



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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菩薩無事找工作 坐寶蓮花放光明  
授諸眾生大覺記 圓滿涅槃證無餘

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.

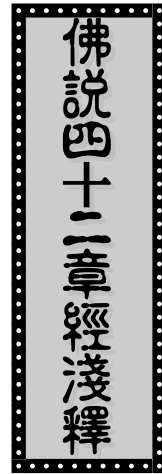
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# The Sutra in Forty-two Sections Spoken by the Buddha

*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

(接上期)

(Continued from issue #156)

## 第十三章 問道宿命

## Section 13

### Questions about the Way and Past Lives

沙門問佛。以何因緣。得知宿命。會其至道。佛言。淨心守志。可會至道。譬如磨鏡。垢去明存。斷欲無求。當得宿命。

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

第十三章是說人怎麼樣能得知宿命，佛告訴我們怎麼樣得宿命呢？就要會道，會道就是明白道。

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."

「沙門問佛」：有個沙門來請問於佛。「以何因緣，得知宿命」：什麼因緣，怎麼樣修行，修什麼法門，才能知道宿命通？「會其至道」：就明白真正的道理了。

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.

「佛言」：佛就告訴他了。「淨心守志」：你要清淨其心，要守志，守著你這堅固的志願。你發什麼願，你就要守著。你不可以才發了願，過了幾天

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

自己又不算了，又說我把這個願撤回來。這是不可以的，這就不是守志了。你若能淨心守志，把心裏的黑暗，心裏的妄想，心裏的貪瞋癡都去了，守住自己這個志願。「可會至道」：自然就會明白真正的道。真正最高的那個道，好像什麼呢？現在舉出一個譬喻來告訴你。

「譬如磨鏡」：就好像磨鏡子一樣。「垢去明存」：塵垢去了，沒有了，那明就現出來了。現出來的明，就是宿命通。「斷欲無求」：你把欲念斷了，無所求了，到無所求處，什麼也不求了。

「當得宿命」：能這樣子，你就會得到宿命通。所以我們人修道，一定要沒有一切雜念，沒有妄想。你要是能沒有妄想，沒有雜念，你修什麼法門，都很快會成功的。你若盡有一些妄想、雜念、貪瞋癡，在肚子裏頭裝滿了，那當然你修什麼法門也不相應了。

所以我們學佛法的人，修行的人，一定要先斷欲去愛，把這欲念先斷了它。再無求，什麼也不求了。你有所求就是苦，無論求什麼，求不到，就有個求不得苦。所以這一點是我們各位要注意的。

修行修什麼？修行就是把我們的妄想修沒有了，欲念修沒有了，這就是有功夫了。你把你這些嫉妒、障礙、貪瞋癡，都打掃乾淨了，就會得到宿命通。

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.

## 第十四章 請問善大

沙門問佛。何者爲善。何者最大。  
佛言。行道守真者善。與道合者大。

第十四章是說明善，沒有什麼能比得過真正的修行，這是最善的。大，就是證得真實的理，這是最大的。

「沙門問佛」：有一位沙門就請問佛。「何者爲善」：什麼是最好的事情呢？是應該做的事情呢？「何者最大」：什麼事情是最偉大的，最要緊的？是最應該做的呢？

「佛言」：佛答覆他的問題，就說，「行道守真者善」：你能修行真正的佛法，這就是最好的，不要修旁門外道。什麼是真正的佛法呢？就是不自私，大公無私，忘人無我的。不要有一個自己，要沒有自私心，沒有自利心，一舉一動都是行菩薩道，利益眾生。

自己明白了，也想教他人明白；自己得到利益，也願意其他人得到利益，不是自私自利的。能這樣子，這是最善的。行道守真是守真理，不要守虛妄、不實在的那種法。修行要明白真理；不明白真理，那就不是守真，能守真這才是最好的。

## 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.

「志與道合者大」：你的志願  
和你所修行的道合而為一，你能  
證果，得聖人果，或者證阿羅漢  
果，或者行菩薩道，這都是最大  
的。

(下期待續)

**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.

(To be continued ...)

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## ~壽康寧鑑~

常熟這個地方，有一個叫錢外郎的人，為人非常霸道。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賣布。因此錢外郎就可以跟他的妻子私通了。有一天，窮漢出門去賣布，因為退潮不能行船，只好回家。沒想到正撞見錢某擁着他的妻子喝酒尋樂，窮漢一時極為羞惱憤怒，立刻就轉身回去船上。於是，錢某就與窮漢妻設下陰謀，夜間派殺手偽裝成強盜去殺了他。窮漢的族人知道這件內情，就去報官伸冤，地方官也將錢某判罪定案。可是，錢某揮金買通，越級上訴，竟然得以免罪。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。

姦淫他人之妻女且又殺其夫，這是天理難容，冤魂所不能解的。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?



# 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

(接上期)

(Continued from issue #156)

求那跋摩法師到三十歲的時候，罽賓國的國王死了，沒有人可以繼承做皇帝，罽賓國一般的老百姓，大家就通通來說：「求那跋摩既有道德又有學問，若是他做皇帝是最好，可以幫助我們的國家，我們就請他做皇帝。」他說：「我現在出家修行，已經不問世事了。你們請我做皇帝，我是不會做了，你們要另選其他的賢能。」這個時候他便推托不做皇帝，就去周遊列國了。

在印度，他到了很多的國家去弘揚禪宗，弘揚大乘佛教。因為文武百官來左一次請他，右一次請他，一次，二次，三次，四次，五次甚至於六次，七次來

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 become 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 Buddhadharmā. However, a hundred officials persisted and repeatedly asked him not just once, but twice, three, four, five, six and even seven times to become

請,請了多少次啊!一定要請他做皇帝。你說怎麼樣呢?這時候他就跑了,跑到這個深山穹谷,人看不見,找不著的地方,一天吃點樹葉,或者吃點草根,自己在山裡頭和這些野獸在一起,這麼樣來修行。

修行以後,他又到獅子國,大約就是現在的錫蘭,到那去參學,又到那地方去弘揚佛法。在當時一般人就都知道,這位法師已經證聖果了,他對這一切的眾生,都有一種的感動力,無論是誰一看見他,就都發菩提心了。

以後他到一個國家,叫閻婆國。在他沒到這個閻婆國以前,這閻婆國皇帝的母親就做了一個夢。做一個什麼夢呢?就看見從海裏飛來了一隻船,船上坐著一位沙門,第二天果然求那跋摩法師就來了。這位國王的母親說:「昨天晚間我做了一個夢,就是有一位法師來了,在夢中看的法師和這位法師差不多一個樣子。」於是她就非常相信這位法師了,就跟著這位法師受五戒,受五戒就這麼修行,修行時間久了,她就學習了很多佛法的道理。

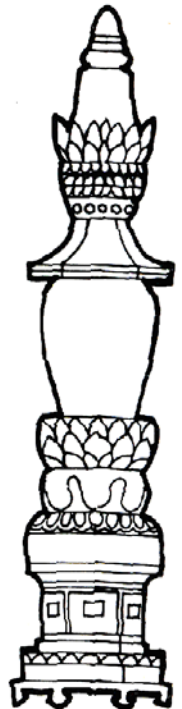
有一天,這位皇帝的母親就對皇帝說:「我和你呀很有緣的,所以你做我的兒子,我做你的媽媽,這是很不錯。可

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 sagehood. 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-



是我現在信佛了，你不信佛，這個因果就不同了，恐怕將來，再就沒有這麼好的因果，因為我們所行的道路都不同了。」國王一聽，媽媽說這個話，這也是歡喜他信佛，雖然沒有一定勉強他來信佛，但是言語之間，這個意思已經表現出來了。於是他就對媽媽講說：「那好啊，我也受戒吧！」就勉勉強強的，也跟著求那跋摩法師來受了五戒：不殺生，不偷盜，不邪淫，不妄語，不飲酒。

國王受了五戒，一開始的時候本來對佛法沒有什麼興趣，但是時間久了，因為求那跋摩法師，是已經證初果的聖人，所以講的道理都是很圓滿的。久而久之，這國王也就生出了信心，說：「佛法真是妙不可言，太好了，我怎麼不早一點研究佛法呢？」就對佛法也生了大信心，說是：「我幸虧得到了一個好的媽媽，我的媽媽信佛，她度得我也信佛了，真好。」國王非常高興，正在高興的時候呢！就有了麻煩了，什麼麻煩呢？鄰國就要來和他作戰了。

(下期待續)

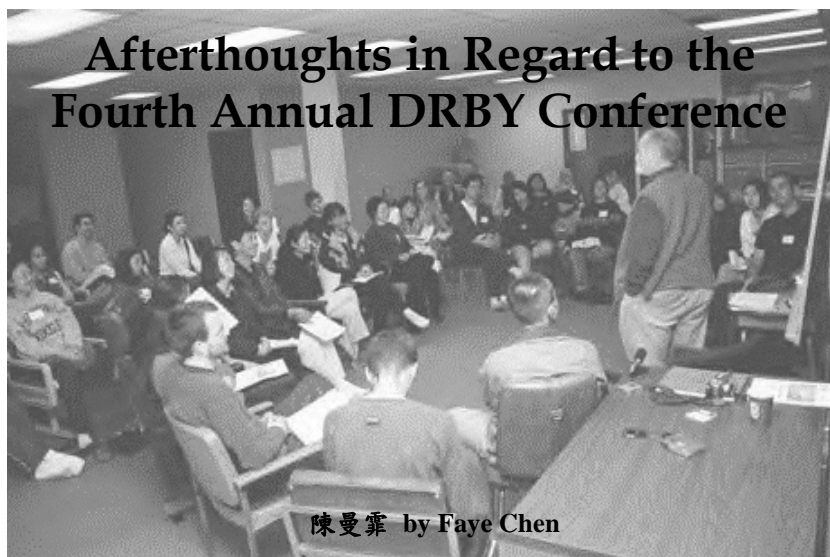
ferent. I'm afraid that in the future, we will not have such good causes and conditions anymore, since we will be walking different paths." When the King heard this, he understood that because his mother believed in the Buddha, she would like him to believe in the Buddha, too. Although she was not compelling him, nevertheless, she had revealed her thoughts through her words. Then the King replied, "Well then, I'll also receive the precepts." Forcing himself to proceed, he sought to take the Five Precepts of no killing, no stealing, no sexual misconduct, no lying, and no taking of intoxicants under Dharma Master Gunavarman as well.

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 ...)







## Afterthoughts in Regard to the Fourth Annual DRBY Conference

陳曼霏 by Faye Chen

## 第四屆法界佛教青年 研討會有感

第四屆法界佛教青年研討會，今年在三月二十二日至二十四日於洛杉磯的長堤市福祿壽寺舉行。這是南加州的青年們之佳音，只可惜在籌備過程中，未能及時做好宣傳推廣工作。雖然佛教青年會有網址可查詢，但有些人因種種原因而未必有空上網，或找不到網址，以至於失去可以吸納到更多洛杉磯的年輕人參與的機會，希望下次再舉辦時，能改正這個缺點，這對青年會的發展會有很大的助力。

三天的討論會，來參與的年輕人有六十幾位，除了東方人，也有美國人和中東人，猶如世界各民族的大熔爐。其中，雖然有些人並不信佛教，甚或仍沒宗教信仰的，但見到大家都很踴躍的參加，融洽地相處，體現佛教眾生平等的精神，而隨喜參與探討佛家的奧秘。

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.

現在的討論會，當我走進會場時，即刻可以拿到每人一本的討論會節目時間表。從節目表裡，一目了然，可以看到詳細的時間、地點、每一分組所要討論的主題、每位法師和學者所要演講的題目。這樣明確的提示，讓人即刻感到這是一個很有規劃，正視佛教弘法的團體。在討論會中，大多都是用英語來發言，因為對象是本地土生土長的年輕人，以這種方式來溝通，讓佛法能在美國生根，我想是可以理解的。

但是，也有不足之處，節目表裡沒有中文對照。如果是新來的移民，或有些帶著孩子來的華人父母，他（她）們如何看得懂節目表上滿是艱澀的佛教英文名辭呢？我曾經目睹幾位華人家長，站在大門處，捧著節目表卻一籌莫展，眼神空洞的望著進進出出的人潮，令人看了感到難過。雖然佛教青年會是建立在美利堅合眾國的土地上，但我們也絕對不可以漠視其它族裔的文化背景，在保存具有中華文化之根本時，更必須嘗試使美國本土的文化也能交匯融合而沒有區劃，阻隔之分，這樣外族人士才不會對這個會感到陌生，而華人也不會被拒之門外。我希望下次的節目表上，能印上多國文字，譬如中文、越文、西班牙文、日文等

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,

等, 這方面或許會有人力不足之慮, 但長期來講, 這應該也是弘法的方法之一, 有助於佛教青年會的發展更有效果。

當然, 太多不同民族融匯在一起, 在弘揚佛法時, 難免受到文化背景的限制, 和思考方式的影響, 而無法達到廣泛深刻。但佛教源於世尊心法, 目標慈悲, 朝向人生最高的智慧境界, 所以雖然文化心態不同, 但結果相同, 仍能引導眾生, 離苦得樂。

在資訊發達的今天, 藉著網路對華裔和西方人士弘法, 效果一日千里。我看過法界佛教青年會的網址 (WWW.DRBY.NET), 他們設計的網路和內容都很精彩, 看到他們那麼熱誠的投入, 我們更要加強支持他(她)們, 培育他(她)們, 讓這些年青人在正信的佛法之下, 走上健康的道路, 讓佛教在西方綻放更燦爛的光輝。

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](http://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.



晚間學員分享經驗

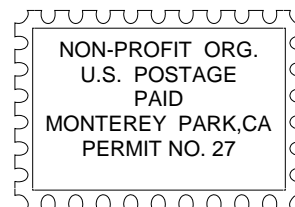
Night of good stories and songs



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金輪聖寺



2002年6月法會時間表 Schedule of Events – June 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
2 三千佛懺 Three Thousand Buddhas Repentance 8:00 am-3:30 pm	3	4	5 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	6	7	8
9 華嚴法會 Avatamsaka Dharma Assembly 8:00 am-3:30 pm	10	11 初一	12 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	13	14	15 *** 6:30 am at GWM *** 巴士上萬佛城參加 上人涅槃七週年法會 Bus to CTTB to attend Sev- enth Anniversary of Vener- able Master Hua's Entering Nirvana
16 萬佛城舉辦宣公上人 涅槃七週年法會 CTTB's Seventh Anniversary of Venerable Master Hua's Entering Nirvana 金輪寺法會暫停一日 There is no Dharma Assem- bly at Gold Wheel Monastery	17	18	19 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	20 初十 宣公上人涅槃 每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana	21◎	22 中華文化研究 Chinese Culture Study 8:30 pm-3:00 pm
23 華嚴法會 Avatamsaka Dharma Assembly 8:00 am-3:30 pm	24◎	25◎ 十五	26◎ 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	27◎	28◎	29◎
30 華嚴法會 Avatamsaka Dharma Assembly 8:00 am-4:00 pm 放生法會 Liberating Life Ceremony 1:00 pm - 2:00 pm	金輪寺將於6月15日早上6:30 am組巴士朝聖團, 赴萬佛城參加上人涅槃七週年法會, 因此該週末法會 暫停一日。 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.					

~常將有日思無日, 莫待無時想有時~