



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人 偈頌- 大悲咒
那囉謹擇瞞伽囉耶

小中現大無礙身 東西南北任縱橫
三千世界惟一念 你我他心不可分

Verse on the Seventy-Second line
“NWO LA JIN CHR PAN CHYE LA YE”
of the *Great Compassion Mantra*
Composed by the Venerable Master Hsuan Hua:

**His body unhindered, the small appears within the great.
His scope pervades north, south, east, and west.
The three-thousand system of worlds are but a single thought.
In no way are you and I and others separate.**

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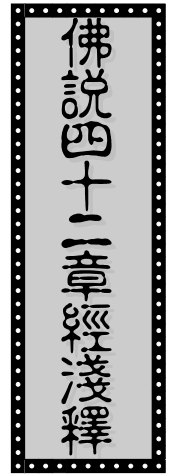
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The Sutra in Forty-two Sections Spoken by the Buddha

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 #158)

第十七章

明來暗謝

佛言。夫見道者。譬如持炬。入冥室中。其冥即滅。而明獨存。學道見諦。無明即滅。而明常存矣。

第十七章是顯出無明是沒有體性的，因為沒有體性，所以它一滅就滅了，你一見道，無明就會滅了。

「佛言」：所以佛說，「夫見道者」：說見道的這個人。「譬如持炬」：就好像有一個人拿著一把火炬一樣。「入冥室中」：到黑暗的房子裏邊去。「其冥即滅」：這黑暗立刻就沒有了。「而明獨存」：而這光明就存在了，因為你有火炬。這火炬就是人的智慧，言其你有智慧就能破這無明。無明就是這一個黑暗的房子，你若有了智慧，這黑暗的房子也會變成光明了，所以說「而明獨存」。

Section 17

The Arrival of Light Dispels Darkness

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

The Buddha said, “One who sees the Way is like someone holding a torch who enters a dark room, dispelling the darkness so that only light remains. When you study the Way and see the truth, ignorance vanishes and light remains forever.”

The seventeenth section reveals that ignorance does not have an independent existence. Since it has no independent existence, once it vanishes it is gone forever. Once you see the Way, then all ignorance will disappear.

The Buddha said, “One who sees the Way is like someone holding a torch who enters a dark room, dispelling the darkness so that only light remains.” A person who sees the Way is like someone who takes up a torch and goes into a dark room, immediately banishing the darkness so that only the light remains. The darkness is gone because he holds a torch. The torch represents our wisdom. This means that if we have wisdom, we can break through ignorance, which is represented by the dark room. If we have wisdom, the dark room will become bright.

「學道見諦」：學道能見到真理的這種人。「無明即滅」：你那無明即刻就沒有了。「而明常存矣」：無明既然滅了，智慧就會常常存在的。

第十八章 念等本空

佛言。吾法念無念念。行無行行。言無言言。修無修修。會者近爾。迷者遠乎。言語道斷。非物所拘。差之毫釐。失之須臾。

第十八章說明了念、修行和有無這種的關係。

「佛言，吾法念無念念」：佛說，我這個佛法，在念上就是要沒有一個念，連沒有念的這個念，都沒有的，所以叫念無念念。「行無行行」：在我這法裏頭，修行也是用的無功用道，修行也不要執著，要和沒有修行是一樣的，連那沒有修行的那個行字，都不要存在的。

「言無言言」：言就是所說的這個語言，也不要執著這語言，把沒有執著語言的那種意思、那種念，也都沒有了。「修無修修」：修的時候也是修的無功用道，修而無修，證而無證。就是修道，也沒有一個修

When you study the Way and see the truth, ignorance vanishes and light remains forever. Someone who studies the Way and can see the actual truth will immediately vanquish ignorance, and wisdom will remain forever.

Section 18

Thoughts and Language Are Basically Empty

The Buddha said, “My Dharma is the mindfulness that is both mindfulness and non-mindfulness. It is the practice that is both practice and non-practice. It is composed of words that are words and non-words, and cultivation that is cultivation and non-cultivation. Those who understand are near to it; those who are confused are far away, indeed. It cannot be reached following the path of language. It is not hindered by physical objects. If you are off by a hair’s breadth, you will lose it in an instant.”

The eighteenth section explains the relationship between the existence and non-existence of mindfulness and cultivation.

The Buddha said, “My Dharma is the mindfulness that is both mindfulness and non-mindfulness.” The Buddha said that his Dharma is not being mindful that you are mindful; and even the thought of that ‘not being mindful’ is not there. Therefore, this Dharma is called a mindfulness that is mindfulness, and yet not mindfulness. **It is the practice that is both practice and non-practice.** In this Dharma, practice also is “the Way of effortlessness.” In cultivating, you don’t want to have any attachments. It should be the same as not cultivating. Even the shadow of “no cultivating” should not remain.

It is composed of words that are words and non-words. Don’t be attached to words and language. Further, even your intention not to be attached to words and language should be done away with. Also, it is **cultivation that is cultivation and non-cultivation.** It is the Way of effortlessness, cultivating and yet not cultivating, certifying and,

道那個修的思想，這些都要沒有的。這就是沒有一切執著，把一切執著都空了，連那個空都要空了它。

「會者近爾」：你若會得，會得就是明白了，你若明白這個道理的話，就與道相近了。近爾，就是相近了，不會遠了。「迷者遠乎」：你要是不明白，你迷昧這個道理，就離道很遠了。那麼道究竟是什麼樣子？我告訴你們，這是「言語道斷」：說也說不出來，想也想不到，言語道斷，說不出來這個妙處，所謂「言語道斷，心行處滅」，心所要想的也沒有了，一切一切都空了。「非物所拘」：不被物所拘住了，因為物也是真如的本體。這時候你若能會得這種的境界，所有的山河大地、森羅萬象，都是真如的本體，所以就不為物所拘了。「差之毫釐」：這修行方法你若差了一絲、一毫、一釐那麼多，就「失之須臾」：在很快、很短的時間內就丟了，就找不著了。所以要自己把這種執著破了，就能得到這種境界。

(下期待續)

編者啓事：

本通訊自五月起，以於互聯網上同步登出，網址如下：
www.goldwheel.org 諸位法友可以善加利用，並給與我們指教。

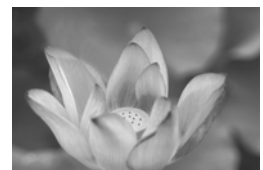
From the editors:

Gold Wheel Newsletter has a website to publish our newsletter since May, 2002, please go to www.goldwheel.org to check the latest events and activities, also give us your suggestion.

yet not certifying. There isn't any thought of cultivating the Way. That means that you don't have any attachments; all attachments are seen as empty. Even the emptiness is emptied out.

Those who understand are near to it. To understand something means to be clear about it. If you understand this doctrine, you are near to the Way. **Those who are confused are far away, indeed.** But if you fail to understand it and are confused about its principles, then you will be far from the Way. What is the Way ultimately like? I'll tell you: **It cannot be reached following the path of language.** You would like to speak about it, but you cannot represent it in words. You want to think about it, but you can't formulate the thought. You simply cannot speak of its wonder. It is said that the path of words and language is cut off, and the place of the mind's workings ceases to be. What the mind wants to think about is gone, and absolutely everything is empty. **It is not hindered by physical objects.** Physical matter is itself the basic substance of True Suchness. If you are able to realize this state, then you will see that the mountains, the rivers, the earth, and all the myriad things are just the basic substance of True Suchness, and you will not be hindered by physical objects. **If you are off by a hair's breadth,** if you are off by just a fraction of an inch, just a tiny bit, in the way you cultivate, **you will lose it in an instant.** You will immediately lose it and won't be able to find it. You should break through your attachments, and then you will be able to attain this state.

(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 #158)

那時是中國的宋朝，在南京，有位覺賢法師的徒弟，叫慧觀，就聽說求那跋摩這位法師的神通妙用不可思議，在印度一帶弘揚佛法，人人都相信他，供養他，恭敬他。他們就說：「我們一定要把這位法師請到咱們的國家，來弘揚佛法。」於是就奏明宋文帝，派交趾《現在的越南》那個地方的刺史，去迎請這位法師到中國來。慧觀法師又派遣法長，道沖，這些法師們也去迎請他。正當在還沒有迎請到的時候，他已經要去另外一個小國弘法，但是呢，很奇怪地就被大風給吹到廣州來了，所以宋朝又派人去迎接他。

慧觀法師派遣沙門法長，道沖，很多人到印度去請這位法

During the Sung Dynasty, Huei Guan (Wisdom of Contemplation), a disciple of Buddhahadra, lived in Nanking, China. He had heard about the inconceivable spiritual penetrations and wonderful deeds of Dharma Master Gunavarman, about how he was spreading the Buddhadharmā in India and how everyone believed in him, made offerings to him and revered him. He said: "We must invite this Dharma Master to our country to propagate the Dharma." He related his idea to Emperor Wen who sent an officer from Jiao Jr (present-day Vietnam) to invite Master Gunavarman to China. In addition, Dharma Master Huei Guan also sent Dharma Masters Fa Chang and Dao Chung to go along to help invite the Master. But before they arrived, the Master had already decided to travel to another small country to spread the Buddhadharmā. What happened then? Very strangely indeed, the Master's ship was blown to Guang Province in China by a strong wind. Therefore, the Sung Court had to send other envoys to welcome him.

Dharma Master Huei Guan also sent Shramanas Fa Chang and Dao Chung and

師，也就是閻婆國。閻婆國王本來捨不得叫他的師父離開這個國境，但是一想啊，人不應該自私，他的國家是一個很小的國家，印度是個大的國家，那麼中國也是個大的國家，應該讓他師父到中國這樣大的國家，去教化眾生。所以這幾位中國的沙門，沒有到達閻婆國的時候，這位求那跋摩法師已經坐船，預備到一個小國去弘法，但是因為坐船遇到很大的風一颳，就把他颳到中國的廣東來了。

他到了廣東，以後，就又到了始興。始興，是廣東的一個縣，這個縣裡有座山，他看這座山和印度那座靈鷲山是差不多的樣子，所以把這座山也就改成靈鷲山的名字。這座山有很多的老虎，在這裡有人到山上就被老虎給吃了。他就在這座山上造了一間廟，就有很多出家眾到這住。他自己住的地方，離這間廟大約有一里路這麼遠，打引磬的聲音是聽不見的，但是每逢一打引磬的時候，或者上供，或者做什麼佛事，他一定來的。怎麼說他是位證初果的聖人呢？他的行動和人不同的。他走路是離開地面，有一寸這麼高的，他不走在這個陸地上，他在空中走，別人看他是在地上走，但是他在空中走。所以就是在下雨天呢，他的鞋子底下也不

many others to the vicinity of India (in fact, Java) to invite Dharma Master Gunavarman to China. Originally, the King of Java did not want his teacher, Master Gunavarman, to leave the country. Then he thought it over and realized that people should not be selfish. His country was a small country. India is a big country, and so is China. He should let his teacher go to a great country such as China to teach and transform living beings. Nevertheless, before the Chinese Shramanas reached Java, Dharma Master Gunavarman had boarded a ship, prepared to travel to another small country to spread the Dharma. What happened then? Master Gunavarman's ship encountered a great wind which blew him to Guangdong in China.

After the Master arrived in Guangdong, he continued in his travels to a district called Shi Hsing. In this district there was a mountain. The Master saw that the mountain resembled Mount Grdhrakuta ("Vulture Peak") in India and so he renamed it Mount Grdhrakuta. On the mountain were many tigers. When people tried to travel to that mountain, the tigers would eat them. The Master built a monastery on the mountain, and many left-home people came to live in it. The place where the Master lived was about a mile from the monastery. When the small bell was hit in the monastery, the sound could not be heard where the Master lived. However, every time the bell was hit, whether it was during the meal offering, or other Dharma assemblies, the Master would arrive at the Monastery. How was it that people recognized the Master as a sage who had certified to the First Fruition? The way he walked was different from ordinary people. Whenever he walked, his feet were one inch off the ground. He did not walk on the ground. Instead, he walked in space. Other people might see him as if he were walking on the ground, but in fact, he walked in space. For this reason, during rainy days, the bottom of his shoes never got muddy,

沾泥土，所以一般人都認為他是位聖人。

有的時候，他走路就會遇著老虎，遇到老虎啊！他就用他的柱杖按在這老虎頭上，就給老虎說法，說完了，老虎也就自己走了。有過這麼幾次，以後有人再見到山上的老虎，牠也不咬人了。

在這座山上，他住了大約有一兩年，以後，宋文帝一定要請他到南京去住，他就去了。宋文帝就對他講：「我現在做皇帝，本來我也想吃齋，但是在我的環境之下也不可能，這種情形是很複雜的，不許可我吃齋，這怎麼辦呢？」他就對宋文帝說：「皇帝的修行和老百姓的修行是不同的。老百姓要受五戒，要吃齋，不吃肉，也沒有什麼威德，他不能做什麼好事；你做皇帝的，不需要自己一定要吃齋，你只要做種種的好事，令一切的老百姓得到好處，這就是修行了。」功德鎧法師又對宋文帝說：「譬如你發政施仁，盡做好的政策，命令老百姓他們少殺生，這就是救了很多的生命，不是你這吃一頓飯，不吃一個眾生，這就算功德了。你要能讓老百姓不殺生，這無形中你就是吃齋；你讓老百姓都孝順父母，這也就是你孝順父母；令老百姓都改惡向善，這

and therefore, most people recognized him as a sage.

Sometimes, when the Master was walking on the road, he would encounter a tiger. In this case, the Master would place his staff on the tiger's head and speak Dharma to him. When he was finished, the tiger would simply walk away. After this happened several times, when people came to the mountain and encountered tigers, the tigers did not harm them any more.

The Master lived in the mountain for approximately one or two years. Afterward, Emperor Wen of the Sung Dynasty insisted on inviting him to live in Nanking. The Master consented, and the Emperor said to him: "I am an Emperor now, but I too want to become a vegetarian. Nevertheless, in my position it is almost impossible. It is a very complicated situation that prevents me from becoming a vegetarian. What can be done?" The Master said to Emperor Wen of Sung: "The cultivation of an Emperor is different from that of his citizens. The citizens have to take the Five Precepts, they have to eat vegetarian food and refrain from eating meat. They have no awesome virtue so they can't really do anything good. But you are an Emperor, you need not necessarily eat vegetarian food. All you need to do is to engage in all good deeds so all your people can benefit from them. This is your cultivation." The Dharma Master Gunavarman (Armor of Merit and Virtue) spoke again: "For example, if you can be just and benevolent, and you have good strategies and rule fairly so your citizens can engage in less killing, then you will have saved many living being's lives. It is not counted as merit and virtue if you eat your meals refraining from eating the flesh of a single living being. If you can cause your citizens to refrain from killing, then imperceptibly, it is just as if you're eating vegetarian food. If you can cause your citizens to be filial to their parents, and cause them to correct their faults and do all good, then it is just the same as if you're cultivating

也就是你自己修行。所以你不必說我少吃一點肉或者少喝一點酒，這就是修行，你做皇帝，只要能令老百姓都諸惡不做，眾善奉行，這就是你自己修行了。」宋文帝聽功德鎧法師說完之後，說：「一般的沙門都迷緣，一般的儒者都迷境。迷緣呢，就是講因果循環，報應不爽。迷境呢，就執著這篇文章，或者這本典籍，就是一切經書之類的。今天我和法師這一談論，真是可以瞭然人天的大道。」於是，就給這位法師造了一座祇洹寺，造成了之後，就有很多修道的比丘，比丘尼，優婆塞，優婆夷在這修行。

(下期待續)

yourself. Therefore, there's no need for you to say, "If I eat less meat or drink less wine, then it is cultivation." You're an Emperor. If you can cause all your citizens to refrain from doing all evil and offer up their conduct to do all good, then that will be your cultivation."

After Emperor Wen of Sung heard what the Dharma Master Armor of Merit and Virtue (Gunavarman) had said, he replied, "Most Shramanas are confused by conditions, and most scholars are confused by states. Those who are confused with conditions talk about the cycle of causes and conditions, and say that retribution is not off by the least bit. Those who are confused by states will get attached to an article, or a classic, or all sutras and the like. Today, having had this discussion with the Dharma Master, I can now truly understand the great Way of man and heaven." Later, the Emperor built a Jeta Monastery for the Master. After it was completed, many Bhikshus and Bhikshunis, Upasakas and Upasikas came to cultivate in that place.

(To be continued ...)

(上承自第10頁)

(Continued from Page 10)

我們吃這種飲食，要想地獄餓鬼沒有東西吃的這種痛苦，那麼這些餓鬼都是誰去做的呢？或者我們自己的六親眷屬，無量劫以前的父母，轉餓鬼道都不一定，所以大家要拿出十萬分的誠心來做這個佛事。不要貪吃，吃的愈好對健康是不太好的，尤其吃肉的人，你吃人家肉，將來人家吃你的肉，互相吞食，這是沒有完的時候。我們真正佛的弟子，不要有貪吃這種的思想，這就是救自己的倒懸，也是救眾生的倒懸，也救餓鬼的倒懸，所以我們用盆子裡這些乾乾淨淨的菜，來供養十方三寶，幫助過去、未來的眾生來做這個法會。

Therefore, when we eat this food, we should contemplate the suffering of the hungry ghosts in the hells who have no food to eat. Who are the hungry ghosts? Perhaps they are our six kinds of close relatives or parents from the limitless past who have been reborn into the realm of hungry ghosts. This is not fixed. Therefore, everyone must have a thousand-fold mind of sincerity to do this work of the Buddhas. Don't be gluttonous. If you eat a lot of delicious food, it is not good for your health. This is especially true for people who eat meat. If you eat the flesh of others, in the future, they will eat your flesh. There is no end to this mutual devouring. Therefore, in being a true disciple of the Buddha, you should not have this mind of being greedy for good things to eat. This is not only to save ourselves from "hanging upside down," it is also saving living beings from hanging upside down, and saving hungry ghosts from hanging upside down. Therefore, this basin is used to hold vegetables while they are washed very clean to make an offering to the Triple Jewel, and to perform this Dharma Assembly to help the living beings of the past and the future.



盂蘭盆

Ullambana

Venerable Master's Dharma Talk



今天十方善信都來這兒慶祝盂蘭盆會，什麼叫「盂蘭」？「盂蘭」是梵語，翻譯過來中國的話，就叫「解倒懸」。什麼叫「解倒懸」？「倒懸」就是把一個人倒掛起來，腳衝上，頸朝下，在那兒空中掉起來，所以上不著天，下不著地，痛苦是無量無邊。人是這樣子，這個地方解「倒懸」，並不一定說這個人，是說地獄的鬼所受的苦，譬如人都在那兒倒掛起來那麼痛苦。

目連尊者他得到了六通，六通就是《天眼通》、《天耳通》、《他心通》、《宿命通》、《漏盡通》、《神足通》。其實神通也是一個名詞，再往清楚一點的說，就是一種智慧，智慧充滿了，無所不知，無所不明。知是一個辨知，明是一個常明。因為證得六通的這種境界，目連尊者就觀察他母親在什麼地方，一觀察才知道，他母親在生的時候好吃肉類，好吃魚子，最歡喜吃的就是魚子，一頓飯不知吃了多少生命，所以她死後墮地獄，轉為惡鬼。

Today, all the faithful from the ten directions have come here to celebrate the Ullambana Dharma Assembly. What is the meaning of Ullambana? Ullambana is a Sanskrit word, translated into Chinese, it means “upside down,” indicating a person hanging upside down with feet upwards and head downwards. The person is hanging there suspended in space; above there is no heaven and below there is no earth. Their suffering is endless and limitless. People are like that. But the word is not referring to people, it is referring to ghosts in the hells who have to endure a kind of suffering which is like a person who is hanging upside down.

Mahamaudgalyayana had attained the six spiritual penetrations. The six spiritual penetrations are the penetration of the heavenly eye, the penetration of the heavenly ear, the penetration of others' thoughts, the penetration of others' past lives, the penetration of non-outflows, and the penetration of complete spirit. Actually, “spiritual penetration” is just a term. To clarify further, a spiritual penetration is a type of wisdom. Once your wisdom is complete, there is nothing that you do not know, there is nothing that is not clear. Knowledge is a kind of understanding and clarity is a state of constant brightness. When Mahamaudgalyayana obtained the state of the six spiritual penetrations, he contemplated to find out where his mother was. By means of his contemplation, he knew that when his mother was alive, she liked to eat meat and fish eggs. What she liked to eat the most was caviar. In one meal, it was not known how many living beings she consumed. Therefore, after she passed away, she fell into the hells, and became a hungry ghost.

雖然目連尊者本身證有六通，可以給他母親送飲食，他母親接過這飲食，就用袖子把這個食器蓋著，為什麼呢？怕旁人看見，怕其他的餓鬼來和她搶，她就用手抓這個飲食往嘴裡送，可是一到嘴裡，居然這美味飲食化爲火炭，燒的這個餓鬼也不能吃東西了。目連尊者就去問佛這是什麼道理？佛就解釋說，他母親在生的時候不信三寶，不單不信，而且還毀謗三寶佛法僧，所以死了墮地獄，轉餓鬼，就猶如這個人倒掛起來這麼痛苦。可是他被掛起來不是旁人掛的，他自己把自己掛起來，自己把自己擲到受苦的地獄去。

佛說：「救你母親，非是一人的力量能救得了，必須要藉著十方的僧眾，要在這一天來供僧，那麼你母親就能解除痛苦，其他的餓鬼也都能離苦得樂。」因爲這種原因，就留下這個「盂蘭節」，也叫做「盂蘭盆」。這個「盆」字，是中國話，也就是裝飲食的一種器皿。僧眾也在這個時候，就藉著佛光，吃這種很美味的飲食。可是我們吃這種飲食要思地獄苦，發菩提心，什麼叫發菩提心？發菩提心就是諸惡不作，眾善奉行；要嚴持戒律，依教修行，這就能令餓鬼都離苦得樂了。

(下轉至第8頁)

Even though Mahamaugalyayana himself had already obtained the six penetrations, when he brought food to his mother, after receiving the food, she used her sleeve to cover up the plate. Why is this? She was afraid others would see it. She was afraid other ghosts would take it from her. She used her hand to put the food into her mouth, but once it entered her mouth, the delicious food turned into burning coals, it burned so that the hungry ghost could not eat the food. Mahamaugalyayana went to ask the Buddha the reason for this. The Buddha explained that when his mother was alive, she did not believe in the Triple Jewel, and not only did she not believe, she also slandered the Triple Jewel. Therefore, when she passed away, she fell into the hells and became a hungry ghost. The suffering there is as if someone were hanging upside-down. However, no one hung her there, it is all her own doing. She hung herself there, she put herself in the hells to undergo the suffering.

Therefore, the Buddha said, "Your strength alone cannot save your mother. You need to rely on the Sangha of the ten directions. If on this day, you can make offerings to the Sangha, then your mother can be liberated from suffering. In addition, all other hungry ghosts can also be apart from suffering and attain bliss." For this reason, there is the Ullambana Dharma Assembly. It is also called the Ullambana Basin. The word "pan," meaning basin, is a Chinese word, it means a container for holding food. At this time, relying on the Buddha's light, the Sangha can taste all kinds of delicious flavors. When we eat, we should think of the suffering in the hells, and bring forth the Bodhi Mind. What is "bringing forth the Bodhi Mind?" Bringing forth the Bodhi Mind is not to do any evil, to cultivate all good, to strictly uphold the precepts, and cultivate according to the teachings. In this way, we can cause the hungry ghosts to leave suffering and attain bliss.

(Continuing on page 8)



六字大明咒

The Six Word Great Bright Mantra



【佛說大乘莊嚴寶王經】

卷三：「六字大明陀羅尼，是觀自在菩薩微妙本心。若有知是微妙本心即知解脫。」

「若有人能而常受持此六字大明陀羅尼者，於是持誦之時，有九十九殞伽河沙數如來集會，復有如微塵數菩薩集會而來衛護是人。」

「七代種族皆當得其解脫。．．．腹中所有諸蟲當得不退轉菩薩之位。」

「能依法念此陀羅尼，是人得無盡辯才，得清淨智聚，得大慈悲；日日得具六波羅蜜多圓滿功德；得大轉輪灌頂；是人於其口中所出之氣觸他人身，所觸之人發起慈心離諸瞋毒，當得不退轉菩薩速疾証得阿耨多羅三藐三菩提；若此戴持之人以手觸於餘人之身，蒙所觸者速得菩薩之位。」

「若是戴持之人。．．．永不受生老病死苦愛別離苦，而得不可思議相應念誦。」

The Buddha Speaks the Great Vehicle Adornment Jewel King Sutra

Chapter 3:

“The Six Word Great Bright Dharani is the wonderful inherent mind of Bodhisattva Contemplate-at-ease. If there is anyone who knows this wonderful inherent mind, he thus knows liberation.”

“If there is anyone who is able to constantly receive and uphold this Six Word Great Bright Mantra, at the time of recitation, countless Tathagathas numberless as the grains of sands in the Ganges, and Bodhisattvas as numerous as dustmotes will gather together and bestow protection upon such an individual.”

“Ancestors of seven generations will attain liberation...all organisms inside one’s body will attain to the position of non-retreating Bodhisattvas.”

“If a person can be mindful of the Six Word Great Bright Mantra in accordance with the Dharma, such an individual will obtain inexhaustible eloquence, accumulation of clean and pure wisdom, great kindness and compassion; daily perfection of the merit and virtue of the Six Paramitas and the anointing of his crown by the Great Wheel Turning King. Whoever comes in contact with the breath of such an individual will give rise to kindness and stay away from the various poisons of hatred, will attain the position of a non-retreating Bodhisattva and quickly attain annutara-samyaksambodhi. Whoever is touched by the hand of such an individual will quickly attain to the position of a Bodhisattva.”

“Such an individual who upholds this Six Word Great Mantra will never undergo the suffering of birth, old age, sickness and death, as well as the pain of being separated from loved ones. Instead, such an individual will receive inconceivable responses from his recitation.”

卷四：「蓮花上如來言：所有微塵我能數其數量，若有念此六字大明陀羅尼一遍所獲功德，而我不能數其數量。」

「若有人書寫此六字大明咒者，則同書寫八萬四千法藏而無有異。」

宣化上人開示：

「唵」，當你念唵字時所有鬼神一定要合起掌來，為什麼他們要合起掌來呢？要守規矩。守規矩，他們跟對了道。念這一個字時，所有鬼神不敢造反，製造混亂，他們不敢違抗命令。

「嘛呢」，梵語意是靜智。人用智慧就能明白所有道理，這樣就可以靜靜的滅，沒有生。還可以作離垢的意思，就是離塵垢，就好像如意寶珠非常清淨沒有污染，無論你想要什麼，你有如意寶珠就可以做得到，就可以滿你的願，你每發一個願都能實現，這是它的好處。

「叭彌」，梵語是光明遍照，同時也是蓮開的意思。這是比喻蓮花的完滿，沒有障礙，這是觀自在菩薩的妙心。

「吽」，梵語意思是發出，所有的東西都是從吽而生，同

Chapter 4:

Atop the Lotus Flower Thus Come One said, "I can count the number of dust motes, but I can not reckon the merit and virtue that results from one single recitation of the Six Word Great Bright Mantra."

"If a person writes the Six Word Great Bright Mantra out by hand, it is equivalent to writing eighty-four thousand dharma treasures, without any difference."

Lecture by Venerable Master Hsuan Hua:

OM. When you recite this first syllable, all ghost spirits will certainly put their palms together. Why do they put their palms together? They have to follow the rules and regulations. Following rules and regulations, they are on the right path. When this first syllable is recited, no ghost spirits dare rebel or cause trouble. They dare not obey.

MA NI. In Sanskrit, this means quiescent wisdom. A person who uses wisdom will understand all principles. This way he can quietly extinguish, and have no birth. Another meaning of this is leaving defilement, leaving the filth of dust. It is like the As-you-wish-jeweled-pearl, so clean and pure and devoid of filth. As long as you have the As-you-wish-jeweled-pearl, you will be able to obtain what you wish for, every single vow you make will be realized. This is the advantage it has.

PAD MI. Translated from Sanskrit, this means brightness universally shining. Simultaneously, it also means the opening of the lotus. This is an analogy of the perfection of the lotus – without impediments. This is the wonderful mind of Bodhisattva Contemplate-at-ease.

HUNG. In Sanskrit, this means bringing forth. Everything comes to existence from hung. It also carries the meaning of protecting and upholding. When you recite this syllable,

時也是護持的意思，念這個字，所有的護法善神都來支持和保護你，也有一個意思，念這個字後，無論怎麼樣的困難都會消除；也有「成就」的意思，無論你修什麼都會成就。

念這六字大明咒，無量諸佛菩薩、金剛護法，常常護持你，所以觀自在菩薩念完這六字大明咒後，有七百萬尊佛來圍繞他，護持他。六字大明咒的力量是不可思議，它的感應是不能心思，所以叫密宗，如果有人能詳細解釋，它的意思是不可量的，沒有辦法能完全說出來，所以我只是把每字都很籠統的講一下。

現在我告訴你一點點密宗不可言喻的力量，為什麼說它不能言喻？因為我講的連萬分之一都沒有。為什麼呢？如果你能不斷地念持六字大明咒，六道的光會使六道的黑暗轉為光明。要得到一種定，就要把你的心轉為一。這樣，不只六道發出光明，而且十法界都會變成光明藏。所以你們現在知道六字大明咒有這樣大的力量，我希望你們都能放下活動來念這六字大光明咒。

all good dharma-protecting spirits will come to support and protect you. Another indication of this syllable is that difficulties of any sort will be eradicated. It also implies accomplishment, meaning you will attain success in whatever dharma door you choose to cultivate.

When you recite this Six Word Great Bright Mantra, innumerable Buddhas, Bodhisattvas, and Vajra Protectors will always protect you and support you. When Bodhisattva Contemplate-at-ease finished reciting this Six Word Great Bright Mantra, seven million Buddhas came to surround him and protect him. The power of the Six Word Great Bright Mantra is inconceivable. Its efficacy is unfathomable. This is why it is called the esoteric sect. If anybody can fully and thoroughly explain it, the meaning it encompasses is immeasurable. There is no way to completely speak out its entirety. I hereby only give a general explanation of each syllable.

Now, I will tell you a little bit about the unspeakable power of the esoteric sect. Why is it unspeakable? It is because what I have said constitutes not even one fraction of tens of thousands of its entirety. Why is this so? If you can recite and uphold this Six Word Great Bright Mantra non-stop, brightness will take the place of darkness in the entire Six Paths. To attain a kind of samadhi, you should first be single-minded. This way, not only will the Six Paths shine forth brightness, but the entire Ten Dharma Realms will become a treasury of brightness. Now that you all know the power of this Six Word Great Bright Mantra, I hope you can set aside whatever activities you are doing and come recite this Six Word Great Bright Mantra





壽康寶鑑

心如木石

明朝有一位叫茅鹿門的青年。他外出求學，住在一位錢員外的家裡。錢員外有一個很美的婢女，見到茅公子就很喜歡他的丰姿。一天晚間，美婢到茅公子的書房找貓兒，茅鹿門就問她：「為何單獨到這裡找貓？」婢女笑著說：「我不是叫小貓，我才是喜歡大茅。」茅鹿門聽了，就很正色的說：「我父親命令我遠出家門讀書，如果我做了非禮的事情，他日怎能面見我父親？又怎能面見你的家主？」婢女聽了，很羞愧地退出了。之後，茅鹿門在嘉靖的戊戌年登科，做到副使的官，壽命九十歲。

【獎勵】：美色不動，心如木石，然後福祿壽皆備矣。

Firm as a Rock

During the Ming Dynasty, there was a young man named Mao Lu-Men, who was away from his hometown in pursuit of study and took lodging with Mr. Chian, a country gentleman. Mr. Chian hired a very attractive servant girl who admired Mao (in Chinese, the family name “Mao” is pronounced the same as the word for “cat”) for his handsome looks. One night, this servant girl went to Mao’s room, looking for a kitten. Mao asked her, “Why do you come here all alone, looking for a kitten?” The servant girl smiled, and she said, “I am not calling for a kitten (lit. “small cat”). I like a big cat.” Having heard what she said, Mao, with a stern countenance, said, “My father sent me to this place, away from home, to study. If I do anything incorrect, how can I face him in the future? How can I face your master?” The servant girl was ashamed and withdrew.

Later on, Mao passed the civil examinations in the year of Wu-Shi of Jia-Jing. He received the official position of adjutant and lived to be ninety years old.

Mao was unmoved when faced with a beautiful woman. His mind was firm as a rock. The reward: afterward, he possessed blessings, prosperity and longevity.





金輪寺中文學校
Gold Wheel
Monastery
Chinese School



學期：8月31日～12月7日

時間：每週六早上 9:00～下午 2:30

年齡：5歲～15歲（5歲以下之兒童，酌情安排）

內容：三皈依、佛學、打坐、中文、上供、運動、
音樂、美勞、背經、
倫理道德、故事、驗收成果。

學費：100元 註冊費 教材費：20元

Schedule: August 31, 2002 to December 7, 2002

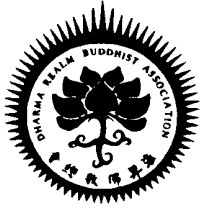
Time: Every Saturday from 9am to 2:30pm

Age Limit: 5 to 15 years old (All those below 5 years of age need special arrangement.)

Curriculum: Three Refuges, Buddhism, Meditation, Chinese language,
Meal Offering, Exercise, Music, Arts and
Crafts, Sutra/Mantra Recitation, Morality and Ethics,
Storytime, Affirmation of Achievements

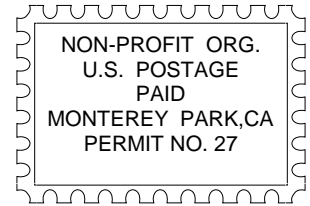
Tuition Fee: \$100 Registration Fee/ \$20 Educational Materials

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



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8月法會時間表 Schedule of Events – August of 2002

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>◎ 禮拜大悲懺 Great Compassion Repentance 1:00 pm 金輪育真中文學校秋季班，將於8月31日開學，即日起接受報名，詳情請電 (323) 258-6668。 Fall Semester for Gold Wheel Monastery Chinese School begins on Aug. 31. Registration is on-going. Please call Gold Wheel Monastery for details.</p>				1◎	2◎	3◎
4 地藏法會 Dharma Assembly of Reciting Earth Store Sutra 8:00 am-3:30 pm	5◎	6◎	7◎ 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	8◎	9◎ 初一	10◎
11 地藏法會 Dharma Assembly of Reciting Earth Store Sutra 8:00 am-3:30 pm	12◎	13◎	14◎ 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	15◎	16◎ 巴士上萬佛城 慶祝盂蘭盆節法會 Bus to CTTB to Celebrate Ullambana 7:00 pm	17◎
18 初十 慶祝盂蘭盆節法會 地藏懺 Celebration of Ullambana Earth Store Repentance 8:00 am-3:30 pm 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana	19◎	20◎	21◎ 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 大勢至菩薩聖誕 Great Strength Bodhisattva's Birthday	22◎	23◎ 十五 盂蘭盆節 Ullambana (actual day)	24◎
25 地藏法會 Dharma Assembly of Reciting Earth Store Sutra 8:00 am-3:30 pm 放生法會 Liberating Life Ceremony 1:00 pm - 1:50 pm	26◎	27◎	28◎ 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	29◎	30◎	31◎

~常將有日思無日，莫待無時想有時~