



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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真心修行離諸相 三輪體空出迷津

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

of the *Great Compassion Mantra*

Composed by the Venerable Master Hsuan Hua:

When bowing and making offerings be earnest and sincere.
Incense, flowers, lamps, and fruit should be fresh daily.
For the true mind cultivation is apart from any marks,
Making the three aspects of giving empty, we leave confusion.

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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)

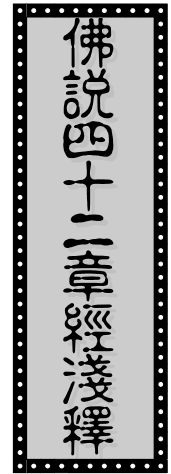
(Continued from issue #159)

第十九章 假真並觀

佛言。觀天地。念非常。觀世界。
念非常。觀靈覺。即菩提。如是
知識。得道疾矣。

第十九章是佛教人觀「一切唯心造」這種道理，要把虛妄的去了，存這實在的。天覆著我們，在上邊；地載著我們，在下邊，對凡夫來講，這都是常住的、不壞的。可是這並不是常住不壞的，它也是有這種新陳代謝，它不是常的。

「佛言」：所以佛說，「觀天地」：你觀察這天地。「念非常」：你看天地有寒暑，寒來暑往，春夏秋冬的這種情形。地就有山，又有河，也是互相遷變，不是一定的。所以這都是生滅法，不是心裏頭的這種不生滅法，所以說「念非常」，這不是一種常的。



Section 19

Contemplating Both the False and the True

The Buddha said, “Contemplate heaven and earth, and be mindful of their impermanence. Contemplate the world, and be mindful of its impermanence. Contemplate the efficacious, enlightened nature: it is the Bodhi nature. With this awareness, one quickly attains the Way.”

In the nineteenth section, the Buddha teaches us the principle that everything is made from the mind alone. We must cast aside what is false and keep what is true. Heaven covers us from above, and the earth supports us from below. Seen from the point of view of ordinary people, heaven and earth are eternal and indestructible. But, in fact, they are not eternal and indestructible. They also undergo the replacement of the old by the new. They are not permanent.

The Buddha said, “Contemplate heaven and earth, and be mindful of their impermanence.” When you look at heaven and earth, you see that sometimes they are hot and sometimes cold. When coldness comes, the warmth goes. There is the cycle of spring, summer, fall, and winter. On the earth the mountains and rivers are involved in constant transition and do not stay fixed. They are dharmas that are created and destroyed. They are not the uncreated, undestroyed dharmas of the mind. They are impermanent. Therefore, the Buddha said to be mindful of their impermanence.

「觀世界」：這個世，是以遷流為義，就是遷變的，不是常的；界是以方位為義，它們也都是生滅的，也都不是常住不壞的，都是不常的，所以說「念非常」。「觀靈覺」：你觀自己這靈明覺性，「即菩提」：這就是一個菩提性。「如是知識」：你能像這樣子去研究，這樣子來認識，這樣地知道它，「得道疾矣」：你很快就會得道了。因為你明白這理了，你就會得這個道；你不明理，所以就不得道。「學道見諦」：學道能見到真理的這種人。「無明即滅」：你那無明立刻就沒有了。「而明常存矣」：無明既然滅了，智慧就會常常存在的。

第二十章

推我本空

佛言。當念身中四大。各自有名。都無我者。我既都無。其如幻耳。

第二十章指示人用這四大來觀身，知道這身體如幻如化，是虛妄不實的。

「佛言」：所以佛說，「當念身中四大」：我們人應該想一想，想我們身中這四大，我們這個身體是四大和合而成的，四大就是地、水、火、風。

Contemplate the world, and be mindful of its impermanence. The world changes; it does not stay the same. [In Chinese, the two characters that together mean “world” combine the idea of time and that of place.] Both time and place are subject to creation and destruction. Neither is permanent and indestructible. So the text says, “be mindful of its impermanence.” **Contemplate the efficacious, enlightened nature: it is the Bodhi nature.** You contemplate your own bright, enlightened spiritual nature: it is just the Bodhi nature. **With this awareness, one quickly attains the Way.** If you can investigate in this way and gain an understanding, if you can know it as it is, then you will immediately obtain the Way. Understanding this principle, you will obtain the Way. If you fail to understand this principle, you will not obtain the Way.

Section 20

Realize that the Self Is Truly Empty

The Buddha said, “You should be mindful of the four elements within the body. Though each has a name, none of them is the self. Since they are not the self, they are like illusions.”

The twentieth section instructs people to contemplate the human body in terms of the four elements, in order to realize that the body is like an illusion, like a transformation. It is false and unreal.

The Buddha said, “You should be mindful of the four elements within the body.” We should consider the four elements within our bodies. Our bodies are a combination of these four:

我們身中這堅硬的，就屬於地大；這溼潤的，就是水大；溫暖的，這屬於火大；出入呼吸和這動的，是屬於風大。

「各自有名」：這四大各自有名，每一大有每一大它自己的名字，都各自有名。「都無我者」：也沒有哪一個地方叫做「我」，你說這全身，你來數一頭有頭的名字，腳有腳的名字，眼有眼的名字，耳有耳的名字，鼻有鼻的名字，舌有舌的名字，口有口的名字，從頭到腳，各有其名。所有的地方都各有其名，你說哪一個地方是有一個我？哪一個地方叫一個我？沒有一個地方叫做我！那麼，既然沒有一個地方叫做我，為什麼要執著這個我？為什麼要把這個我看得那麼重？所以這整個身體也沒有一個我的名字，都無我者。

「我既都無」：我都沒有了。我既然沒有了。「其如幻耳」：所以這身體是如幻如化的，沒有真實的，無論能觀、所觀，都是虛妄的，都是幻化的。若能明白這是如幻如化，你就能明白空、假、中的道理，空觀、假觀、中觀的這種道理。你能明白這道理了，那你就知道這個身體是虛妄不實的。

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earth, water, fire, and air. The solid parts of the body are from the element earth. The moist parts are of the element water; warmth comes from the element fire; and breathing and movement are manifestations of the air element.

Though each has a name... The four elements all have names. Each element has its own name. **None of them is the self.** None of them can be called the "self." Consider the body and figure it out: the head has the name "head;" the feet have the name "feet;" the eyes have the name "eyes;" the ears have the name "ears;" the nose has the name "nose;" the tongue has the name "tongue;" the mouth has the name "mouth." From head to foot, every part of the body has its own name. Now, where would you say the self can be found? Which place is called the "self?" There isn't any place called the self. Since there is no place called "self," then why do you want to be attached to the self? Why do you want to look upon the self as so important? The entire body contains nothing called the self.

Since they are not the self, they are like illusions.. There is no self, and so the body is like an illusion, like a transformation. There isn't anything real about it. The one who contemplates and that which is contemplated are both empty and false. Both are illusory, and mere transformations. If you can understand that they are like illusions, like transformations, you can understand the doctrine of the contemplation of emptiness, falseness, and the Middle Way. When you understand this principle, you will know that the body is empty, false, and unreal.

第二十一章

Section 21

名聲喪本

Fame Destroys Life's Roots

佛言。人隨情欲。求於聲名。聲名顯著。身已故矣。貪世常名。而不學道。枉功勞形。譬如燒香。雖人聞香。香之燼矣。危身之火。而在其後。

The Buddha said, "There are people who follow emotion and desire and seek to be famous. By the time their reputation is established, they are already dead. Those who are greedy for worldly fame and do not study the Way simply waste their effort and wear themselves out. By way of analogy, although burning incense gives off fragrance, when it has burned down, the remaining embers bring the danger of a fire that can burn one up."

第二十一章是教人明白好求聲名的人，不單是沒有益處，而且有害處。

The twenty-first section teaches that people who seek fame not only fail to benefit from it, but actually are harmed by it.

「佛言」：所以佛說，「人隨情欲」：人順著他自己的情和欲，「求於聲名」：去追求聲名，就是去追求一個好名譽。「聲名顯著」：等聲名成功了，這時候，「身已故矣」：這身也就快死了。你聲名成功了，也就老了；老了就快死了，所以啊，沒有什麼大意思！

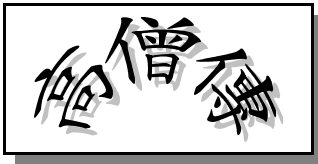
The Buddha said, "There are people who follow emotion and desire and seek to be famous." People give way to their emotions and desires and chase after fame; they are seeking a good reputation. **By the time their reputation is established, they are already dead.** By the time you have made a name for yourself, you are already old; once you are old, you will soon die. So there's no real point to it.

「貪世常名」：貪求世界上這一個普通的、尋常的名譽，也就是平常的名譽。「而不學道」：你不去修習道果，「枉功勞形」：這就枉用了功，勞苦了身形。「譬如燒香」：譬如你點著一塊香，「雖人聞香」：雖然這人聞著有一股香氣，「香之燼矣」：可是那個香燒完了的時候，「危身之火」：那火燼啊，或者就會著火了，把身就燒死了。所以說危身之火，「而在其後」：很危險的事情在這後邊就會發生的。

Those who are greedy for worldly fame and do not study the Way simply waste their effort and wear themselves out. People who are greedy for an ordinary, worldly reputation and who do not cultivate to attain the fruition of the Way apply their effort in vain. They wear themselves out. **By way of analogy, although burning incense gives off fragrance, when it has burned down, the remaining embers bring the danger of a fire that can burn one up.** Suppose you light a chunk of incense. Although you can smell a whiff of fragrance, when the incense has burned down, a fire may flare up from the embers and burn you to death. This is a very dangerous consequence that could occur.

(下期待續)

(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

法那跋摩法師



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 #159)

有一天就在吃飯的時候，功德鎧法師吃了幾口飯，這飯沒吃完呢，就走了！他回到方丈室裡，結上雙跏趺坐，在那地方盤膝，端然正坐，偃然而化往生了。侍者看到方丈和尚怎麼吃飯就走了，跟著去看一看，功德鎧法師已經圓寂了。

這位法師在沒圓寂以前有很多靈異的事情。什麼靈異的事情呢？他坐靜室，常常一坐就一天也不出來，到吃飯的時候他也不吃，到什麼時候他也不來。於是，一般的沙門就派位沙彌去看他，到他那一看，他滿屋子裡邊都是青蓮花，又有獅子在他的門口，這位沙彌就喊起來了，一喊，旁人到那一看，什麼也沒有，好

One day, during mealtime, Dharma Master Armor of Merit and Virtue ate several mouthfuls of rice, and before finishing his meal, he left! He returned to his abbot's quarters, sat upright in full lotus and peacefully went off to rebirth. His attendant noticed that the Master had left before finishing his meal, so he followed him and found that Dharma Master Armour of Merit and Virtue had already entered Nirvana.

The Master manifested many extraordinary spiritual events before he entered Nirvana. What were they? When he sat in a quiet room, very often he would just sit and not come out for the entire day. When it was time to eat, he would not come out to eat either. He would not emerge from his room no matter what time of the day it was. Once, the Shramanas sent a novice monk to inquire after him. When the novice monk went to the Master's place, he saw the entire room was filled with blue lotuses, and a lion was guarding his door. That startled the novice monk and he cried out. When the others heard him and came over to where he was, there was nothing to be seen anymore.

像這類的事情是很多很多的。

他圓寂的時候是六十五歲，在沒圓寂之前，就寫了三十六首偈頌，這些偈頌是說他自己一生的經過，怎麼樣來修行。他修《死屍觀》，就是看這個死屍——人死了，這個屍首過幾天就變了，由青色慢慢地就變，生出一種膿，爛了，然後生出蟲來，生出蟲又把所有的血肉都給吃了，就剩下一堆白骨頭。這麼樣子觀來觀去，觀這種死屍，他就明白了：你再美貌的女人，再美貌的男人死了，這個屍首也是這樣子，有什麼可留戀的呢？就這麼觀來觀去，他在坐禪的時候，不知道怎麼那麼好，就得大自在，得大安樂了，然後他證得初果。

初果以後又修行，就有很多人來供養他，這個人也供養，那個人也供養。你看這位聖人，這些人都爭著來供養，他討厭得不得了，真的有這麼多麻煩。於是，就跑到深山裡邊去，不見人，修行證得了二果。以後，爲了弘揚大乘的佛教就到中國來，弘揚了一段時期，他的因緣已經了了，所以自己就走了，這叫來去自由，真真正正的自由。你看，吃吃飯，自己就走到後邊坐著，就圓寂了。他又預先告訴他徒弟

There were many, many miraculous events similar to this.

The Master was sixty-five years old when he entered Nirvana. Before he entered Nirvana, he had written 36 verses of praise. Those verses narrated the events of his life and how he cultivated. The Master cultivated the "Contemplation of the Corpse." After a person dies, it only takes a few days before the appearance of the corpse begins to change. First, it turns green, then pus forms and the flesh begins to decay. After that, worms appear and consume the remaining flesh and blood. What's left is a pile of white bones. The Master contemplated corpses over and over again and he finally understood: it would be exactly the same, even for the corpse of the most beautiful woman or the most handsome man. What else is there to cling to? Through such contemplation, as the Master sat in meditation, he eventually gained great ease and experienced great blissful happiness. After that, he certified to the First Fruition of Arhatship.

The Master continued to cultivate after he attained the First Fruition, and many people came to make offerings to him. The sage disliked all those people striving to make offerings to him. It really was troublesome. The Master did not like it and eventually retreated into the deep mountains and saw no one. Then he became certified to the Second Fruition of Arhatship.

Later on, the Master came to China to propagate Great Vehicle Buddhism. After some time, having fulfilled his affinities, he left of his own accord. This is called coming and going freely. This is truly real freedom. Take a look at it yourself. The Master, having eaten some food, retreated to his quarters, sat and entered stillness. He had already told his disciples ahead of time which day he would enter Nirvana. There-

在那一天圓寂，所以這一位法師的境界真是不可思議的。

在他圓寂之後，依照佛教的儀式要用火燒了，因為一般人對這位法師信仰的很真誠，所以就用很多檀香來焚他的肉身，正在火化肉身的時候，一般人看見所燒的這些煙，都變成蓮花的樣子，又有一條龍也在煙霧裡邊飛到虛空裡去。在當時，這位法師所翻譯的經典，一般人都是很相信的。

這一位法師在佛教來講是功德很大的，咱們學佛的人應該學這些大德高僧，知道過去的高僧怎麼樣修行。咱們也應該學習來修行，切不要懶惰，不要以為多休息一個時候就是好處，必須要精進用功，人人都應該要快一點了生死。出家的人應該修行用功，在家的人，也一樣應該修行用功。

修行最要緊的，要修這個忍辱，你要能忍辱了，其他的五度，也都有辦法去修行了，你要不能忍辱，那怎麼樣修行也不會相應的。凡是在家人，在家裡邊不要發脾氣，甚至於對小孩子都不要發脾氣，不要說對大人了。已經成立家庭，結婚的人，不應該發脾氣，應該忍辱。

(下轉至第10頁)

fore, the state of this Dharma Master was truly inconceivable.

After the Master entered stillness, his body was cremated according to Buddhist rituals. Since there were many who had true sincere faith in the Master, they used a large amount of sandalwood incense to cremate his body. During cremation, people saw that the smoke that came out was in the form of lotuses. In the midst of smoke and fog, a dragon was also seen soaring into empty space. Because of these incidents, at that time many people came to believe in the sutras translated by the Master.

This Dharma Master amassed great merit and virtue in Buddhism. We who are studying Buddhism should learn from these great virtuous high Sanghans. We should know how these lofty Sanghans cultivated in the past. We should model ourselves after them. Take heed not to be lazy. You should not think that it is a good thing to take more rest. We should diligently apply our efforts in cultivation. Everyone should quickly end birth and death. Left-home people should apply their efforts in cultivation. Lay-people should also apply their efforts in cultivation.

The most important thing in cultivation is to cultivate patience. If you can be patient, then there will be a way for you to cultivate the other five Paramitas (giving, morality, vigor, concentration and wisdom). If you cannot be patient, no matter how you cultivate, there will be no response. Lay-people should not get angry at home. You should not get angry with kids; needless to say, with adults too. Those who have a family and are married also should not get angry. They should have patience and endurance.

(Continuing on page 10)

佛法在日用平常當中

宣公上人法語

The Buddhadharma as Applied to Daily Life and Use

上人開示說：「每部經都是沒有脫離我們日常行為動作的軌範。如果經典所說的道理，與我們日常生活沒有相當的關係，這種經典佛是不會說的。佛所說的經典，就是為著要幫助每一個人，能過良好正常和很有規律的生活。所以佛說一切的法門，講一切的經義，都是指引我們向正途前進，可是還要我們肯起步走才有用。」

「佛法在日用平常當中」，或「佛法在世間，不離世間覺」，相信這是佛教徒耳熟能詳，朗朗上口的了。然而，往往遇到很多佛友，在自己日常生活當中，不論是親疏遠近的人或事，一旦煩惱繫身的時候，心再也不能自由地回到佛法之中了。

為什麼會這樣呢？這都是因為我們不曾認真地學過佛，不在意躬行實踐，因此懷疑心無法去除，信心無法生起，總到境緣臨前時，便要手

The Venerable Master has instructed, "Each and every sutra should not be thought of as separate from the standards and rules for action and manners in our daily life. The Buddha would not have spoken a sutra which does not relate to our day-to-day lives. All the sutras spoken by the Buddha are intended to help everyone lead a wholesome, upright and disciplined life. Therefore, all the Dharma doors and all the principles the Buddha taught are to guide us to walk on the proper path. However, it is up to us to take the first step."

"Apply the Buddhadharma in daily life. The Buddhadharma is here in the world; Enlightenment is not apart from the world." These mottoes are often heard and well remembered by all Buddhists. Yet for us, the usual scenario is that when concerned with the problems of our close or distant relatives, whether personal or general, our heart, more often than not, cannot return to the Buddhadharma in a free and easy way anymore.

Why is this so? It is because we have never learned and practiced the Buddha's teachings earnestly. We have neglected to put his instructions into practice. As a result, our doubt is not eradicated and our faith does not arise. Therefore, when facing a state or a situation, we find ourselves being

忙腳亂，慌做一團，而把聞到的佛法束之高閣。當然得要白白吃苦受罪。然而這一切的一切，又要歸咎自己在學習的時候，好高騖遠，只相信自己所認定的學習方式與步驟，一意孤行，便一步一步地錯用了。

所以要得到佛法的真實利益，那就必然要依佛所說的去學去行。明白了佛智慧的教導，才能用在自己的身上。所以，當我們遇到困難挫折的時候，其實正是幫助我們能夠透過自我反省而受用到佛法的時候，想想看，這豈不是很快樂而振奮的事情？

thrown into confusion and bustling around. Putting what we have learned about the Dharma aside will certainly leave us suffering uselessly. This is due to the fact that we are seeking too high and distant goals in the process of learning. To only believe in oneself and cling obstinately to one's own methods and actions, will lead one astray step by step.

In order to truly benefit from the Buddhadharma, one has to follow the Buddha's teachings. After recognizing his wise instructions, one needs to practice them in one's daily life. Thus, when we encounter difficulties and tribulations in our life, it is inadvertently an opportunity to reflect upon ourselves and introspect on how we can apply Buddhadharma to our advantages. Isn't this wonderful and inspiring?

(上承自第8頁)

這個忍辱要兩方面的，不是說做丈夫的應該忍辱，做妻子的就可以大發脾氣；也不是說做丈夫的可以發脾氣，做妻子的要忍辱。不是的，要兩方面都很明理的，互相忍辱。所謂「夫唱婦隨」，夫唱，就是做丈夫的唱一首歌，做太太的也應該就隨著，合唱一首歌。

(求那跋摩法師全文完)

(Continued from Page 8)

This has to be done from both sides. It is not to say that only the husband should be patient, and the wife can fly into a rage, or that the husband can get angry, while the wife should be patient. It is not this way. Both parties should understand principle. They should both be patient. It is like the saying: "The husband sings, and the wife follows." When the husband sings a song, the wife should also chime in and sing along.

(The End of the Article on Master Gunavarman)





蓮宗二祖善導大師

法門
淨土

The Second Patriarch of the Lian Sect -- Great Master Shan Dao

王祖德 By Tzu-De Wang

許多修淨土的人，很少人不知道二祖善導大師，就是彌陀佛的化身。然而我們可能以為善導大師既是阿彌陀佛，那麼，祖師念佛往生極樂，這個只是諸佛大權示現，利濟眾生的必然公案，卻不知祖師修道的堅、誠、恆，實在不是我輩凡夫所能遙想的。

善導大師一生非常精進苦修。他為道的勤奮篤實，令我們沒有慚愧心的眾生，都要生起慚愧心了。祖師每次一踏進佛堂，禮佛之後就一定胡跪（右膝著地，而非雙膝一起著地），合掌一心念佛，非得念到用盡氣力了，絕對不停止。因此雖然寒冰的季節，也要念到全身流汗。

出了佛堂，就為人演說淨土法門，三十餘年除了佛堂，再也沒有其他就寢休息的地方。除了洗浴之外，不曾換脫衣服。把般舟、行道、方等禮佛這種精勤的苦修，當做是自己的責任。又很清淨嚴謹的護持戒品，絲毫不犯。不曾舉目

Among those who cultivate the Pureland Dharma Door, very few are unaware that Great Master Shan Dao was the transformation body of Amitabha Buddha. We may even think Great Master Shan Dao was Amitabha Buddha. Therefore the Patriarch reciting the Buddha's name to be reborn in the Land of Ultimate Bliss simply shows the Buddha's great expedient manifestation consequently benefiting and rescuing living beings. Nevertheless, ordinary people cannot comprehend the degree of determination, earnestness and persistence the Patriarchs used in their cultivation.

Throughout his life, Great Master Shan Dao cultivated with extreme diligence and asceticism. His down-to-earth and hard-working practice of the Way is capable of making shameless living beings awakened to a deep sense of embarrassment. Every time he stepped into the Buddha Hall, Great Master Shan Dao would bow to the Buddhas, then kneel down with his right knee touching the ground, left leg bent perpendicular to the ground, palms together, and recite the Buddha's name until his energy was exhausted. That is why even when the weather was cold, perspiration soaked the Great Master's whole body by the end of his recitation.

When he was not in the Buddha Hall, he was explaining the Pure Land Dharma Door. For more than thirty years, he had no place of respite other than the Buddha Hall. He took the assiduous practices of circumambulation, meditation and bowing to the Buddhas, and other ascetic practices as his own responsibility. He was diligent to the point where he never took off his robes except when bathing. He was very austere in keeping and upholding precepts purely, not breaking any. He

看女人，絕意名利，遠離一切戲笑。所到的地方，以清淨的身業做爲供養，凡是信施衣服飲食種種豐盛的供養，都不自己享用，並且隨手轉施。好的食物就送大廚房，供養所有的徒眾。自己只吃粗惡的食物，用以維持身體。並將所有的供養金，用來書寫阿彌陀經，共寫了十多萬卷，又畫了三百多個淨土變相的壁畫。

所到之處，見有壞寺廢塔，一定加以修補或營造，而燃燈續明供佛更是常年不絕。三衣、瓶鉢都不許徒眾代洗代勞，終其一生皆是如此。常常歡喜乞食，每每自責說：釋迦世尊，尚且都要乞食以得飲食，而我善導何人，怎敢端居而索求供養呢？

善導大師每每自己獨行，不與其他徒眾共進出。唯恐在途中談論世事，妨礙修行道業。祖師著有一偈頌，以勸化徑路修行。偈頌說：

漸漸雞皮鶴髮，
看看行步龍鐘；
假饒金玉滿堂，
難免衰殘老病；
任汝千般快樂，
無常終是到來；
惟有徑路修行，
但念阿彌陀佛。

never raised his eyes to look at women. He shunned all fame and gain, and stayed far away from all frivolity. Wherever he went, he maintained the clean and pure karma of his body as an offering. Whatever offerings he received from the faithful, whether food, clothing, etc., he never used for himself but rather passed readily on to others. When he received good food, he would immediately send it to the kitchen to be given to all his disciples and the assembly. For himself, he only took coarse food for nourishment. He applied all the monetary offerings he received toward making copies of the Amitabha Sutra. In total, he completed making more than a hundred thousand copies of the Amitabha Sutra. In addition, he created more than three hundred wall murals of the various transformations in the Pure Land.

Wherever he went, if he saw dilapidated temples and stupas, he would renovate and repair them. Needless to say, “continuously lighting the lamp in endless brilliance as an offering to the Buddhas” was a task he performed for years without end. He would not let his disciples serve him in terms of washing his clothing, bowl and cup. He liked going out and begging for food. He always reprimanded himself as follows: “When Shakyamuni Buddha was in this world; he went out and begged for food. How can I stay in residence and expect offerings?”

Great Master Shan Dao always moved around by himself. To prevent idle talk, which hinders one’s cultivation, he refrained from walking with his disciples. There is a verse written by the Great Master used to exhort people to cultivate using the short path.

*Gradually, the skin of the chicken turns gray;
its gait slows down.
Even if you are surrounded by gold and jewels,
you can hardly be free from aging and weakening.
Though you may be immersed in happiness,
impermanence will still appear.
The only way out is to take the short path
to cultivation –
Mindfulness of Amitabha Buddha.*

所謂「當大任，清高品德，皆從苦幹來。」宣公上人每每教誡弟子時，皆說沒有一個祖師是享受的，都是吃苦的。我們以善導大師一生的行持來反省自己，怎還有膽敢說自己是在修行，是在學佛呢？真是羞愧都要來不及了！在三寶門中，我們可以轉凡入聖，也可以愚迷無救。上達或下流，端在一念之間，如何自救了。

As the saying goes, a lofty character and virtuous conduct result from years of hard work. Every time the Venerable Master Hsuan Hua admonished his disciples, he reminded them that none of the Patriarchs enjoyed their lives in merriment; all the Patriarchs endured many hardships. Now that we have a glimpse of how Great Master Shan Dao spent his life in cultivation, we can reflect upon ourselves. Can we say that we are cultivating the Way, that we are learning the Buddhadharma? Or, should we be extremely ashamed of ourselves? By using the door of the Triple Jewel, we can either transform from commoner to sage, or stay hopelessly muddled. Whether we go upstream or downstream is dependent on a single moment of thought used to save ourselves.

金輪寺佛七通啓

金輪寺擬於 10月7日至10月13日舉辦佛七 歡迎各界信眾報名參加。即日起接受報名，請洽 (323)258-6668，或親臨道場報名。凡參加者請著海青及纓衣（有受戒者），詳細時間表屆時公布。全勤者每日須加念佛號一萬聲。殷望珍重勝緣，共同成就，求生極樂。

Seven-Day Buddha Recitation Session

Gold Wheel Monastery will be conducting a Seven Day Buddha Recitation Session from October 7 to October 13. All faithful ones are welcome to participate. Registration is on going. You may either call (323) 258-6668, or come in person to register. All attendees should wear their black robes. Those who have received the precepts should don their precept sash. A detailed schedule will be announced. Full-time attendees are required to complete ten thousand recitations daily. We hope you will treasure these auspicious circumstances, and seek for rebirth in the Land of Ultimate Bliss.





壽康寶鑑

全毀

Total Destruction

從前有一位叫張寶的人,官位做到成都知府。他見到同僚做官的李尉,娶了一個很美的妻子,心裡就有非份的妄想。於是就計謀,在李尉因公家的事情處理不當的時候,加以陷害他,令李尉逃命而死在路上。

張寶於是乎用錢買通李尉的母親,而得以娶得李尉的美妻。正在沉浸娶妻的快樂時候,沒想到美妻病了,而且病死了。妻死以前,見到她的前夫李尉在她的身旁。

之後,張寶也得了病。病中他夢見妻子告訴他說,李尉已經上訴天帝了,很快就會來要你的命,你應該不要出門,避避禍。

張寶醒來之後,就牢記夢中之事。有一天晚間獨坐

There was a man named Jangbao, who became the magistrate of Chengdu. When he saw that his fellow official Leewei had married a very beautiful wife, immoral thoughts sprang into his mind. One time, Leewei failed in an official undertaking. Jangbao immediately seized this opportunity to get Leewei into deep trouble. In his attempt to flee persecution, poor Leewei died on the road.

What Jangbao did next was to bribe Leewei's mother with an enormous amount of money in exchange for her consent to let him marry Leewei's widow. While in the midst of merry preparation for the wedding, the beautiful widow sickened and died. Before she died, she saw a vision of her dead husband beside her.

Afterwards, Jangbao got sick, too. He dreamed of his deceased wife-to-be telling him that Leewei had ascended to the heavenly court to plead his grievances and would soon be after his life. In his dream, he was also told not to go out of his door as a preventive measure against disaster.

Jangbao clearly remembered his dream. One evening, when he was sitting by himself, he saw a lady beckoning to him.

時,張寶遠遠地見到有一女人招他進前,他以為是死去的妻子招他。於是快步向前跑,結果遇到李尉的冤魂,毆打他到口鼻出血而死。

【警惕】:見他美妻,心生淫欲,已是罪大惡極。更乃謀奪他之性命,令含冤而橫死。甚又重金賂賄,陷其母於不慈,陷其妻於不貞。僅為一己暫時之淫念,終自殞命。所謂「學而優則仕」,讀聖賢書所為何事!張寶之鑑,豈容等閒視之!

For an instant, he thought it was his deceased wife-to-be. He rushed out toward her, only to be met by an angry ghost of Leewei. Jangbao was beaten to death, with blood pouring out of his mouth and nose.

Admonition: Giving rise to immoral thoughts and desires when seeing other people's good-looking spouses is a great offense and extremely evil. Scheming for someone's death, giving bribes, causing a mother to lose her sense of kindness, leading another person's spouse to lose his or her fidelity, all of these sprang from one fleeting moment of Jangbao's lustful thought, resulting in his own death. Why study the Book of Worthies and Sages? Scholars who are good and wholesome potentially are good and wholesome officials, so we should use Jangbao as a mirror and not regard his lesson lightly.

金輪寺中文學校,即將開學了。竭誠歡迎您帶著您的孩子來上學。請電(323)258-6668。同時,為了因應家長們的要求,原本週六的中文學校,將安排在週日上課。時間自早上 8:30 到下午 3:00,歡迎索取時間表,本學期 9 月 8 日開學。

給您的孩子一個快樂無憂的純淨環境,就是陪他們成長的最好選擇!

成人中文班,也將於 9 月 8 日同步開課,歡迎有興趣學習中文的朋友報名參加。



天真的孩子,最活潑。
明亮的眼睛,烏溜溜。
蘋果的臉頰,小酒窩。
美好的日子,快樂多。

The fall semester of the Chinese School at Gold Wheel Monastery will begin on September 8, 2002. Wholeheartedly, we welcome your children to enroll. The class schedule has been adjusted in respect to parents' requests. All classes will be given on Sundays, from 8:30 AM to 3:00 PM. Please call the school at (323)-258-6668 for curriculum and class schedule.

Providing your children with a pure environment, worry-free and happy, is one of the best choices you can make in bringing them up.

The adult school will open on the same day. Those who are interested in learning the Chinese language are welcome to register.

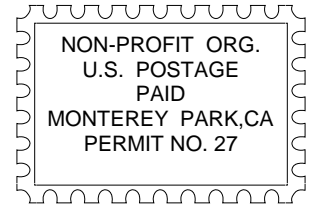


*An innocent child is the liveliest.
Her jet black eyes are bright;
Her dimpled cheeks, rosy as an apple.
A beautiful day is full of happiness.*



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9月法會時間表 Schedule of Events – September of 2002

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1 地藏法會 Dharma Assembly of Reciting Earth Store Sutra 8:00 am-3:30 pm	2◎	3◎	4◎ 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	5◎	6◎ 地藏菩薩聖誕 Earth Store Bodhisattva's Birthday (actual day)	7◎ 初一
8 楞嚴咒 Shurangama Mantra Recitation 8:00 am-8:30 am 大悲懺 Great Compassion Repentance 8:30 am-10:30 am 佛學研討 Buddhism Study Forum 1:00 pm - 3:00 pm	9◎	10◎	11◎ 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	12◎	13◎	14◎
15 楞嚴咒 Shurangama Mantra Recitation 8:00 am-8:30 am 大悲懺 Great Compassion Repentance 8:30 am-10:30 am 佛學研討 Buddhism Study Forum 1:00 pm - 3:00 pm	16◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana	17◎	18◎ 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	19◎	20◎	21◎ 十五
22 楞嚴咒 Shurangama Mantra Recitation 8:00 am-8:30 am 大悲懺 Great Compassion Repentance 8:30 am-10:30 am 放生法會 Liberating Life Ceremony 1:00 pm - 1:50 pm 佛學研討 Buddhism Study Forum 1:50 pm - 3:00 pm	23◎	24◎	25◎ 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	26◎	27◎	28◎
29 楞嚴咒 Shurangama Mantra Recitation 8:00 am-8:30 am 大悲懺 Great Compassion Repentance 8:30 am-10:30 am 佛學研討 Buddhism Study Forum 1:00 pm - 2:00 pm	30◎	◎ 禮拜大悲懺 Great Compassion Repentance 1:00 pm 金輪寺擬於10月7日至10月13日舉辦佛七，歡迎各界信眾報名參加。 Gold Wheel Monastery will be conducting a Seven Day Buddha Recitation Session from October 7 to October 13. All faithful ones are welcome to participate.				