Verse on the Seventieth line
“BWO TWO MWO JYE SYI TWO YE”
of the Great Compassion Mantra
Composed by the Venerable Master Hsuan Hua:

Having nothing to do, Bodhisattvas go looking for some work.
   Sitting on exquisite lotuses their brilliant light radiates.
   Bestowing predictions of full enlightenment on all beings,
   They perfect Nirvana that is certified to be without residue.
Section 13

Questions about the Way and Past Lives

A Shramana asked the Buddha, “By means of which causes and conditions can I know my past lives and understand the ultimate Way?”

The Buddha said, “By purifying your mind and preserving your resolve, you can understand the ultimate Way. Just as when you polish a mirror, the dust vanishes and brightness remains, so too, if you cut off desire and do not seek, you then can know past lives.”

The thirteenth section helps people gain knowledge of past lives and an understanding of the Way. The Buddha tells us that if knowledge of past lives is our goal, we must first understand the Way.

A Shramana asked, “By means of which causes and conditions can I know my past lives and understand the ultimate Way?” “Which causes and conditions, or which Dharma-doors, should I cultivate in order to obtain knowledge of past lives? How can I understand true principle?”

The Buddha said, “By purifying your mind and preserving your resolve, you can understand the ultimate Way.” The Buddha said, “You should make your thoughts pure and guard your resolve. Firmly keep your resolve. Whatever vows you have made, you should uphold them. You can't make
vows and then forget them after only a few days. You can't withdraw them after a short while. That's not permissible. That's not preserving your resolve. If you can purify your thoughts, if you can get rid of the darkness in your mind—all the false thoughts, greed, hatred, and stupidity—and if you can preserve your resolve, you will come naturally to understand the true Way, the highest Way.” What is that like? Now I will give you an analogy.

Just as when you polish a mirror, the dust vanishes and brightness remains. It's just like cleaning a mirror: when the dust is gone, the brightness of the mirror appears. This brightness refers to the penetration of past lives. So too, if you cut off desire and do not seek, you then can know past lives. If you can cut off your thoughts of desire and reach the level of not seeking for anything, then you can attain the penetration of knowing past lives.

When people cultivate the Way, they certainly should not indulge in any scattered thinking or false thoughts. If you can do away with false and scattered thoughts, then no matter what Dharma-door you cultivate, you will quickly succeed with it. If you have false and scattered thoughts, as well as greed, hatred, and stupidity filling up your belly, then you certainly aren't going to obtain a response, no matter what Dharma-door you cultivate.

When we study and cultivate the Buddhadharma, we should first cut off desire and cast out love. You should sever thoughts of desire and reach the level of seeking nothing. If you seek for anything, just that seeking is suffering. No matter what you seek, if you cannot obtain it, you will experience the suffering of not getting what you want. Everyone should pay attention to this.

When we cultivate, what is it that we cultivate? We cultivate to get rid of false thoughts and thoughts of desire. That is real skill. If you cleanse yourself of jealousy, obstructions, greed, hatred, and stupidity, then you can obtain the penetration of knowing past lives.
Section 14

Asking about Goodness and Greatness

A Shramana asked the Buddha, “What is goodness? What is the most great?” The Buddha said, “To practice the Way and uphold the truth is goodness. To unite your will with the Way is greatness.”

The fourteenth section explains that there is no greater good than genuine cultivation. “Greatness” is realizing and certifying to genuine principles. This is the most great.

A Shramana asked the Buddha, “What is goodness? What is the best thing? What should be done? What is the most great? What is the most awesome, the most important, the most essential phenomenon?”

The Buddha said, “To practice the Way and uphold the truth is goodness.” If you can cultivate the genuine Buddhadharma, that’s the best thing to do. Don’t follow cult practices and religions that lead outside the mind. What is the genuine Buddhadharma? It is not being selfish; it is being open and public-spirited; it is letting go of your views that discriminate between self and others. We shouldn’t have an ego. We should not be selfish or seek for self-benefit. In every move we make we should cultivate the Bodhisattva Way and benefit living beings.

However much we understand, we should teach others to understand that much. When we obtain benefit, we should let others obtain that benefit. To be unselfish and seek no personal advantage is the greatest goodness. To practice the Way and uphold the truth means to uphold true principles and not to uphold empty and unreal dharmas. In cultivating, we must understand true principles. If we don’t understand true principles, then we are not upholding the truth. Upholding the truth is the best thing.
To unite your will with the Way is greatness. When your will and the Way that you cultivate can unite as one, you can realize the fruition of a sage. Perhaps you can attain the position of Arhatship or walk the Bodhisattva Path. That is the most great.

~壽康寶鑑~

常熟這個地方，有一個叫錢外郎的人。 surfaces非常霸道。鄰里中有一個窮漢，娶了一個很美貌的妻子。錢外郎假裝借錢給窮漢，並且叫他去臨清那個地方織布。因此錢外郎就可以跟他的妻子私通了。有一天，窮漢出門去織布，因爲逐漸不能行船，只好回家。没想到正碰見錢某推薦他的妻子喝酒尋樂，窮漢一時極為羞憤誤怒，立刻就轉身回船上。於是，錢某就與窮漢妻設下陰謀，夜間派殺手偽裝成強盜殺了他。窮漢的族人知道這件內情，就去官府申冤，地方官也將錢某判罪定案。可是，錢某揮金僞遁，越級上訴，竄竄得以免罪。當錢某與窮漢妻二人才踏出衙門，忽然雷雨驟作，二人一起被雷擊死了。

蠱惑他人之妻女且又殺其夫，這是天理難容，冥魂所不能解的。即使再奸巧的計謀，上天的報應也唯有更加神速而已。上述這個公案，哪有不受報應的呢？做這樣惡行的人，與拿刀砍自己的頭，又有什麼不同呢？

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

In the town of Chang Shou lived a man named Qian Wai Lang. He was very domineering. In his neighborhood lived a poor man who had a beautiful wife. Scheming to secretly seduce the man’s wife, Qian Wai Lang lent him money and asked him to go to another town called Lin Qing to sell cloth. One day, when the man was heading toward Lin Qing, the tide was ebbing and no boat could cross the water. Therefore, he returned home. Without the slightest idea about what had been happening, the poor man found Qian in his household embracing his wife amidst merry drinking. Instantly, he was filled with extreme shame and anger. He turned around and went back to the boat. Then Qian and the poor man’s wife designed a plot. They send an assassin to kill the man that same night, making it appear to be a burglary.

Afterward, the poor man’s clan discovered the truth behind the plot. They presented their grievances to the court, demanding justice. The magistrate gave Qian the guilty verdict. However, due to his money and connections, Qian was allowed to go free. When Qian and the poor man’s wife stepped outside the jail, rain suddenly poured down amidst deafening thunder. Qian and the poor man’s wife were simultaneously struck by lightning, dying on the spot.

Coveting another man’s wife or daughter and killing her husband are truly against the law of heaven. They are offenses for which the soul of the deceased will not be appeased. Topping it all with a devious scheme only increased heaven’s wrath, resulting in the quicker arrival of retribution.

In regard to the previous story, is there anyone who escapes retribution? For people who perform such heinous acts, is there any difference between doing what they did and chopping off their own heads?
When Dharma Master Gunavarman was thirty years old, the King of Kashmir died without an heir to succeed the throne. At that time, all the common folk gathered and declared "Gunavarman is virtuous and learned. It would be best if he could become our king and help govern our country. We will ask him to ascend the throne." Nonetheless, he refused, saying: "I have already left the home-life to cultivate the Way. I no longer concern myself with worldly matters. All of you have asked me to be your king, but I cannot accept your offer. You must select another worthy person." After he refused to be their king, he set off to visit other countries.

In India, the Dharma Master traveled to many countries to propagate the Chan Teaching and spread the Great Vehicle Buddhadharma. However, a hundred officials persisted and repeatedly asked him not just once, but twice, three, four, five, six and even seven times to become
their king. What do you think happened? The Dharma Master simply ran away. He went off to deep mountains and remote valleys where no one could see or find him. Eating only leaves and grass roots, he dwelt among the wild beasts and cultivated the Way.

Later, the Master visited Sri Lanka (Simhala) to learn and study, and to propagate the Buddhadharma. At the time, people in general recognized that the Master had already attained sageshood. He had a persuasive power toward all living beings: Whoever saw the Master would be moved to bring forth the Bodhi Mind.

Afterward, the Master traveled to Java. Before his arrival, the mother of the king of Java had a dream. What kind of dream did she have? She saw a ship flying across the ocean with a Shramana on board. The next day, sure enough, Dharma Master Gunavarman arrived. Upon his arrival, the mother of the king said: “Last night I dreamt a Dharma Master was coming here and the Dharma Master I saw in my dream looked just like this one.” Therefore, she had deep faith in Dharma Master Gunavarman, took the Five Precepts and cultivated under him. After a long time, her understanding of the Buddhadharma increased considerably.

One day, the mother of the King spoke to her son: “I have great affinities with you. That is why you are my son, and I am your mother. This is really good. But now that I believe in the Buddha, if you don’t, our causes and effects will be dif-
不同。我恐怕将来的因果就不同了，再没有这么好的因果，因我们所行的道路都不同了。」国王一听，妈妈说这句话，这也是欢喜他信佛，虽然没有一定勉强他来信佛。但是言谈之间，这个意思已经表现出来。于是他就对妈妈讲说：「那么怎么样，我也受戒吧！」就勉强强的，也跟着求那般摩法师来受了五戒：不杀生，不偷盗，不邪淫，不妄语，不饮酒。

国王受了五戒，一開始的時候本来对佛法没有什么兴趣，但是时间久了，因為求那般摩法师，是已經证初果的圣人，所以讲的道理都是很圆满的。久而久之，這国王也就生出了信心，說：「佛法真是妙不可言，太好了，我怎么不早一点研究佛法呢？」就对佛法也生了大信心，說是：「我幸亏得到了一个好的妈妈，我的妈妈信佛，她度得我也信佛了，真好。」国王非常高興，正在高興的時候呢！就有了麻烦了，什么麻烦呢？邻国就要来和他作战了。

(下期待續)

In the beginning, after the King received the Five Precepts, he had no real interest in the Buddhadharma. Nevertheless, because Dharma Master Gunavarman was a sage who had certified to the First Fruition, the principles he expounded were both perfect and complete and, after quite a while, the King finally gave rise to faith. At that time he said, “The Buddhadharma is really indescribably wonderful. It’s truly great! Why didn’t I study it earlier?” Therefore he brought forth great faith in the Buddhadharma. He said: “I am fortunate to have had a good mother who believed in the Buddha and who also led me to believe in the Buddha. It’s exceedingly good!” The King was overjoyed. Just when he was most elated, trouble erupted. What kind of trouble was that? A neighboring country wanted to wage war upon him.

(To be continued …)
Dharma Realm Buddhist Youth (DRBY) held its Fourth Annual Conference this year from March 22 to March 24 at Blessings, Prosperity and Longevity Monastery in Long Beach, California. This was good news for young people in Southern California. What fell short was the extent of the announcements made to ensure that people were aware of this event and could benefit from it. Although DRBY has a web-site, there are various reasons why people failed to gain information through it. Otherwise, more people could have benefited from this had they known of this opportunity. Hopefully, we can improve this factor in our next event. This would greatly support the progress of DRBY.

Approximately sixty young people attended the three-day symposium. They consisted of Chinese, American and Middle-Eastern youths. It was like a cultural melting pot. Some of the young people who attended were either non-Buddhists or agnostics. Nevertheless, they saw the actions of the other attendees, felt the peacefulness of their relationships, witnessed the spirit of even-mindedness amongst the believers, and thereby brought forth joy as they took part in the discussion of the profound principles of Buddhism.
When I walked into the symposium, I was immediately given a copy of the schedule. The agenda covering the three-day event was clearly stated in it. It clearly defined information regarding the time, place and topic of each session, as well as a brief introduction of each speaker. It portrayed the image of a well-organized Buddhist association propagating the Buddhadharma. Since the great majority of attendees were born or raised in the United States, it was reasonable to use the English language in planting the roots of Buddhism here in America.

On the other hand, I want to share a comment regarding the nicely prepared schedule booklet. It was printed only in English and no other language. New immigrants, as well as some elderly parents who brought their children to attend, found it difficult to understand Buddhist terminology written in English. I saw some Chinese parents standing by the doorway, booklets yet unopened in their hands, watching the stream of young people going in and out of various sessions, not knowing exactly what was going on nor which sessions they would like to attend. My heart went out to them. Even though DRBY is established in an Asian-American setting, consideration for other cultural backgrounds should not be overlooked.

The beauty of preserving one’s roots must also extend to reaching out and blending in with other cultures. Without indications of separation, people from all cultures will not feel alienated and no one will feel left out. I hope that next year’s agenda will be printed in a multitude of languages, for instance, English, Chinese, Vietnamese, Spanish, Japanese, etc. There may be a shortage of resources to perform this task, but if we look far down the road,
this can also become an avenue of propagating the Buddhadharma. Also, this can help booster the growth of DRBY.

Certainly, one can understand the difficulties of a multi-cultural function. In propagating the Buddhadharma, it is inevitable to be hampered by diversified cultural backgrounds. There will always be differences in the way people absorb and digest information, thereby restricting the depth a discussion can reach. However, we should all bear in mind that the Buddhadharma originates from the Buddha’s mind-dharma, driven by kindness and compassion, moving towards mankind’s highest level of wisdom. We may all start out as a greatly diversified group, with different cultures and mentalities, yet we can ultimately share the same result. We can also lead others to leave suffering and attain bliss.

In this period of telecommunications, utilizing the internet to propagate the Buddhadharma enables us to reach out farther and wider. I have looked into the website of DRBY (www.drby.net). The design and contents are fascinating. Seeing these young people diligently putting their time and effort into such a worthwhile cause, I strongly encourage everyone to give your full support to them and to nurture them. Under the blessings of Proper Dharma, let them follow the wholesome path. In due course, let the brilliance of the Buddhadharma radiate more intensely here in the West.
### Schedule of Events – June of 2002

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**Note:**
- ☎️ = Dharma Realm Buddhist Association
- **Bold** events are held at Gold Wheel Monastery.
- Other events are held at different locations.
- **Bold and italic** events are pseudo-bold and italic.

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**In commemoration of Venerable Master Hua’s 7th Nirvana Anniversary, Gold Wheel Monastery is chartering a bus going to the City of Ten Thousand Buddhas. The bus will be leaving GWM at 6:30am on June 15 (Saturday) and returning on June 16 (Sunday). Please register ahead of time to facilitate arrangement.**

～常住有日恩無盡，萬德無時想有時～