，這是很不容易的。因為什麼呢？他一切一切都滿足，一切一切都覺得很快樂，什麼都很自由。住的房子像皇宮一樣，吃的都是一般人吃不著的，最名貴、最有價值的東西，所以你要他修道，這是不容易的。

**It is difficult to study the Way when one has wealth and status.** “Wealth” means you are rich; “status” means you have power and influence. If someone is rich and honored, then of course his life is pleasant. It certainly isn't as difficult as it was for the couple that I just spoke of who owned nothing but a pair of pants. A wealthy person will have clothes to wear and money to spend; he will also have eminent relatives and renowned friends. Right then, if you were to tell him to cultivate and work hard, to leave the home-life and study the Way, he would find it difficult to do. Why? Because he has everything he wants and he's happy with what he has; he's very carefree. His house is like the emperor's palace, and he dines on the best gourmet food and on expensive dishes that most people can't afford. So it's not easy to convince him to cultivate.

「棄命必死難」：棄命就是不要命了，但是即使你不要命，也不一定就可以死的。好像有時候人想要自殺，吃安眠藥，吃得少了，他又活過來了，這就是想不

**It is difficult to abandon life and face the certainty of death.** To abandon life means you don't want to live. However, even if you don't want to live, you may not be able to die. For instance, some people may want to commit suicide, so they take sleeping pills. But they don't take enough, and they survive. You might prefer to die and not

要命，卻不一定會死的。如果你想不要命，就一定會死，那就不難！

又有一個說法，你這命不要了，當然會死；就算你想要命，用種種方法來保護著，叫它一定不死，這也是辦不到的。人人都會死，沒有一個人是永遠長生不老，長生不死的。沒有這種事，所以說棄命必死難。

「得睹佛經難」：你們各位不要以為現在能聽講經，又能看經，覺得很容易，這是不容易的——「無上甚深微妙法，百千萬劫難遭遇，我今見聞得受持，願解如來真實義。」你想想！這佛經是不容易遇著的，況且我們這人身也是不容易得的。今生得著人身，又遇到了佛經，還能聽人講佛經，這是不容易的，這都是無量劫以前你們就種了大善根。

「生值佛世難」：你生在有佛出世的時候，這也不容易。雖然現在佛滅度了，但還有佛法，還可以學佛，還可以修行，這都是很幸運的。

「忍色忍欲難」：這色、欲——男女之情這種愛欲，是不容易忍的。因為一般人平常的情形，都是這種生理，男女要結婚，這都忍不住的。你若能忍得住，能忍色、忍欲，對境界無心，能有忍力，這也是不容易的。你忍來忍

necessarily be able to do so. If it were the case that, whenever you felt you had had enough of living, you could definitely die, then there would be no difficulty here!

There is another way to explain this. If you don't want to live, you can certainly die. But even if you want to live, and you employ every possible means to prolong your life and avoid death, you cannot succeed. Eventually, everyone has to die. There isn't anyone who will live forever and never grow old. No one can live forever and never die. Therefore the Buddha says that it is difficult to abandon life and face the certainty of death.

**It is difficult to encounter the Buddhist sutras.** All of you should not think that it's easy to get to hear lectures on the sutras or to read the sutras. It's not easy at all.

*The unsurpassed, subtle, wonderful Dharma.  
Is difficult to encounter in millions of eons  
Now that I can see and hear it,  
accept and uphold it,  
I vow to understand the Tathagata's  
true and actual meaning.*

Think it over. It's not easy to encounter Buddhist sutras, much less to obtain a human body. And yet in this life we have obtained a human body, we have encountered Buddhist sutras, and we can listen to people lecture on them. This, too, is not easy. It is the result of our having planted good roots throughout limitless eons in the past.

**It is difficult to be born at the time of a Buddha.** This is also not easy. Although the Buddha has entered Nirvana, the Buddhadharmas still remains, so we can still study Buddhism and cultivate. This is very fortunate!

**It is difficult to be patient with lust and desire.** Lust and desire refer to the emotional love and desire between men and women. That kind of love and desire is not easy to bear, because ordinary people feel it is biologically natural for men and women to get married. It is not easy to endure the feelings of love and desire, to have the

去忍不住了，就顛倒了；忍來忍去忍不住，又顛倒了，所以這忍色、忍欲也是不容易的。

「見好不求難」：見到什麼好事，你不去貪求，這也是不容易的。人人都是見著好就貪了，所以見好不貪求，這也是不容易的。

「被辱不瞋難」：好像無緣無故就被人打一頓，無緣無故就被人罵一頓，也不因為有什麼理由，他就來侮辱你一番。侮辱就是對你不客氣，對你很不好，這時候你不瞋恨，心裏能像沒有那回事似的，這是不容易的。不容易，你若能做，那就是過來人了，就是過來了。

「有勢不臨難」：有勢，就是有勢力。好像那作官的，他要殺人就殺人，這叫倚勢凌人。人家沒有犯法，他用他的勢力去把人殺了，這叫有勢。臨，就是臨到其他人的身上去。有這種權力，就隨便殺人，這叫有勢臨了。不臨，就是不仗著權力去欺壓人。雖有權力，還是尊重人，不隨便殺人，隨便欺負人，這叫有勢不臨，這也不容易的。雖不容易，但是你若能那樣做，這是最好的。

「觸事無心難」：觸事，你無論遇著什麼事，你要能以無心處之，以無心應付。事情來了，也不要緊，隨緣處理；事情去了，

strength of patience to not be turned by emotional states. You may be patient once and patient twice; then you can't be patient anymore, and so you are turned upside down. Therefore, it is not easy to be patient with lust and desire.

**It is difficult to see fine things and not seek them.** Everybody who sees something fine wants to own it and feels greed for it. To see something good and not be greedy for it is quite difficult.

**It is difficult to be insulted and not become angry.** For instance, someone may suddenly hit you, scold you, or insult you for no reason whatsoever. If he maltreats you and puts you down, it is truly difficult not to get angry, to remain calm as if nothing happened. If you can do that, then you're someone who has already walked the road to its end. You pass.

**It is difficult to have power and not abuse it.** An example of a powerful person is a government official who decides he'd like to kill someone and goes ahead and does it. He uses his authority to oppress people. He uses his power to execute people even when they are innocent. If he has this kind of power, and he casually kills people, that's an abuse of power. If he has power yet still respects people, and therefore he doesn't casually kill or oppress them, then he is not abusing power. That's not easy. Nevertheless, if he can avoid abusing his power, that is the very best.

**It is difficult to come in contact with things and have no thought of them.** No matter what you encounter, you just go ahead and deal with it without a second thought. When something comes up, you don't get worried. You handle it as the situation requires. When the matter is over and done with you,

更不要緊。就是事來則應，事去則靜，這叫無心，沒有執著心，沒有妄想心。

「廣學博究難」：廣學，就是廣泛地去學習；博究，是多多地研究，這也是不容易做的事情。

「除滅我慢難」：人人都有一個我慢，你若想要把我慢除滅了它，沒有我慢，這也不容易的。

「不輕未學難」：你們各位先出家的，都要知道這一點，對沒有學佛法的，你不能輕慢他。你若輕慢他，那就叫輕慢未學了。對不懂佛法的人，你應該用種種的方便法門來教化他，不應該輕慢他，不可輕忽他，不可對他很不客氣的。在佛教裏有這四種的不可忽，佛也常常這麼說。什麼是四種不可忽呢？

(一) 火雖小不可忽。就是對於小小的火，你不可以馬虎，不可以隨便，雖然是很小的火，你也要很注意它，因為你一不注意，它就把所有的東西都燒光了。

(二) 龍雖小不可忽。龍雖然很小，你也不可以忽略牠，因為龍可小可大，牠有神通變化的。

(三) 王子雖小不可忽。王子是國王的太子，雖然他很小，但你不可以忽略他，因為他將來是做皇帝的。

you remain calm. That is to say, "When something happens, you respond. When it is over, you are calm." That's called having no thought: you don't have any attachment or any false thinking.

**It is difficult to be vastly learned and well-read.** To be vastly learned means to study widely, and to be well-read means to do extensive research. This is also not easy.

**It is difficult to get rid of pride.** Everyone has a measure of pride, and if you want to get rid of that pride, you'll find that it's not easy.

**It is difficult not to slight those who have not yet studied.** Those who have already left the home-life should know about this above all. You cannot slight people who have not yet studied the Buddhadharmā. If you do slight them, that's called slighting those who have not yet studied. If you encounter someone who doesn't understand the Buddhadharmā, you should use various kinds of expedient means to teach and transform him. You cannot look down on him and be impolite. In Buddhism, there is a list of four things that you cannot ignore. The Buddha often discussed them. What are they?

1. Even if a fire is small, you can't ignore it. You can't be careless and casual. You have to pay close attention to it, because if you don't, it's likely to burn up everything.
2. Even if a dragon is small, you can't ignore it. This is because a dragon can change from small to large, since it has spiritual penetrations and transformations.
3. Even if a prince is young, you can't ignore him. The prince is the son of a king, and even though he is young now, he will become the king in the future.

(四) 沙門雖小不可忽。沙門雖然小，你也不可以忽略他，因為他將來可以成佛。

因為不輕未學，就是對沒有學過佛法的人，你不可以輕看他，不可以看不起他。所以不輕未學是很難的。

「心行平等難」：你這個心要行慈悲平等是不容易的，但是也要去做。

「不說是非難」：人人多數都歡喜講是講非的，若能不說是非，這是很難的一件事。我有個弟子說，他沒出家以前，就不會講是非。那麼出家以後，在這兒反而學會說了。但是他還覺悟得很快，所以現在相信他又不會講是非了。

「會善知識難」：會，就是遇。你能遇到善知識，這也是不容易的。你看人人學道，遇到的多數都是糊里八塗的。善知識他不糊塗，不會叫你走到錯路上去。修道的人一定要聽善知識的話，不聽善知識的話，在你還沒有證果之前，就信自己，任自己的性，那是不行的，終究會墮落，終究會招魔障的。所以一定要親近善知識，聽善知識的教化，這是說會善知識難。

4. Even though a Shramana may be young [in the Buddhadharma], you can't neglect him, because in the future he will become a Buddha.

It's easy to slight those who have not yet studied the Buddhadharma, but you should not do so.

**It is difficult to practice equanimity of mind.** To practice compassion and equanimity with the mind is not easy; yet you should go ahead and do it.

**It is difficult not to gossip.** For the most part, people enjoy gossiping. To refrain from gossiping is a difficult thing to do. I have a disciple who told me that before he left the householder's life he never gossiped at all. After he left home, however, he picked up the habit. But he awakened very quickly, so I believe he won't be gossiping anymore.

**It is difficult to meet a Good and Wise Advisor.** It's hard to meet a Good and Wise Advisor. Just consider how many people study the Way; most of the people you meet are muddled and confused. A Good and Wise Advisor is not confused. He will not allow you to walk down the wrong road. People who cultivate the Way should certainly listen to the instructions of a Good and Wise Advisor. If you don't listen to a Good and Wise Advisor before you realize the fruition of the Way, and if you only listen to your own opinions, you're making a mistake. If you go that way, you will be in for a fall. You'll eventually encounter a demonic obstruction. You definitely must draw near to a Good and Wise Advisor and listen to his instructions. Yet it is difficult to find a Good and Wise Advisor.

「見性學道難」：學道的人不容易明心見性，學道要能明心見性，這也是不容易的一件事。

「隨化度人難」：隨緣隨份來教化眾生，這也是不容易的一件事。

「睹境不動難」：你遇到什麼境界，能不被這境界所轉動，而能轉動境界，這一件事也是不容易的。

「善解方便難」：你能明白什麼是方便法，用它來教化眾生，這也是不容易的一件事。

**It is difficult to see one's own nature and study the Way.** It is not easy for people who study the Way to understand their mind and see their nature. If you can understand your mind and see your nature through your study of the Way, you have done what is not easy to do.

**It is difficult to teach and save people according to their potentials.** To teach and transform living beings in the appropriate way, according to the conditions and affinities, is not an easy matter.

**It is difficult to see a state and not be moved by it.** No matter what situation you may meet, if you are not turned by it and you can turn it around instead, then you have done something which is hard to do.

**It is difficult to have a good understanding of skill-in-means.** To understand the right expedient method to use in teaching and transforming living beings is also not easy.

(To be continued ...)

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## ~壽康寶鑑~

在龍舒這個地方，有一位叫劉堯舉的書生。他在赴京趕考的途中，僱了一條船過江。擺船的船家，有一個女兒，劉堯舉見了，就起了奪色的心，幾次要調戲她，可是都沒有機會。等到考試完畢，劉生早早交卷後，就回到船上，正好船家到街市去做葷膏。於是，劉生就趁機和他的女兒私通。那個晚上，劉生的父母夢見神人告訴他們說：「本來你們的兒子是今科的狀元，可是卻做出不義的行爲，天榜已經將他除名了。」等到發榜時，主考官果然已經推舉劉生為榜首，後來因為發現他違反規定，而將他的資格取消。此時，劉生又悔又恨，後來竟然一生再也與金榜無緣了。

### An Excerpt from “Priceless Lessons for a Good Life and Longevity”

In Lung Shu, there was once a student named Liu Yau-Jiu. On his journey to the capital for the final imperial examinations, he used a ferry to cross a river. The owner of the ferry had a daughter about whom Liu had immoral thoughts. He wanted to flirt with her but did not have a chance to. After he finished the examinations, he handed his papers in immediately and returned to the ferry. It so happened that the ferry owner had just gone downtown to do some business. Liu took advantage of this opportunity to have an illicit liaison with the owner's daughter.

That night, Liu's parents dreamed that a celestial spirit came to them and said, “Your son should have won first place in the imperial examinations. Nevertheless, because of an unrighteous act of his, his name was eradicated from the heavenly announcement of successful candidates.”

As the results of the examinations were published, Liu really had been elected to first place by the chief examiner. Later on, though, his position was canceled because he was found to have violated the rules. Liu regretted his actions deeply. Surprisingly, for the rest of his life, he never again had luck with imperial examinations.



# Records of High Sanghans

—錄自百日禪—

1971

宣公上人開示於美國舊金山佛教講堂

## 求那跋摩法師



## Dharma Master Gunavarman

Excerpt from the *Hundred-day Chan Session*

Lectured by the Venerable Master Hsuan Hua at the Buddhist Lecture Hall in San Francisco, 1971

今天我給你們講一位高僧，是南北朝時候宋代的高僧。他是外國人，不是中國人，他的名字叫“求那跋摩”，求那跋摩翻譯過來的意思就是功德鎧。他年輕的時候就願意修行，也非常的聰明，他的祖上是罽賓國的國王，很有道德的，所以罽賓國的人們都很相信他的父親和他的祖父，祖父的名字叫沃里巴托，沃里巴托翻譯過來就是獅子賢。功德鎧的父親沒有做皇帝，因為他的祖父太剛直，就被其他人給趕走了，不做皇帝了，所以後來他父親也沒有做皇帝。他父親叫僧伽阿難，翻譯過來就是眾喜，大家都歡喜的。

他的父親就在山裡邊修行，所以功德鎧生下來也就歡喜修行。他十四歲的時候，他母親想

Today, I will speak about a High Sanghan of the Sung era during the Southern and Northern Dynasties. He was a foreigner, not a Chinese. His name was “Gunavarman”. Translated, it means “Armor of Merit and Virtue”. As a youth, in addition to already wanting to cultivate, he was exceptionally intelligent. His ancestor, the king of Kashmir, had been very virtuous. Thus, the civilians of Kashmir all came to trust his father and his grandfather. His grandfather’s name was Haribhadra. Translated, it meant “Noble as a Lion”. The father of “Armor of Merit and Virtue” did not become a king. Because Gunavarman’s grandfather had been too rigid and unyielding, he had been overthrown by his subjects instead of remaining on the throne. Thus, his son did not become a king. Gunavarman’s father’s name was Sanghananda. Translated it means “Happiness of Assembly”. Everyone liked him.

Later, his father went into the mountains to cultivate the Way. Consequently, when “Armor of Merit and Virtue” was born, he too was fond of cultivation. When he was

吃山上野獸的肉，他對他母親就說了，他說：「所有的眾生都歡喜生，不歡喜死，都好生惡死，你卻要吃野獸的肉，沒有慈悲心，傷害自己的慈悲心，並且還造這種種的殺業，這是很不好的一件事。」他母親聽他這麼一講，就發大脾氣，說：「你不去幫我打獵，找野獸的肉回來吃，你還這麼多的話講啊！假設就是有罪的話，我吃這個肉也是我的罪，與你沒有什麼關係，我可以代替你受罪呀！」求那跋摩也都不講話了，被他媽媽大罵了一頓，可是他也沒有去打獵。

過了幾天，他用鍋來燒油，把油燒滾了，在無意中這鍋油就把手燙了，燙破了幾處地方，他痛得不得了，就跑到他媽媽那邊去了，說：「媽媽啊！我現在痛得不得了！請你快一點代替我受一受這個痛。」他媽媽說：「你這個傻孩子啊！你是太愚痴了，痛在汝身，我焉能代呢（這個痛楚的事情發生在你的身上，我怎麼可以代你受這個痛呢）？」求那跋摩就說了：「現在我身體所痛的，你尚且不能代替我來受，何況這個來生的罪業，你怎麼又可以替代我受呢？前幾天，你不是說我去打獵所造的罪你可以代我受，現在我身痛，你都不能代替我，那麼這個業障，你如何代替我呢？」他母親一聽，哦！豁然明白了，這是不可以代替

fourteen years old, his mother wanted to eat meat from the wild beasts in the mountain. He said to his mother: "All living beings love to live. They don't like to die. They all love life and dread death. If you want to eat wild beasts' meat, you're not being compassionate. You're harming your compassionate nature. Moreover, you're creating much karma of killing. Indeed, this is not a good thing."

When his mother heard this, she was outraged and exclaimed, "Not only are you not helping me hunt and bring back wild beasts' meat, but you also have a lot to say! Suppose there is an offense involved with this act; if I eat the meat it's only my own offense. It has nothing to do with you. I can stand in for you and undergo any retribution for it." Gunavarman did not reply after being fiercely scolded by his mother. However, he did not go out to hunt for her either.

After a few days, he boiled some oil in a pot. As it heated, he incidentally splattered some oil, burning his hand in several places. He was in excruciating pain and he ran to his mother. "Mama! My pain is unbearable, please quickly stand in for me and suffer this pain on my behalf."

His mother said: "You're such a silly child! You're really too stupid. The pain is in your body, how can I bear it for you?"

Gunavarman replied, "Right now, you can't even bear this pain in my body for me. How much more so are my karmic offenses in the future, how can you undergo the retribution on my behalf? A few days ago, didn't you say that you could stand in and undergo the retribution on my behalf if I hunt for you? Now my body is in pain, and you can't even bear it for me. How can you expect to suffer on my behalf in regard to my karmic offenses?"

When his mother heard that, ah! All of a sudden, she understood. "One cannot substitute for another." From then on, she refrained

的，於是從此終身戒殺，就吃齋了。

你看這位十四歲的小孩子，可以感化他母親來永遠戒殺，持不殺戒，所以你們教化人，好像度你的爸爸媽媽，你都要有一個方法。求那跋摩不是這鍋油把手燙破了，而是故意燙破的，叫他媽媽替他受一受，因為他要找一個方法，說得他母親信服了，果然這個方法、這個神通就很靈，用一用這個神通，就把他母親感化過來了。

當時有一個相師，這個相師一見著他，說：「哦！你在三十歲的時候，就可以面南背北，登基做皇帝，做大國的皇帝，如果不做皇帝，你也可以出家證聖果，可以做出世的聖人。」等到他二十歲的時候，就出家受具足戒，受具足戒以後，到處弘揚佛法，一般人都恭敬信仰，對這位法師非常的相信，他所讀的經典，大乘小乘都讀遍了，有幾百萬言，好像楞嚴經，法華經，他都能背。

(下期待續)

from killing and became a vegetarian for the rest of her life.

Take a look at this fourteen-year-old child, how he influenced and transformed his mother to refrain from killing forever and uphold the precept against killing. If you want to teach and transform people, if you wish to cross over your father and mother, you have to have a way. Gunavarman did not accidentally burn his hand with the hot oil. He did it intentionally so he could ask his mother to suffer for him. He was looking for a method to convince his mother to believe wholeheartedly. It turns out that the power of this physical method was very effective. He did manage to influence and transform his mother.

At that time, a physiognomist was in the area. A physiognomist can look at someone and know what that person is capable of in the future. When the physiognomist saw him, he said: "Oh! As for you! When you reach the age of thirty, you can face the South with your back to the North -- you can ascend to the throne and become the king of a great country. If you do not wish to become a king, you will be able to leave the home-life and certify to the fruition of a sage. You can become a transcendental sage." When the Master was twenty years old, he left the home-life and received the complete precepts. Afterward, he traveled widely to propagate the Buddhadharma. Many people came to believe in and respect this Dharma Master. The Master also read all the sutras of the Great Vehicle and the Small Vehicle. These were comprised of several millions of words. He also memorized the *Shurangama Sutra* and the *Dharma Flower Sutra*.

(To be continued ...)

編者啓事：

本通訊自即日起，將於互聯網上同步登出，網址如下：

[www.goldwheel.org](http://www.goldwheel.org) 諸位法友可以善加利用，並給與我們指教。



From the editors:

Gold Wheel Newsletter has a website to publish our newsletter from this day onward, please go to [www.goldwheel.org](http://www.goldwheel.org) to check the latest events and activities, also give us your suggestion.



**金輪聖寺 Gold Wheel Sagely Monastery**  
Celebration of **慶祝釋迦牟尼佛聖誕法會**  
**Shakyamuni Buddha's Birthday**

我今灌浴諸如來 淨智莊嚴功德聚  
五濁眾生今離垢 同證如來淨法身

*I now bathe all Thus Come Ones, who are adorned with pure wisdom,  
who have amassed merit and virtue.*

*May living beings of the five turbid realms be led from filth,  
and together realize the pure Dharma body of the Thus Come One.*

**May 19, 2002 五月十九日**

**8~10:30A.M. 早上八點至十點半**

**235 N. Avenue 58, Los Angeles, CA 90042 (323)258-6668**



2002  
金輪聖寺 懷少節  
Gold Wheel Sagely Monastery  
Cherishing Youth Day



5月19日(星期日) May 19 (Sunday) 1:30P.M.~4:00P.M.



懷少育良才，這是宣公上人無限的悲心，也是法總弟子們，所秉持的學習法門。

今又逢春暖花開，草木欣欣向榮，充滿蓬勃生機的時節，金輪聖寺誠摯邀請您來參加，這個一年一度的盛會。我們歡迎青年朋友，少年朋友及幼年的小朋友，同時我們也歡迎其他年齡的朋友們，陪伴您的孩子或家人共同參加。

敬請於五月十二日以前登記報名，以利行事。

內容：學生才藝表演、上供、午齋及其他。



Cherishing youth by developing their wholesome talents was one of the limitless facets of Venerable Master Hsuan Hua's compassion. It is also the Dharma Door of Learning followed by the disciples of the Dharma Realm Buddhist Association.

Once again, the time is here when we feel the warmth of spring and behold the blooming of flowers. It is the period of growth for many types of vegetation, vastly manifesting the exuberance of life. Gold Wheel Monastery cordially invites you to join us in our annual Cherishing Youth celebration. We welcome all young people and encourage you to invite your friends and family to attend.

Please register before May 12th to facilitate arrangements.

Agenda will include programs given by students of Gold Wheel Monastery Chinese Sunday School, Meal Offering, a vegetarian banquet, and much more.

235 N. Avenue 58, Los Angeles, CA 90042 (323)258-6668

# 金輪聖寺 三千佛懺

## Gold Wheel Sagely Monastery 3000 Buddhas Repentance

願諸如來 佛眼觀察 悲心攝受  
悉使我等 罪障消除 善根增長  
諸佛世尊 所有一切 身心功德  
依正莊嚴 我及眾生 願皆成就

I wish that all Tathagathas contemplate all living beings through their Buddha Eye, and gather in all through their compassionate mind, thus enabling me as well as all living beings to eradicate karmic hindrances and to increase wholesome roots. Oh, Buddhas and World Honored Ones! All living beings and I vow to accomplish all merit and virtue through the body and mind, keeping our proper and dependent retribution adorned.

以今禮佛功德 因緣願得圓滿百福  
相好所莊嚴身

Through the merit and virtue derived from the causes and conditions of bowing to the Buddhas, I vow to attain the complete perfection of myriad blessings and subtle characteristics adorning the body.

每個星期日  
早上八點半至下午三點  
Every Sunday  
8:30 A.M. ~ 3:00 P.M.

十方世界 三世能仁  
悲聲濟物 衍洪名 長夜覺迷情  
三業投誠 相好願嚴身

The compassionate sound that rescues living beings proclaims the great name of the Humane One of the Ten Directions and the Three Periods of Time, enlightening sentient beings who are in confusion in the long night and cleansing and purifying the karmas created by the body, mouth and mind. I wish to attain adornment with subtle characteristics.

235 N. Avenue 58, Los Angeles, CA 90042 (323)258-6668

彌陀同願會

金輪聖寺

阿彌陀佛大法王  
晝夜持名專誠念  
一心不亂成三昧  
頓悟無生佛身現

普攝群機往西方  
時刻觀想善思量  
萬慮皆空入蓮鄉  
妙覺果位自成證

Amitabha Buddha,  
the great Dharma King,  
Gathers in all potentials, leading them to the Western Land.  
Sincerely recite his name day and night;  
Contemplate and recollect well, time after time.  
With single-mindedness achieve samadhi;  
Suddenly awaken to non-production,  
as the Buddha's body manifests.  
Succeed naturally to the fruition of Wonderful Enlightenment.

Gold Wheel Monastery • Together in Vows with Amitabha Buddha

星期三晚間七點至九點

Wednesday 7-9 P.M.



235 N. Avenue 58, Los Angeles, CA 90042 (323)258-6668

# 中華文化研究



謝惠英 老師將於五月四日、十一日下午一點至二點半，六月十五日、二十二日  
早上八點半至下午三點，於金輪聖寺講解中華文化，歡迎參加！

## Chinese Culture Study

Instructor: Hui Ying Hsieh

Time: May 4, May 11 (1:00~2:30p.m.)

June 15, June 22 (8:30a.m.~3:00p.m.)

Location: Gold Wheel Sagely Monastery

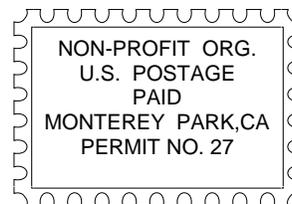
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Dharma Realm Buddhist Association  
**Gold Wheel Sagely Monastery**

235 North Avenue 58, Los Angeles, CA 90042  
Telephone: (323) 258-6668

金輪聖寺



2002年5月法會時間表 Schedule of Events – May of 2002

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 Great Compassion Repentance 1:00 pm			1◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	2◎	3◎	4 中華文化研究 Chinese Culture Study 1:00 pm-2:30 pm
5 三千佛懺 Three Thousand Buddhas Repentance 8:00 am—3:00 pm	6◎	7◎	8◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	9◎	10◎	11 中華文化研究 Chinese Culture Study 1:00 pm-2:30 pm
12 三千佛懺 Three Thousand Buddhas Repentance 8:00 am—3:00 pm	初一 13◎	14◎	15◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	16◎	17◎ 巴士上萬佛城 慶祝佛誕 Bus to CTB to celebrate Shakra- Muni Buddha's Birthday	18
19 浴佛節 Celebration of Shakyamuni Buddha's Birthday 8:00 am—3:00 pm 懷少節 Cherishing Youth Day 1:30 pm—4:30 pm	初二 20◎	21◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memo- rial Day of Vener- able Master Hua's Entering Nirvana	22◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	23◎	24◎	25
26 三千佛懺 Three Thousand Buddhas Repentance 8:00 am—3:00 pm 放生法會 Liberating Life Ceremony 1:00 pm - 2:00 pm	十五 27◎	28◎	29◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	30◎	31◎	

~常將有日無日，莫待無時想有時~