



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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## 宣公上人 偈頌- 大悲咒 娑婆訶

天女散花供行人 嚴持戒律妙通神  
更能迴光觀自在 不久當契大覺尊

Verse on the Seventy-first line  
“SWO PE HE”

of the *Great Compassion Mantra*

Composed by the Venerable Master Hsuan Hua:

Heavenly goddesses scatter flowers as offerings to practicers.  
Our precepts and vinaya held strictly, our spiritual powers superb,  
Let us proceed to turn our light around until we contemplate with ease.  
Before long we will tally with the Great Awakening of Honored Ones.

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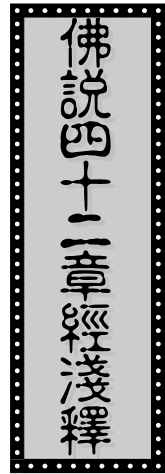
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# The Sutra in Forty-two Sections Spoken by the Buddha

*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 #157)

## 第十五章

## Section 15

### 請問力明

### Asking about Strength and Brilliance

沙門問佛。何者多力。何者最明。佛言。忍辱多力。不懷惡故。兼加安健。忍者無惡。必為人尊。心垢滅盡。淨無瑕穢。是為最明。未有天地。逮於今日。十方所有。無有不見。無有不知。無有不聞。得一切智。可謂明矣。

A Shramana asked the Buddha, "What is the greatest strength? What is the utmost brilliance?"

The Buddha said, "Patience under insult is the greatest strength, because people who are patient do not harbor hatred, and they gradually grow more peaceful and strong. Patient people, since they are not evil, will surely gain the respect of others." "When the mind's defilements are gone completely, so that it is pure and untainted, that is the utmost brilliance. When there is nothing, from before the formation of the heavens and the earth until now, in any of the ten directions that you do not see, know, or hear; when you have attained omniscience, that may be called brilliance."

第十五章告訴人忍辱的力量是最大的，能滅一切的垢，明白得也遠。

This fifteenth section tells us that the strength of patience is the greatest strength. It can end all defilement and enable one to have far-reaching understanding.

「沙門問佛」：又有一位沙門請問於佛。「何者多力」：什麼事情是最多，力量最大的呢？「何者最明」：什麼事情是最明瞭呢？最有智慧呢？

A Shramana asked the Buddha, "What is the greatest strength?" He asked, "What is the strongest substance? What is the utmost brilliance? What is brightest and wisest?"

「佛言」：佛答覆這問題，就說了，「忍辱多力」：若能忍辱，你那力量就大；若不忍辱，就沒有力量，你忍辱的這種力

The Buddha said in reply to the question, "Patience under insult is the greatest strength." If you can be patient under insult, then your strength is

量，是沒有窮盡的。爲什麼它這力量大呢？因爲「不懷惡故」：它就是一種善的力量，沒有惡的力量在裏頭，完全是善的，不懷惡故。因爲你是善的，這力量就沒有窮盡。

所謂柔能克剛，軟的能克硬的；弱能勝強，軟弱的能把剛強的勝了。我常跟大家講，牙爲什麼會掉呢？就因爲它硬；舌頭爲什麼不掉呢？就因爲它軟。你就算活到幾百歲，碰見的人都是掉牙的，沒有人掉舌頭的。舌頭就因爲它軟，能忍辱，所以忍辱的力量最大。「兼加安健」：又兼上它還平安、健康、健全。

「忍者無惡」：能忍耐的人，一定不會做惡的。「必爲人尊」：你不做惡，一定會得到人的尊敬。「心垢滅盡」：你心裏的自私自利、貪瞋癡，種種染污的念頭，那些欲心，要是把它滅盡了，就「淨無瑕穢」：你清淨得一點毛病也沒有，一點瑕疵也沒有，一點染污的心也沒有，就只是清淨心。「是爲最明」：你若能把心裏的黑暗去盡了，這才是最光明的，最有智慧的。

「未有天地」：在沒有天地以前，「逮於今日」：到現在。「十方所有」：就是從無始以來，十方所有的，「無有不見」：沒有看不見的。「無有不知」：也沒有不知道的，就是從無始劫到

great. If you aren't patient under insult, then you have no strength. The strength of patience under insult is infinite. Why is it so great? **Because people who are patient do not harbor hatred**; because the strength of goodness contains no evil. It is totally good and therefore it is inexhaustible.

It is said that, "The soft can overcome the hard; that which yields can defeat that which is obstinate." Something soft can overcome something hard, and victory goes to what yields over what is obstinate. I have often asked you, "Why do teeth fall out?" The answer is because teeth are hard. "Why doesn't the tongue fall out?" Because the tongue is soft. Even if you live to be several hundred years old, you will meet only people whose teeth have fallen out; you'll never run into somebody whose tongue has fallen off. The tongue is yielding and can endure; this is the greatest strength. **And they gradually grow more peaceful and strong.** What is more, the patient person becomes calm, healthy and robust.

**Patient people, since they are not evil, will surely gain the respect of others.** If you can be patient under insult, you won't do evil. If you are incapable of doing evil, you surely will obtain people's respect. **When the mind's defilements are gone completely**, when you extinguish the selfishness, profit-seeking, greed, hatred, stupidity and related defiled and desirous thoughts from your mind, **so that it is pure and untainted**, then you become pure to the point that your mind doesn't have any faults, filth or defilements. There's only a pure mind, and **that is the utmost brilliance.** If you can get rid of the darkness in your mind, that is the greatest brilliance; it is the supreme wisdom.

**When there is nothing, from before the formation of the heavens and the earth until now, in any of the ten directions that you do not see, know or hear; when you have attained omniscience, that may be called brilliance.** From beginningless time onwards, throughout the ten directions, there is nothing

現在，所有的事情都知道。「無有不聞」：也沒有一件事情沒有聽過。「得一切智」：為什麼能這樣子呢？就因為你得到一切智。「可謂明矣」：這才算是真正明白，真正明瞭，真正有智慧了。

## 第十六章

### 捨愛得道

佛言。人懷愛欲。不見道者。譬如澄水。致手攪之。眾人共臨。無有睹其影者。人以愛欲交錯。心中濁興。故不見道。汝等沙門。當捨愛欲。愛欲垢盡。道可見矣。

第十六章說明了我們一般人的心，心水本來是澄清的，但你要是把它攪渾了，就不澄清了，澄清是什麼呢？就是道。不澄清呢？就是愛欲。這愛欲障著我們不明心見性，障著我們不能見道，就是不能證果。證得初果就是見道位，也就是見道了。

「佛言」：佛說，「人懷愛欲」：這個法為西方人講，是很講不通的，西方人無論什麼都講愛、講欲。尤其是天主教、耶穌教一主啊！愛我，我啊！愛主。和主搞成戀愛，這就像男女戀愛似的。天主教、耶穌教，那修女說是和主married（和主結婚了），這真是根本就不懂得道。人懷愛欲，人所懷抱著，心裏所懷念的就是愛

that is not seen and nothing that is not known. From eons without beginning to the present, you know everything that has happened and there is nothing you haven't heard of. How can you be this way? Because you have obtained all-wisdom, and only this counts as genuine understanding, genuine comprehension and genuine wisdom.

## Section 16

### Casting Aside Love and Attaining the Way

**The Buddha said, “People who cherish love and desire do not see the Way. Just as when you stir clear water with your hand, those who stand beside it cannot see their reflections, so, too, people who are entangled in love and desire have turbidity in their minds, and therefore they cannot see the Way. You Shramanas should cast aside love and desire. When the stains of love and desire disappear, you will be able to see the Way.”**

This sixteenth section explains the minds of ordinary people. The “water of the mind” is fundamentally pure and clear. But if you stir the water up, it’s no longer clear. What is the settled clarity? It is the Way. That which is not clear and pure is love and desire. Desire obstructs us so that we are not able to understand our mind and see our nature. Desire keeps us from seeing the Way, and therefore from realizing the fruition of the Way. One who realizes the first fruition is at the position of the Way of Seeing, which also means seeing the Way.

**The Buddha said, “People who cherish love and desire do not see the Way.”** To explain this Dharma to Westerners is difficult, because no matter what Westerners talk about, it always concerns love and desire. This is especially true of followers of certain religions who say, “God loves me, and I love God.” They love God, just as men and women love one another. In fact, some nuns even say that they marry God. They simply have no understanding of the Way. What people harbor in their minds is love and

和欲,什麼都講愛,什麼都講欲。  
「不見道者」:你修道不明白道,一邊修,就一邊丟;一邊叫你沒有愛欲,你這邊愛欲就更多一點。

「譬如澄水」:你有愛欲來襲不見道,就譬如什麼呢?譬如那澄清的水,「致手攪之」:用手把這澄清的水攪渾了它,因為這水裏有一些沙泥,有一些微塵在裏頭。你若沒有微塵,你攪它,它也不會渾的。這微塵是什麼呢?就是愛欲。這愛欲就像水裏的微塵似的;生這個愛欲心,就譬如你用手來攪。「眾人共臨」:所有的人,都來到這水的旁邊,共臨於水,就是站在水的旁邊。「無有睹其影者」:誰也看不見這水裏有自己的影子,為什麼呢?就因為你攪渾了嘛!為什麼你不見道呢?也就因為你這愛欲渾了嘛。

「人以愛欲交錯」:人啊,一天到晚想這個愛,想這個欲,想這種不乾淨的東西。交錯,就是想來想去都是這個東西。「心中濁興」:在你心裏頭,智慧水渾了,沒有智慧了,這是濁興起了。「故不見道」:所以你不明白道,修道修來修去,也不證果,也不見道,為什麼呢?就因為你有愛欲心;你若沒有愛欲心,很快就會見道了。

desire. Everything they do involves love and desire. If you cultivate the Way, but do not understand it, then on the one hand you cultivate, but on the other hand you lose your cultivation. You're advised not to hold onto any love and desire, but your love and desire keep on increasing!

**It is just as when you stir clear water with your hand.** When love and desire overtake you, you don't see the Way. What's it like? It's like stirring up clear water with your hand so that it becomes murky. The clear water becomes murky because it contains sand and silt; if it didn't contain sand and silt, then even if you stirred it up, it wouldn't get murky. What is this sand and silt? It's love and desire. When you bring forth your love and desire, it's like stirring up the silt in the water with your hand, so that **those who stand beside it cannot see their reflections.** The water won't reflect their images. Why? Because you've stirred it up. Why don't you see the Way? It is because love and desire have made you so murky.

**So, too, people who are entangled in love and desire have turbidity in their minds.** From morning to night, people think about such unclean things as love and desire. They become entangled, so that no matter what they think about, it's really only variations on that one theme. The water of wisdom becomes turbid in their minds; their wisdom disappears, and **therefore they cannot see the Way.** You cultivate day in and day out, but you don't realize the fruition, and you don't see the Way. Why? Because you have thoughts of love and desire. If you didn't have thoughts of love and desire, you would be able to see the Way quickly.

所以佛說「汝等沙門」：這汝等沙門，連我們現在這些比丘、比丘尼都包括在內呢！「當捨愛欲」：都應該把這愛和欲捨了它。這捨愛欲，不是說：「噢！我很討厭的，我見到女人就發脾氣，趕她走。」不是那樣子。那要怎麼樣呢？要見如不見，聞如不聞，也不需要討厭她，但是也不動心，不動念頭。當捨愛欲，「捨」就是布施出去了，好像你布施錢給人，你已經布施了，自己就不能再有了，所以要把它捨了。捨給誰呢？捨給你爸爸，捨給你媽媽。「愛欲垢盡」：愛和欲念這種邈邈污濁的垢，若是沒有了，「道可見矣」：你所修的道，就可以見道了，就可以證果了。

(下期待續)

So the Buddha said, “**You Shramanas should cast aside love and desire.**” “Shramanas” includes all of us Bhikshus and Bhikshunis of the present age. We should all give up love and desire. This does not mean that men should say, “I hate women. When I see a woman, I get angry and send her away.” That’s not the way we should handle desire. How should it be? We should see as if not seeing, and hear as if we hadn’t heard. There’s no reason to despise them. We simply don’t let our minds become swayed by them. To cast aside love and desire means to give them away. It’s just like giving money to people; once you’ve given it, you don’t have it anymore. To whom should you give your love and desire? Give it back to your father and mother. **When the stains of love and desire disappear**—if the impure, turbid filth of love and desire are gone—then **you will be able to see the Way.** This cultivation can lead you to see the Way and to realize the fruition of the Way.

(To be continued ...)





# 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 #157)

皇帝就向求那跋摩法師說：「哎！我信佛就有人來欺負，惡人就有人怕，善人就有人欺負。我以前沒有信佛的時候，他也不敢來和我作戰，現在我信佛了，他卻來打我。你說我要是用兵和他去作戰，就會殺死很多眾生；要是不戰，我這國家就亡了，請問師父這該怎麼辦呢？」求那跋摩法師就說：「鄰國他來侵略你，你可以用軍力來對付他，但是應該生慈悲心，不要生一種殺生的心，你受過五戒，要發一種慈悲心，用憐憫心來和他作戰，不要生瞋恨心。」

國王聽師父這樣告訴他，他就這樣去做。就告訴所有的軍

So the King turned to Dharma Master Gunavarman and said: "Alas! Now that I believe in the Buddha, people come to bully me. If one is a villain, people will fear him. If one is a nice person, people will intimidate him. Before I became a Buddhist, they would not dare wage war against me. Now that I'm a believer in the Buddha, they come to fight with me. If I order my troops into battle, a lot of people will die. If I don't go to war, then my country will perish. With all due respect, Shrfu, how should I handle this?"

Dharma Master Gunavarman replied: "Since a neighboring country is coming to invade yours, you can use your military to defend it. But you should maintain a mind of compassion. Do not give rise to thoughts of killing. You have taken the Five Precepts, so you should bring forth a compassionate mind. Use a sympathetic mind while in battle, do not harbor a hateful mind."

Having heard his teacher's instruction, the King did as he was told. He addressed all

隊，說：「你們來求大悲觀世音菩薩，可憐對方那些軍隊，不要以殺生為主，要可憐他們。」所有的軍隊就都念『南無觀世音菩薩』，一邊作戰，一邊念『觀世音菩薩』。果然，和敵人一作戰，那些敵人不戰而退，就被這種的威德給嚇住，沒有打就嚇得跑了，就被打敗了。可是國王也受傷了，被箭把腳給射壞了。因為打了勝仗，國王雖然受傷了，回來也很高興，求那跋摩法師就用大悲咒加持的水來給他洗傷，頭一天洗完了，過三、五天就好了，沒有事，也不痛了，因此國王對這位法師就更相信了，信得很誠懇的。

閻婆國王和鄰國作戰得到勝利，他才知道這真是佛法無邊，於是他就天天來研究佛法。研究了一個時期，他就得到一點覺悟，他說：「做皇帝啊！有很多麻煩的事情，這個事情也問皇帝，那個事情也問皇帝，莫如啊！出家做一個僧人，沒有這麼多麻煩，人生這一世何必這麼樣的放不下呢？」這麼樣一想，他就召集所有的文武百官，向所有的文武百官來宣佈，他要出家做僧人，不做皇帝了。這些文武百官一聽，他要做僧人了，就都跪在他的面前來請求，叫他不要推辭皇帝的帝位，還是請他做皇帝。那麼文武百官請他做

his troops: "All of you should seek help from the Great Compassionate Bodhisattva Who Contemplates the World's Sounds. Have pity on your opponents. Do not focus on killing. Be sympathetic toward them."

So, all of his soldiers recited "Homage to Guan Shr Yin Bodhisattva" while in combat. Sure enough, when the battle started, their opponents all ran away without putting up a fight. They were stunned by the awesome virtue of the King's soldiers, ran away in fear, and thus were defeated. Nevertheless, the King was wounded in one of the battles. He was shot in the leg by an arrow.

Although the King was hurt, he was overjoyed that they had won the war. Dharma Master Gunavarman used water blessed by the Great Compassion Mantra to wash his wound. Three to five days later, the King was cured; his leg did not hurt any more. Afterward, the King's faith in the Master grew even greater and his belief was very sincere.

When the King of Java was victorious in the war with his neighboring country, he came to understand that the Buddhadharma was indeed boundless. Every day from then on, he studied the Buddhadharma and after some time, he said: "There are just too many troubles being a king. People just keep coming to ask all sorts of questions. It is better to become a Sanghan, so there won't be as much trouble. Why not put it all down in this very lifetime?"

Having that thought, he summoned all hundred officials and announced that he would leave the home-life to become a Sanghan. He said he would not be their king anymore. When his hundred officials heard that their king was to become a Sanghan, they all knelt before him, begging him not to renounce his throne. The King refused, but they kept beseeching him, weeping and crying in the process. Finally the King said: "All right then. But I have three conditions. If all of you can follow these three conditions, then I won't leave the



皇帝,他就向這些百官們來推辭這個帝位,不做皇帝。這時候,這些文武百官都痛哭流涕的請他做皇帝,他就說:「可以的,我有三個條件,你們要是依照我這三個條件,我就不出家了;要不依照我這三個條件,我就一定出家做僧人,不做皇帝了。」這些文武百官說:「什麼三個條件?你講一講啊!」

閻婆國王說:「第一個條件,凡是我們國家之內,在我所管的國境之內,所有的地方,都要恭敬三寶,供養三寶,皈依三寶,所有的老百姓都要這樣子。」這些文武百官一想,說:「這件事情我們可以做得到的,這可以的,第一個條件我們一定依教奉行。那麼請問皇帝這第二個條件呢?」「第二個條件,凡是我所管的境內老百姓都要受五戒,修十善《五戒就是戒『殺、盜、淫、妄、酒』;十善,就是不殺生、不偷盜、不邪淫、不貪、不瞋、不癡、不綺語,不妄語、不惡口、不兩舌,不做這種十惡就變成十善了。》,也就是統統都要斷宰殺,咱們全國都要吃齋,不吃肉。」這一位法師度了他母親不吃肉,現在又度這位國王徒弟,連全國的人都影響不吃肉了。那麼他這位國王的徒弟這麼樣一要求,這些文武百官說:「這個條件我們也

home-life. If you cannot accord with my three conditions, then I'll certainly leave the home-life and become a Sanghan. I do not want to be a king."

His officials then asked: "What are your three conditions? Please tell us!"

The king of Java said: "My first condition is that within my country, in every place that is under my rule, all civilians must revere the Triple-Jewel, make offerings to the Triple-Jewel, and take refuge with the Triple-Jewel. All must abide by this." The hundred officials thought about it and said: "We can do this. We can follow your instructions and carry out your orders in regard to your first condition. Now, may we respectfully ask our King what your second condition is?"

"The second condition is that all civilians within my country and under my rule must take the Five Precepts (No Killing, No Stealing, No Sexual Misconduct, No Lying and No Taking of Intoxicants). They must also cultivate the Ten Wholesome Deeds (No Killing, No Stealing, No Sexual Misconduct, No Greed, No Hatred, No Delusion, No Frivolous Speech, No Lying, No Harsh Speech and No Double-tongued Speech). They must all refrain from acts of slaughtering and killing. People of my country must all be vegetarians and refrain from eating meat."

Originally, the Master had convinced his mother not to eat meat. Next, he crossed over his disciple, the King, who now influenced all the citizens of his country to become vegetarians. After the King made his statement, the hundred officials said: "We can accept this condition too." Therefore, there was no problem with the King's second condition.

可以接受。」那麼第二個條件沒有問題了。

又說：「請問第三個條件是什麼呢？」國王還有第三個條件呢！「把倉庫裡邊所有的財寶都拿出來，賑濟這些個貧民，這些有病的人，窮人，所有這些鰥寡孤獨的人，都分散給他們。」老而無妻叫鰥，老年人沒有太太的，就叫鰥夫，是很苦的。老而無子曰獨，老年的人沒有兒子，這叫獨夫，也是很苦的。幼而無父曰孤，小孩子沒有父親了，這叫孤，這孤兒是很苦的。老而無夫曰寡，老年的女人沒有丈夫了，這叫寡婦，那麼年輕的，要沒有丈夫，這也是寡婦。不過年輕的人沒有了太太，也叫鰥夫，這不一定是老了才這樣稱呼。孟子說：「老而無妻曰鰥，老而無夫曰寡，幼而無父曰孤，老而無子曰獨，這四種的人，都要用國家的財寶來幫助他們，維持他們的生活。」文武百官一聽了這第三個條件，說：「那也好啊！這第三個條件我們也都答應你，沒有問題。」因為這第三個條件也都答應了，所以閻婆國王又做了皇帝。

又做了皇帝，他就給師父造一棟精舍，他說：「給我師父造這棟精舍，我自己一定要去做工，我雖然是國王，但是

Next, they asked, "May we respectfully ask what your third condition is?" The King had yet a third condition to speak of!

"Bring out all the wealth and treasure from the storehouses and distribute it to those who are sick and those who are poor. For those who are widowers, widows, orphans and solitary elders, give them a share too. An elderly man without a wife is called a widower. He lives a bitter life. An elderly person without a child is called a solitary person; his life is also full of sufferings. One who is young and without parents is called an orphan. An orphan's life is a life of suffering too. An elderly woman without a husband is called a widow. One who is young and without a husband is also called a widow. Likewise, one who is young and without a wife is also called a widow. One need not be elderly in order to be addressed as such. Mencius said, "An elderly man without a wife is called a widower, an elderly woman without a husband is called a widow, a young person without a father is called an orphan, an elderly person without a son is called a solitary person." These four kinds of people must be aided in providing for their living by the wealth and treasure of our country."

After the hundred officials heard the King's third condition, they said: "That's fine too! We accept your third condition. There is no problem." Because they had accepted all three conditions, the King of Java remained on his throne.

Resuming his role as a king, he wished to build a splendid dwelling for the Master, saying: "I will build a sublime abode for my teacher, and I will be a participant in this endeavor as well. Although I'm a king, I also want to personally work to build this sublime abode."

我要親身去造這棟精舍。」那麼當然有其他的工人,他自己也是其中的一份子。以國王的身分去造這棟精舍,他是很勤奮的,也不懶惰,在那地方釘釘子,修理這個地方,修理那個地方。有一次,正在做工的時候,腳就被木頭給砸壞了,腫的很厲害,回來就找師父,他說:「師父,我今天做工把腳給砸壞了!」師父說:「你盡是沒有事情找事情幹,為什麼你自己要去做工呢?」他說:「這表示我對師父的誠心啊!」師父說:「表示對師父的誠心,你就要受多一點痛苦!」於是,他就又用咒給他加持,一加持,即刻就好了,所以他對於師父的信心,又特別的有進步了。

(下期待續)

Obviously there were many other workers. The King was just one of them. Being a king and personally taking part in building the sublime abode, he was very hard-working and not a bit lazy. He would do nailing and repair jobs wherever they were needed. One day when he was at work, a log struck his foot. The swelling was very bad. When he returned, he asked for the Master and said: "Shrfu, I worked today and my foot got hurt badly."

The Master answered, "You're just looking for something to do when there's really nothing to do. Why do you want to work on this project personally?"

The King said, "I wanted to demonstrate my sincerity to my teacher!"

The Master replied, "If you want to show your sincerity to your teacher, you must endure more sufferings!" Then he used a mantra to bless him and the King was cured at that very moment. From that point on, his faith in the Master progressed to an even higher level.

(To be continued ...)

(上承自第13頁)

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〈警策〉爲人師表,理應教育學子敦品勵德,豈可令其沉迷墮落於女色?誤導甚,此師之大過也。而青年人讀聖賢書,自當學聖賢,豈可縱恣欲心,此德之大傷也,若令其居官,豈不危害莫測?故天乃令其二人折命削祿,以警世人,可不戒歟?



An admonition: A teacher should educate his students to become pillars of upright conduct and unwavering virtue. How can he lead them to fall prey to lust? Leading students in the wrong direction is a great offense for a teacher. In addition, young people have a responsibility to read and study the teachings of the Worthy Ones as well as to follow those teachings. Falling prey to lust causes tremendous harm to virtue. If people such as this attain positions in society, the damage they can cause is beyond conjecture. Therefore, heaven passed this verdict on Teacher Chiu and Student Lu as a warning to all of us. How can we ignore it and fail to cut off lust?



\*\*\*馮家狀元\*\*\*

有一位姓馮的商人，到了壯年，都還沒有兒子。他的妻子每次都勸他再討一個妾。後來他們到了京城，終於買了一個年輕女子。問她的家庭背景，這女子就傷心哭得無法回答。再堅持地問下去，才說她的父親因為運輸貨物欠債，只好賣她還債。馮先生聽了很同情她的遭遇，就找到她的父親，將女兒奉還。也不要先前已付的銀子。

回到家中，妻子問妾呢？他坦白回答。妻子說：「您的用心如此，又何愁沒有兒子呢？」經過幾個月之後，妻子又懷胎了。胎兒將誕生的晚上，鄰里的人都看到敲鑼打鼓，非常熱鬧的儀隊，

**The Imperial Scholar of  
The Fong Family**

Once there was a merchant named Mr. Fong. He had reached middle age, but still had no children. His wife repeatedly encouraged him to take a second wife in order to produce descendants. Finally, the husband and wife visited the city and bought a young woman home. When they inquired about her family background, this young woman sobbed uncontrollably and was not able to reply. Upon further prodding, she confessed that her father had sold her in order to pay his debts. Upon hearing this, Mr. Fong was filled with sympathy for her. He went in search of the young woman's father and gave her back to him, without even demanding his money back.

When he returned home, his wife asked him what had happened. He straightforwardly narrated the whole episode to her. His wife commented, "Since you are so kind-hearted, why should you worry about not having descendants?" A few months passed. His wife became pregnant. On the eve of the baby's birth, the neighbors saw a vision of a band of merry-makers delivering

送狀元到馮家。當天晚間，竟然得到一個兒子，也就是馮京。後來連中三元，做到太子少師、宰相，官運非常亨通顯達。

〈獎勸〉無子求子，此乃人之常情。而能於所求之時，頓生惻隱，愍念他人失子之痛，而子失父母之悲，決然斷己之私，以成他人骨肉親情。故而如是因，如是果，所謂德之芳也，豈不普聞於天！見賢思齊，此之謂也。

### \*\*\*折命削祿\*\*\*

明朝有一位叫陸仲錫的青年，十七歲就很有才華。他跟隨一位邱老師居住在京城。對門有一位女子，長得很美麗，他們二人常常偷窺，很心動。邱老師就說，城隍最靈，你去祈求一下，或許可以匹配給你。於是陸仲錫就這樣做了。當天夜裡，他夢到自己與邱老師都被城隍追捕，且大加訶責。城隍命令檢查他們的祿位，發現陸生是甲戌年的狀元，而邱某無祿位。有一神就說應當稟奏上帝，削去陸某的狀元，而判邱某抽腸的罪。陸生聽到這裡，才從夢中醒來，就有僕人來敲門通報，說邱老師絞腸痧死了。而後來陸仲錫終其一生都很貧賤。

the Imperial Examination's highest honors to the Fong family. That night, a son was born to the Fongs. He was named Fong Jing. When Fong Jing grew up, he attained top honors in the Imperial Examination. He obtained positions in the Imperial Court easily and achieved a great deal.

A word of encouragement: it is normal for people to yearn for descendants. Nevertheless, it is highly noteworthy to be able to give rise to compassion for others amidst the pursuit of one's own wishes and to be able to sympathize with the pain caused when others are separated from their own flesh and blood. The principles of cause and effect are inescapable. The fragrance of virtue permeates the whole world. We should all learn from the worthy ones and emulate their conduct.

### A Shortened Life and a Diminished Prosperity

In China, during the Ming Dynasty, there lived a youth named Lu Jong Hsi. By the age of seventeen, he had already demonstrated great potential. He stayed with his teacher, Master Chiu, in the capital city. Across the street from their house lived a beautiful maiden. Very frequently, both teacher and student stole looks at this beautiful maiden. They were having butterflies in their stomachs watching her. Master Chiu said, "The City-ruling Spirit is very powerful. If you go and request his help, he may help you get together with her." Student Lu followed his teacher's advice. On that same night, student Lu dreamt that he and his teacher were chased and caught by the City-ruling Spirit. Both were heavily chastised. The City-ruling Spirit gave an order to check the status of future prosperity for each of them and it was discovered that Lu was destined to take first at the Imperial Exam in the Year of Jia Shih, whereas Chiu had nothing noted. Another spirit suggested that they should petition the Lord Shakra to eliminate Lu's success in the Imperial Exam, and sentence Chiu to death by intestinal inflammation. At this point, Lu awakened from his dream. A servant knocked on his door and informed him that his teacher Chiu had died of intestinal inflammation. In addition, for the rest of his life, Lu lived in poverty.

(Continuing on page 11)

# 千處祈求千處應

## Thousands of Prayers, Thousands of Responses

余懷德 by Hwai-De Yu



多年前,在聖城的培德女中,學生們很希望有籃球隊。結果呢?她們的心願也能獲得滿足。其實那是支不能算是球隊的隊伍,既無專業的教練,也無合格的球場。然而,學生們很知足,所以很快樂。

過了一段時間,她們很想去校外賽球。實在話,她們的熱心超過了學校的擔心。起初,興高彩烈地去,當然,也一敗塗地的回來。卻也不灰心,繼續勤加練習,跌倒,擦傷,她們也處之泰然。如此賽球卻每每敗陣的常敗軍,逐漸與其他球隊建立友誼。球場以外,她們平實的禮貌,互相合作,被搶球時不打人,射不進球時不罵人,是最不具威脅的球隊。所以大家都歡迎她們。

直到有一次,她們贏了球。原因是最後的二次罰球,罰中一球則平,罰中二球則贏。罰球的學生,緊急之下,默禱觀世音菩薩,若能贏球,一定天天持大悲咒一〇八遍。

Many years ago, the students of the Developing Virtue Girls' Secondary School at the City of Ten Thousand Buddhas wanted to form a basketball team. Eventually, their wishes came true, though it still wasn't a regular basketball team. They didn't have a professional coach, nor did they have a regulation basketball field, but still, students were pretty happy with what they had.

After a period of time, they wanted to compete with teams outside of campus. The school had concerns about their ability to compete, but the students' enthusiasm transcended their inadequacies. Eventually, they went out to compete happily, and had big losses. However, they didn't give up, continuing to practice diligently. During their practices, they often fell down and hurt themselves. They were not perturbed. They lost nearly every game.

Gradually they built up friendship with other teams. Outside the basketball field, they were polite and helpful to each other. During games, they did not contend amongst themselves when their opponents stole the ball and didn't scold each other when baskets were missed. In fact, they were a team with the least intimidation. Therefore, everyone welcomed them.

Finally, one day, they had the opportunity to win a game when they were down to the last two penalty shots. At that time, if they made one basket, the game would tie. If they made two baskets, they would win the game. In such a crucial situation, the student who took the penalty shots recited Guanshiyin Bodhisattva's name and sincerely made a wish. She promised that if they won the game, she would recite the Great Compassion Mantra 108 times every day.

雖然不應有所求而求，但是觀世音菩薩的回應卻迅速而即時，所以她們很喜出望外，也很高興地誦咒。

觀世音菩薩千處祈求千處應，慈悲護念眾生，片刻不曾稍離。只要我們回心轉意，菩薩就在我們的身邊。

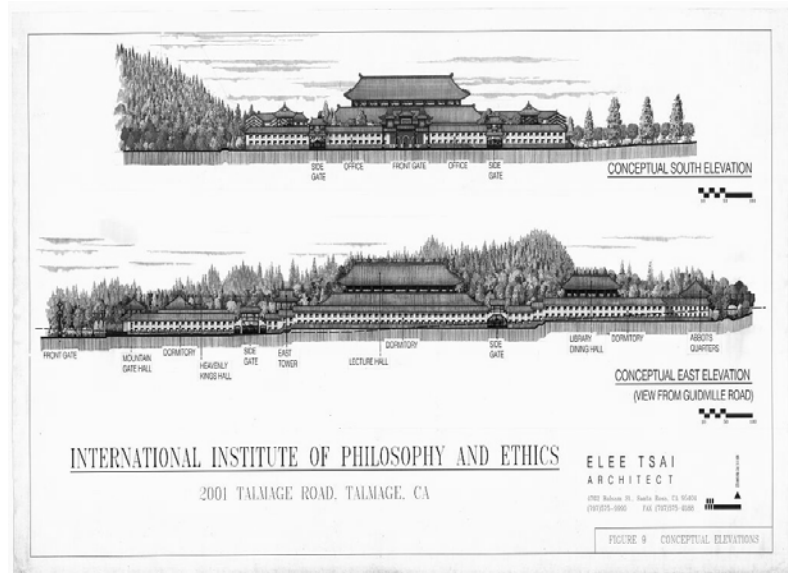
Although she should not have tried to bargain with Guanshiyin (rather than merely offering to recite as a token of her sincerity), a response arrived quickly. They were all surprised when they won the game. Later, she recited the Great Compassion Mantra happily every day.

Guanshiyin Bodhisattva responds to thousands of prayers simultaneously. Compassionately protecting and mindful of living beings, the Bodhisattvas are never apart for even an instance. As long as we turn our minds around, they are always near us.

## 任重道遠—— 無限歡喜的使命

(編輯室)

萬佛城大雄寶殿的建築申請，已經於日前正式通過。在無限歡喜的同時，相信大家也都油然而起任重道遠的使命。真誠感恩 上人的德澤，令我們也能置身在這不凡的因緣之中，繼續學習如何令正法久住的法門。以此因緣，敬邀大眾，齊抖擻向前進，正法住世，責任在我。



## A Momentous Mission with a Distant Goal - A Mission of Infinite Joy

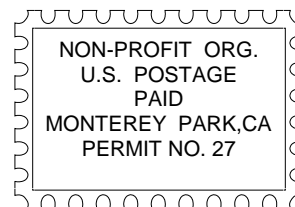
Editorial Staff

Recently, the application for the construction of the Jewelled Palace at the City of Ten Thousand Buddhas was finally approved. Along with the limitless delight this brings forth, I believe everyone feels this is a momentous mission, with still a long way to go until completion. We sincerely appreciate the Venerable Master's great virtue, which brought forth such unusual causes and conditions. Let us continue to learn how to protect and prolong the orthodox Dharma. To promote these causes and conditions, I invite everyone to pull together and move forward courageously. We should make it our own responsibility to protect the orthodox Dharma and ensure that it continues to dwell on the earth.



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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
	1◎	2◎	3◎ 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	4◎	5◎	6◎
7 六字大明咒法會 Dharma Assembly of Reciting The Six-Syllable Great Bright Mantra 8:00 am-3:30 pm	8◎	9◎	10◎ 初一 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	11◎	12◎ 韋馱菩薩聖誕 Wei Tou Bodhisattva's Birthday	13◎
14 六字大明咒法會 Dharma Assembly of Reciting The Six-Syllable Great Bright Mantra 8:00 am-3:30 pm	15◎	16◎	17◎ 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	18◎	19◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial Day of Vener- able Master Hua's Entering Nirvana	20◎
21 六字大明咒法會 Dharma Assembly of Reciting The Six-Syllable Great Bright Mantra 8:00 am-3:30 pm	22◎	23◎	24◎ 十五 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	25◎	26◎	27◎
28 慶祝觀音菩薩日成道法會 Dharma Assembly of Celebration of Gwan Yin Bodhisattva's Enlightenment ( actual day ) 8:00 am-3:30 pm 放生法會 Liberating Life Ceremony 1:00 pm - 1:50 pm	29◎	30◎	31◎ 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	◎ 禮拜大悲懺 Great Compassion Repentance 1:00 pm		