



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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千手千眼大慈悲 普化三界度眾回  
諸天魔王皆授首 改惡向善速來歸

Verse on the Seventy-Fourth line  
“MWO PE LI SHENG JYE LA YE”  
of the *Great Compassion Mantra*  
Composed by the Venerable Master Hsuan Hua:

A thousand hands, a thousand eyes as well as great compassion  
Change the whole world and brings us back across.  
Kings among demons from the heavens accept this teaching.  
Turn from evil, become good and quickly return.

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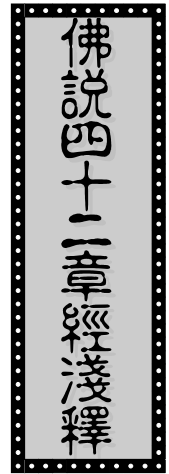
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# The Sutra in Forty-two Sections Spoken by the Buddha

*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 #160)

## 第二十二章

## Section 22

### 財色招苦

### Wealth and Sex Cause Suffering

佛言。財色於人。人之不捨。譬如刀刃有蜜。不足一餐之美。小兒舐之。則有割舌之患。

The Buddha said, "People are unable to renounce wealth and sex. They are just like a child who cannot resist honey on the blade of a knife. Even though it cannot make him full, he will lick it and risk cutting his tongue in the process."

第二十二章是指示明白財色這兩個字，它的滋味少，可是傷害很多。所以有智慧的人，不要像小孩子那樣無知識，貪這甜味。

The twenty-second section explains clearly that wealth and sex have little flavor, but cause great harm. So people with wisdom should not be like ignorant children who crave a sweet flavor.

「佛言，財色於人」：這世間一個財，一個色，這兩種把很多修道的人都給害了。修道的人放不下財，就貪財；放不下色，就貪色。你貪財好色，那道業絕對不會成就的，所以說，財色於人，「人之不捨」：人人都捨不了這個財和色。好像什麼呢？這裏舉出了一個譬喻來，就「譬如刀刃有蜜」：那刀刃上有一點點的蜜糖。「不足一餐之美」：不夠吃飽一餐的這種美好味道。「小兒

The Buddha said, "People are unable to renounce wealth and sex." In this world, there is wealth on the one hand, and sex on the other. These two harm many people who cultivate the Way. If people who cultivate the Way cannot renounce wealth, they will be greedy for it. If they cannot renounce sex, they will be greedy for sex. If you are greedy for wealth and sex, you cannot accomplish your work in the Way.

Most people cannot renounce these two. What are they like? The Buddha brings up an analogy. **They are just like a child who cannot resist honey on the blade of a knife. Even though it cannot make him full, he will lick it and risk cutting his tongue in the process.** There's a little bit of honey on the sharp edge of the knife, not even enough to make a meal. Seeing the honey on

舐之」：這個小兒看見那刀刃上有糖，這糖就是指這個財色。無知的人貪這財色，就好像貪刀刃上的蜜似的，「則有割舌之患」：就有把舌頭割斷了這種的危險。所以我們人對於財色，一定要把它看破放下，才能得到自在。

## 第二十三章

### 妻子甚獄

佛言。人繫於妻子舍宅。甚於牢獄。牢獄有散釋之期。妻子無遠離之念。情愛於色。豈憚驅馳。雖有虎口之患。心存甘伏。投泥自溺。故曰凡夫。透得此門。出塵羅漢。

第二十三章這說明了人的妻、子和房子，把人都埋葬在裏邊了。這種的埋葬比牢獄還厲害，所以人應該遠離這種東西，應該知道它的厲害。

「佛言」：所以佛說，「人繫於妻子」：人被妻、子綁住了。繫於妻、子，就是被他們綁住。「舍宅」：這房子也都把人綁住了。所以說，在家人有這三大件在身上，天天都披枷戴鎖的。

這個「枷」是家庭的「家」，有家庭就像戴枷似的。枷是木頭做的，把它戴到頭上這麼鎖上，你沒有法子拿得下來，這就叫枷。戴枷，是犯罪了就戴這個枷。

the blade of the knife, a child licks it. Ignorant people who crave wealth and sex are just like the child who craves the honey on the knife and who thus risks cutting his tongue. Therefore, we must certainly see through and put down wealth and sex. Only then can we obtain self-mastery.

## Section 23

### A Family Is Worse than a Prison

**The Buddha said, "People are bound to their families and homes to such an extent that these are worse than a prison. Eventually one is released from prison, but people never think of leaving their families. Don't they fear the control that emotion, love, and sex have over them? Although they are in a tiger's jaws, their hearts are blissfully oblivious. Because they throw themselves into a swamp and drown, they are known as ordinary people. Pass through the gateway! Get out of the defilement and become an Arhat!"**

This twenty-third section explains that people are as if smothered by their families and their houses. To be smothered like this is worse than being in jail. People should stay far away from this situation and recognize how dangerous it is.

**The Buddha said, "People are bound to their families and homes to such an extent that these are worse than a prison."** People are tied up by their families. Houses also bind people. It is said that householders are bound by three kinds of yokes that they wear at all times.

A family is like a wooden cangue locked so tightly around your neck that you can't shrug it off. In the past, you had to wear a cangue as punishment if you committed certain crimes. Once you have a family, it is just like a cangue locking you up. For in-

那麼有了這個家,就被枷住了。好像我們有一些居士有家,行動就不自由,想到天上去,也去不了;想到地下去,也去不了,就在家裏枷住了,這就是繫於妻子,做什麼都不方便。有小孩子,這叫「手捧子」,手上戴著那個刑具,行動也不方便,這叫手捧子。有父母,就像腳上戴那個腳鐐子,這是三大件,有家庭的人都有這些,所以這叫繫於妻子。這繫就是被它綁上了,被妻子綁上了,被舍宅綁上了,就是有個房子也放不下,這也是被綁上了。「甚於牢獄」:這種妻、子和房子也就是人生的一個牢獄。

「牢獄有散釋之期」:坐牢還有坐完了的時候。「妻子無遠離之念」:對妻子呢,無遠離之念,就不想遠離,你就算想離開,也不是真的。好像人說:「要出家!要出家!」要出家就出了嘛!講它幹什麼?這就是因為沒有遠離之念,所以就這麼唱唱歌而已。

「情愛於色」:對這個情、愛和女色,「豈憚驅馳」:不怕被它所驅馳,不怕被情愛和色來支配,所以說豈憚驅馳。「雖有虎口之患」:雖然這就好像在老虎的口裏一樣,但是「心存甘伏」:心裏寧可被老虎吃了,也願意的。

「投泥自溺」:就好像投到泥裏頭,自己把自己淹住了,淹上了,「故曰凡夫」:所以才叫做凡夫。「透得此門」:你若過得去這

stance, some of our laypeople who have families have lost their freedom. They want to go to heaven, but they aren't free to go. They want to travel around the earth, but they can't go. They are locked securely at home. That's what it means to be bound up by a spouse so that everything becomes inconvenient. If you have children, it's as if you are handcuffed, which makes it inconvenient to move around. Having parents is like having a ball and chain on your foot. These are the three yokes that bind anyone: who has a family. To be bound to your house means that you cannot put it down. You are bound up, and it's worse than being in a prison. Having a family and a house is just like spending your life in prison.

**Eventually one is released from prison.** The time will come when your sentence is finished and you get out of prison, **but people never think of leaving their families.** You don't want to leave your family -- you may think about leaving them, but you really don't want to. For example, some of you say you want to leave the home-life. If you want to leave home, then go ahead and leave home. Why simply talk about it? You're still just talking about it because you haven't really made the resolve to leave home. You are just singing a tune.

**Don't they fear the control that emotion, love, and sex have over them?** These people have no fear of being controlled by emotion, love, and sex. **Although they are in a tiger's jaws, their hearts are blissfully oblivious.** Even though this situation is like being in the jaws of a tiger, you wouldn't mind being eaten by the tiger .

**Because they throw themselves into a swamp and drown, they are known as ordinary people.** Because they cast themselves into a swamp and drown themselves, they are called ordinary peo-

個門，什麼門呢？就是情欲、情愛和色這個門，與妻、子、房舍這個門。你若能透過去，那就是過關了。「出塵羅漢」：這就是一個出塵的阿羅漢，或者可以說是一個要證果的聖人。

(下期待續)

ple. **Pass through the gateway! Get out of the defilement and become an Arhat!** What gateway? The gateway of emotion and desire, of love and sex, and of attachments to families and homes. Pass through the gateway and you will get out of the defilement; you'll become an Arhat who leaves the world of defilement. You will be a sage who is about to attain the fruition of Arhatship.

(To be continued ...)

(上承自第11頁)

以救親之心，身入地獄，救度諸惡趣眾生，令皆成佛，然後己身乃得成佛，誠孝之至也！儒書亦云：「百善孝為先。」而孝親之道，不外養生送死。生，人之始也；死，人之終也。終始俱善，孝道畢矣！而死生事大，論語中孟孫問「孝」。孔子曰：「生，事之以禮。死，葬之以禮，祭之以禮。」故孝乃天經地義，聖人治世之道。今董老居士跋山涉水為父親送終，善盡人子之道，其孝心與佛心相應，必能蒙佛加被，逢凶化吉。

惟今世道人心澆漓，孝道蕩然無存。當此之時，倘能虔誠讀誦地藏經，以地藏菩薩之孝行大願，作之楷模，效之則之，庶幾得以度脫苦難，趣於正途。以此勝因，增而進之，畢竟可以成佛也。

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harbors the mind of saving his parents, descending to the hells, rescuing living beings from the various evil realms, enabling them all to attain Buddhahood; then and only then becoming a Buddha himself. His sincere conduct of filial piety is truly to the nth degree. The Confucian teaching states that among the hundreds of good deeds, filiality is the foremost. The principles of filial piety covers everything from when one's parents are alive to the time they have their last breathe. Birth is the beginning of a person; dead, his finale. The principles of filiality must cover from beginning to end as a complete cycle. Life and death are two great matters. In the Analects, Meng Sun asked about filiality. Confucius replied, "That parents, when alive, should be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be commemorated according to propriety." Therefore, filiality accords with the ways and principles that govern heaven and earth. It is the path sages take in regulating the world. What Upasika Guo Hsiu went through, scaling the mountains and forging the river, to bring her father's remains to their hometown for burial, portrays her filial piety. Such filial piety is in parallel with the Buddha's mind. That is why she was blessed by the Buddha and was able to avert disaster.

The only lament is that nowadays morality has taken a nose dive and filiality is about extinct. In this kind of dilemma, if we could sincerely recite Earth Store Sutra, and model ourselves after Earth Store Bodhisattva's great vow of filial conduct, we will be able to obtain liberation from sufferings and be on proper path. And, mounting atop this auspicious cause, move forward in advancement. Ultimately, Buddhahood can be attained.



# 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

## 道安法師



## Dharma Master Dao An

Excerpt from the *Hundred-day Chan Session*

Lectured by the Venerable Master Hsuan Hua at the Buddhist Lecture Hall in San Francisco, 1971

今天我介紹一位從來就沒有的高僧，這位高僧是晉朝時代的人。這位高僧，叫道安法師，常山扶柳人，俗家姓衛，他生來就很不幸，父母親很早就死了，舅舅姓孔，是他的兒子把他撫養長大的。他到七歲的時候，就讀書，讀兩遍就可以完全背得出來，完全都記住，所以讀書讀得非常快。在這個村的人，都認為這個小孩子是很特別的，有天聰，特別聰明。等到他十二歲的時候，他就出家了，出家後，他比以前更加聰明。

可是，人哪沒有十全十美的，什麼事情你這樣兒好，那樣兒就不好；那樣兒好，這樣兒又不好。他有什麼不好的地方呢？相貌特別醜陋，不好看，那個臉面的皮膚，就好像

Today I would like to introduce a High Sanghan who is singularly outstanding. His name was Dharma Master Dao An and he lived during the Jin Dynasty. His home was at Chang Shan and his family name was Wei. This High Sanghan was unlucky from the time he was born, for his father and mother both died shortly after his birth. The Master had an uncle whose family name was Kung. It was his son who raised the Master. When he was seven, Dharma Master Dao An began to read. He could recite books from memory after having read them twice through. He had total recall, and was particularly quick in his studies. The villagers all knew that this child was very unusual and gifted, with the talent of a genius. He left the home-life at the age of twelve, and his intelligence increased even more.

However, no one is perfect. If one aspect of you is good, then some other aspect of you may not be so good. What was not so good about the Master? His face was incredibly ugly. He had a very dark complexion. Therefore, all other

黑人似的，所以以後，一般的出家人，都叫他叫漆道人。就像油漆，那種黑色的，很黏的，漆道人就是黑樣子的道人。他很醜陋的，就令人很不注意他，誰一看見這個人，就很討厭了，沒有一個女人歡喜他。因為他太醜陋了，女人一看他，就趕快把頭轉過去。可是這樣子也有好處，他修行，就沒有女人來磨他，不需要討厭女人，女人也不接近他，所以他就很容易用功修行。

就因為相貌生的很醜陋，不單女人不歡喜他，連他自己的師父也不歡喜他，不願意見這個徒弟。那麼他幹什麼呢？就到田裡去種田，做苦工、或者做驅烏沙彌，就是做趕烏鴉的沙彌。這麼樣子，一做做了好幾年，最低限度也做了三年。他最賣力，最勤快，不懶惰，早些起來，譬如，我們三點鐘起來，他兩點半就起來，晚上十二點鐘睡覺，他要十二點半。總而言之，早起在人前，睡在人後，做沙彌不是那麼容易的。所以想做沙彌，就是要先哪，起，在人前面起，睡，在人後面睡，那才行呢！雖然是那麼勤勞，他也不怨人，也沒有說，「唉！你看你們都這麼懶惰，就我一個人做工，這是太不平等了，出家，這個太不公平了。」他總是一天比一天勤，總也不懶惰，並且他吃

left-home people called him “Black Lacquer Cultivator of the Way”. The color of his face was just like the sticky black paint called lacquer. Because of his ugliness, no one paid attention to him. Just looking at him repulsed everyone. No woman liked him. He was just too ugly. When women saw him, they quickly turned their heads away in disgust. But this also had an advantage. When he cultivated, no woman would come to bother him. In turn, there was no need for him to dislike women, since they would not come near him anyway. Therefore, it was easy for him to develop his skill in cultivation.

Because of his ugly features, not only women disliked him, but also his own teacher could not stand the sight of him and did not want to look at him. So, then what did he do? He went to plough fields, did all sorts of laborious work, and became a “Scarecrow Shramanera” shooing the birds away. He did all this bitter work for at least three years. He was the hardest worker of all, and he worked diligently and efficiently. He was never lazy and always woke up earlier than the others. For example, if we normally wake up at three o'clock in the morning, he would wake up at two-thirty. If we usually go to sleep at twelve midnight, he would go to sleep at twelve-thirty. In general, he would wake up before others and retire after others. It is not easy to be a Shramanera. If you want to be one, you must rise earlier and sleep later than others. Only then can you make it. Although he always worked hard, he never complained and said: “Ah! Look at all you lazy people. I'm the only one working here. It's so unfair to have to leave home like this.” He was more dili-

齋，也守戒，齋戒都守得非常圓滿。

在五年之後，他才對他師父說話，你們看，拜師父拜了五年，才和師父說第一句話。不是像你們這些，今天來一個 question，明天也來一個問題，來一個 problem，唉！總有問題來問。這位醜沙彌，不敢去和師父講話，所以和師父講第一句話，講的什麼呢？（輕聲細語）「師父我應該看一部什麼經啊？」他師父，聽他想要看經，也沒有和他講話，就拿一部《辨意經》給他，這一部經呢，有五千句這麼多。他把這部經恭恭敬敬的帶在身上，就到田裡去做工。做工是這樣子，譬如，做兩個鐘頭，要休息半個鐘頭，或者休息半個鐘頭再開始做。

那麼他帶著這一部《辨意經》到田裡去，一邊做工，休息的時候他才看，等晚間，就把這部經還給他師父。接著他又和他師父要第二部。他這個師父說：「我今天給你這一部經你還沒看完，你怎麼可以看第二部呢？」他就說：「我已經都能背得出來了。」他師父心裡頭就想：「豈有此理，你一天就能把這部經都可以背得出來，你簡直是打妄語。」不過也不願意理這個徒弟，也不同他講那麼多啦。於是給他

gent every day and never lax. He was a pure vegetarian and he upheld the precepts very thoroughly.

After five years, he was finally granted an audience to see his teacher. All of you take a look at this; he bowed to his teacher for five years and only then did he dare to speak to his teacher. He was not like all of you here, asking me one question today, and coming again with another problem tomorrow. Ah! You always come to me with lots of questions. This ugly Shramanera did not dare to speak to his Shrfu (teacher). When he was granted a chance, what was the first word he said? He spoke with a voice that was soft and gentle, "Shrfu, which sutra should I read?" When his teacher heard that he wanted to read a sutra, he handed him a copy of the sutra entitled *Analysis Of Intention*, which contained five thousand words, without saying a word. He respectfully carried the sutra with him. When he worked in the field, after every two hours of work, he had a half-an-hour break which he used to read the sutra.

In the evening, he returned the sutra to his teacher. Then he requested another to read. His teacher said, "I gave you a sutra today and you haven't finished it yet. How can you ask for another one?" The disciple replied, "I can already recite it from memory." The teacher thought: "That's nonsense! Can you really learn to recite a sutra in a day? You're probably lying." But unwilling to attend to his disciple, the teacher did not say anything. Instead, he just handed him another sutra. What sutra was that? It was



又找了一部經，一部什麼經呢？叫《成具光明經》，成具光明經，有一萬句那麼多。

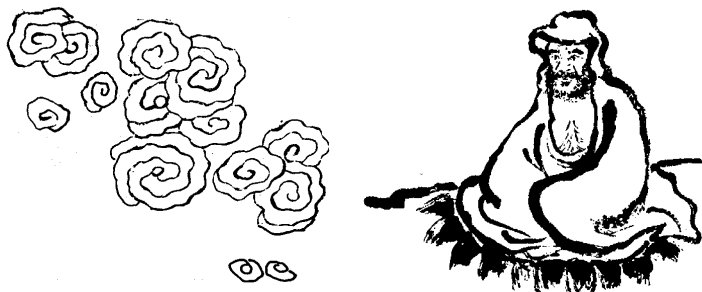
他又到田裡去做工，也是在休息的時候就唸經，到晚間又把這部經還給他師父。他師父說：「你又看完了嗎？」「師父，我看完了，我可以背得出來；我不要這個本子，我可以背得出來了。」他師父驚奇說道：「真的？啊哈，我不相信，來，我考驗考驗你，你把本子給我。」他師父拿著本子，不叫他看著字這麼樣子，自己把字掩起來，偷著看，說：「你背啊！」他就從頭開始，背到終了，一個字也不錯。他師父這回可就太奇怪了：「這個醜徒弟，這麼樣子聰明，啊！這麼樣子不得了。」這才知道這醜陋的徒弟，這樣子聰明。於是乎，不叫他做苦工了，就教他讀書，教他看經，學習佛法了。道安法師就得到這麼一個好機會，來學習經典，把大乘、小乘，經、律、論三藏，都通達無礙，所以智慧如海，辯才無礙，到處去弘揚佛法，教化眾生。

(下期待續)

called the *Realization of Complete Light* sutra, and had ten thousand lines.

The disciple then went to work in the fields. Once again he used his break-time to recite the sutra. In the evening, he returned the sutra to his teacher. The teacher said: "Have you finished reading it?" "Shrfu, I have finished reading it, and I can recite it from memory. I don't need the sutra any more." The teacher was surprised: "Really? Ha! I don't believe it. Come. Let me test you out. Bring the sutra to me." The teacher took the sutra and covered it up so his disciple couldn't see it. Then he said, peeking at the sutra, "You can recite now." The disciple recited from beginning to end without missing a word. The teacher was taken aback, "This ugly disciple is so intelligent. Oh! This is unbelievable!" Only then did he realize how intelligent his disciple was. From then on, the teacher did not ask him to do laborious work any more. Instead, he taught him to read books. He also taught him to read the sutras and study the Buddhadharma. Dharma Master Dao An finally had a good opportunity to learn and study the sutras. Having managed to penetrate the Great Vehicle, the Small Vehicle, the Three Treasuries of the Sutras, Vinaya, and Shastras thoroughly without obstruction, the Master's wisdom was as vast as the sea, and he had unobstructed eloquence. From that day on, he traveled everywhere to teach and transform living beings.

(To be continued ...)





# 地藏王菩薩的感應事蹟



## An Account of Responses from Earth Store Bodhisattva

九月六號逢地藏菩薩聖誕。寺裡舉行地藏法會，誦經禮懺來讚嘆地藏菩薩的誓願無盡。地藏菩薩的「身入地獄」、「不捨一人」的悲願，已深入民間，且備受崇仰而信奉。吾輩歷劫以來墮諸惡趣，蒙地藏菩薩救拔者，不可計數。地藏菩薩的靈驗事蹟，亦廣為流傳。今有佛友董果秀居士，親身體驗，現身說法，道出地藏菩薩不可思議的感應實例，分享大眾，以起正信，廣興眾善。

董果秀老居士，上海人，皈依上人多年。是位氣質沉靜，慈眉善目的長者。她娓娓道來五、六十年前的往事，董老居士自幼生長於佛教家庭裡，母親茹素念佛，是位虔誠的佛教徒。董老居士年二十時，方出嫁不久，父親便於上海捨報往生，於是她便和母親扶父親的靈柩，回紹興老家安葬。沿途由上海，經寧波，來到紹興。就在返鄉回家前，必

眾生渡盡，方證菩提；  
地獄不空，誓不成佛。

*Only when living beings are all rescued  
will I certify to Bodhi.  
If the hells are not emptied,  
I vow not to become a Buddha.*

Last September 6 was Earth Store Bodhisattva's birthday. Gold Wheel Monastery held a Dharma Assembly reciting Earth Store Sutra and bowing Earth Store Repentance to commemorate and applaud Earth Store Bodhisattva's inexhaustible vow power. Earth Store Bodhisattva's compassionate vow of "entering the hells to rescue, not leaving any living being behind" has deeply penetrated the hearts of all people, and has evoked great admiration and faith. For endless kalpas, the number of living beings that may have fallen into various evil destinies and received Earth Store Bodhisattva's help is countless. Likewise, episodes of miraculous responses from Earth Store Bodhisattva are greatly circulated. Today, Upasika Guo Hsiu shared with us her personal experience regarding the inconceivable response from Earth Store Bodhisattva to affirm everybody's proper faith and to encourage everybody's goodness.

Elderly Upasika Guo Hsiu originates from Shanghai. She has Taken Refuge with the Triple Jewel under Venerable Master Hua for many years. She is the silent type with a kind and wholesome countenance. Slowly, she poured out an experience dating back fifty or sixty years ago. Upasika Guo Hsiu is born in a Buddhist family. Her mother was a devout Buddhist who observed a vegetarian diet and recited the Buddha's name. Upasika Guo Hsiu was twenty years old and recently married when her father passed away in Shanghai. She accompanied her mother to bring the coffin of her deceased father for burial in their hometown Shaoxing. They had to travel from Shanghai to Ningpo, then to Shaoxing. Along the way, they had to cross a river. It was the high summer

須經過一條河川，當時正逢七、八暑月，天氣燠熱，久旱不雨，河床都乾涸了，無法渡船過河。至於水位何時高漲，可以行船，不得而知。董居士的母親焦急萬分，因為逢此三伏天，暑氣正熾，棺木不宜久放，須儘速歸葬，不得耽擱。於是董居士便和母親長跪念佛，持誦地藏菩薩聖號，也許是精誠所至，孝感動天。當天夜裡，便開始下起雨來，而且越下越大，幾乎是滂沱大雨，董居士和母親的佛號聲，也就越發的至誠懇切。直至天亮，不可思議的是，河川水位滿漲，可以渡船了。母女兩人，喜極而泣，感謝地藏菩薩顯靈，示現奇蹟，滿了她們的願。翌晨，陽光普照，風和日麗，父親的棺木，得以順利的返家，入土安葬，了卻心願。這誠如地藏經所云：「若未來世有善男子善女人，或因治生、或因公私、或因生死、或因急事。入山林中，過渡河海，乃至大水，或經險道。是人先當念地藏菩薩名萬遍，所過土地、鬼神衛護，行住坐臥，永保安樂。」地藏菩薩的大威神力，不可思議，連世尊都要稱揚讚歎！

地藏經中，世尊欲令一切眾生成佛，乃以孝為根本。親登忉利天為母說法，求為解脫，以圓滿孝心。地藏菩薩亦

(下轉至第5頁)

months of July and August. The weather was extremely hot and it had not rained for a long time. The river bed was parched dry. It was impossible to cross the river. There was no way to know when the rain will come, nevertheless, they did not have the luxury of time. They could not let the coffin sit under the immense summer heat for any extended period of time. It was imperative that they transport it to the burial ground right away. At that moment of anxiety, Upasika Guo Hsiu and her mother knelt on the ground and started reciting the sagely name of Earth Store Bodhisattva. Maybe it was their sincerity, maybe it was her filiality, regardless, the heavens were moved. On that evening, rain started to fall. It poured heavily the entire night. Simultaneously, their recitations continued with increased fervent. The next morning, the inconceivable dawned. The river was filled! Upasika Guo Hsiu and her mother were crying with joy. They were very grateful that Earth Store Bodhisattva responded to their supplication and granted their wish. The morning after, the sun shone brightly. The weather was nice. They were able to bring her father's coffin home smoothly and bury it, fulfilling their wish. This perfectly matches what is stated in Earth Store Sutra: *"If good men or good women in the future must enter mountain forests, cross over rivers, seas, or other large bodies of water, or if they must take dangerous routes either for the sake of earning their own livelihood, or for public or personal affairs, or matters of life and death, or other urgent business, such people should first recite the name of Earth Store Bodhisattva ten thousand times. The ghost and spirits of the lands they pass through will then guard and protect them in their walking, standing, sitting, and lying down. The peace and happiness of those persons will constantly be preserved."* The awesome power of Earth Store Bodhisattva is indeed inconceivable. Even the World-honored One sing praises of him.

In the Earth Store Sutra, it is demonstrated that the World-honored One endeavors to let all living beings attain Buddhahood. Yet, filiality is the basic factor. The World-honored One personally ascended to the Trayastrimsha Heaven to speak the Dharma for his mother, hoping she obtain liberation, and thereby fulfilling his filial piety. Earth Store Bodhisattva also

(Continuing on page 5)



壽康寶鑑

\*\*\* 月白風清 \*\*\*

明朝太倉縣，有位年輕人，名叫陸容。相貌堂堂，儀表出眾。有一年他赴南京應考，途中暫宿一旅店。店主有一女兒，夜間私自跑到陸容的房裡。陸容被這突如其來的舉動嚇住了。然而隨即從容地向那女子說：「今晚我病了，明天夜裡，請你再來。」那女子聽了，果然順從地回去了。陸容於是寫了一首詩，詩云：

風清月白夜窗虛，  
有女來窺笑讀書。  
欲把琴心通一語，  
十年前已薄相如。

按〔此詩作者陸容，向店主女兒表白，十年前他已看輕司馬相如，不會步其後塵的。蓋司馬相如，乃漢朝有名的辭賦家，年輕時，十分落魄潦倒。有一天受朋友邀約，

Bright Moon , Fresh Breeze

During the Ming Dynasty at the county Tai-Tsang lived a young man by the name of Lu Rong. He possessed exceptionally dignified looks. One year when he took a journey to Nanking for an examination, he stopped over at an inn for the night. When night fell, the daughter of the inn owner entered Lu's room without permission. Lu was startled by such an unexpected move. However, he immediately told the girl calmly, "I am ill tonight. Please come again tomorrow night." The girl really returned obediently. Lu Rong then composed a poem.

*With the wind, cool and clear  
and the moon, white  
The night window is left unlatched;  
A maiden secretly watches,  
sneering at my studying;  
Conveying sentiments through musical notes;  
The story of Shiang-Ru whom I looked down  
Came flashing back from ten years ago.*

Note: In this poem, Lu Rong explained himself to the girl that he had already looked down upon Syma Shiang-Ru ten years ago and would not follow his footsteps. Syma Shiang-Ru was a well-known writer of *Tsyrfu*, a literature form of rhymed descriptive, in Hahn Dynasty. Syma was pretty down and out in his youth. One day he was invited as a guest to the place of Juor Wong-Sun who was a rich and powerful man at that time.

至大富豪卓王孫家作客,卓家有女貌美異常,正值新寡。相如一見傾心,乃於席間彈奏一曲「鳳求凰」訴衷情。當夜,文君便隨相如私奔離家。陸容作此詩,表明自己潔身自愛,不為美色所動,有「明月清風」為證。也請店主的女兒自重。)

隔天早晨,陸容藉故離開旅店。同年秋天會考,陸容中了舉人,他的父親先是夢到郡守引領著儀仗隊,吹螺打鼓,彩旗飄揚,送了一個扁額到他家,上面寫著「月白風清」四個字。陸容的父親認為這是朝廷徵召陸容為官的吉兆,於是寫了封信給陸容,告知夢境。陸容得知後,更為訝異。那件不為人知的秘密,竟然感應在夢中。後來陸容考中了進士,官位做到副宰相。

〔獎勵〕——一個人的操守,若能皎如明月,清如涼風。不但能成就自己完美的人格。而且堪為世人的表率,可說是功在人間。此福澤之深遠,豈僅一人得到上天賞賜之福而已呢?

### \*\*\* 萬惡淫為首 \*\*\*

朱維高是清朝安徽省宿松縣的縣令,在某年大考的時期,他擔任考官,負責考閱諸

Juor's daughter, Wen-Jyun, extraordinarily beautiful, happened to be newly widowed. Syma fell in love with her at the first glance. At the banquet Syma played the song *Fehng Chiour Huarng* (the female phoenix chasing after the male phoenix) to pour out his inner feelings. Wen-Jyun eloped with Syma at that night. Lu Rong wrote this poem *Bright Moon, Fresh Breeze* as a proof to express his resolve to preserve his chastity and remain unmoved by a woman's beauty. He also requested the innkeeper's daughter to conduct herself with dignity.

The next morning Lu Rong found an excuse to leave the inn. In the fall of that year, he succeeded in passing the provincial imperial examination. His father first dreamed that the prefect, leading a band with fluttering flags and blowing horns and strums, delivered a horizontal board inscribed with *Bright Moon, Fresh Breeze* to their home. His father believed the dream to be an auspicious sign to predict that Lu Rong would be appointed to an official position by the royal government. Therefore, his father shared this dream with him in a letter. Lu Rong was astonished to know that this secret, unknown by anyone else, evoked a response in a dream. Later on Lu Rong was elected as a successful candidate in the highest imperial examination. He was appointed as the deputy prime minister.

Reward: If a person's moral principle is clean and bright as a moon and cool and fresh as breeze, he is not only perfect in his character but is also a model for the other people. The merits he establishes in the world are profound and lasting. The heavenly blessings that come forth are not limited to just one person.

### Licentiousness, The Worst of All Evils

During the Ching Dynasty, Ju Weigau was the supervisor of Su-Song County in An-Hwei province. One year, he was selected as an examiner for the civil examinations, and responsible for grading the exam papers. Out of many

生的文章。就在諸多考生的文章中，他選中了一篇文章。當天夜裡，他夢見有人告訴他說：「朱大人，你不可以選中這篇文章，因為此人有不可告人的惡事。」說了，就用手寫了一「淫」字給他看，要在詳細問明白，那人也不回答。

隔天，朱大人忘了昨晚的夢，就把那篇選中的文章，呈給主考官。主考官看了，大加賞識，認為是很難得的文章。忽然主考官拿起筆，在卷子上刪除「險阻」二個字。朱大人回稟說：「卷子裡有許多這樣的表達，似乎是不應該刪除。」主考官聽了覺得有理，也後悔自己這麼批改。於是就命令他洗掉。等洗了之後，墨跡滲透了幾頁。

這時，朱維高忽然回想起前一夜所做的夢，似乎意味著此考生仕途險阻，可能與不可告人之隱私有關，於是便擱置此文，就沒有加以取錄。

【警惕】：冥冥之中，上天自有法則。所謂人欺，天不可欺，善惡昭然，唯有智者，防心如城。

articles, he selected a paper as the winning essay. That night in his dream, Ju heard someone saying, "Examiner Ju, do not choose that article. The writer has concealed evil deeds." Simply writing the word "licentiousness," the one who had spoken did not respond no matter how Ju tried to inquire further about the details.

The next day, Ju forgot all about his dream. He presented the chosen essay to the chief examiner, who praised it as exceptionally commendable. All of a sudden, the chief examiner crossed out the words "danger" and "hindrance" in the article. Ju reported, "There are many of these sorts of expressions in this paper. Perhaps it is better not to remove them." The chief examiner agreed and felt sorry for his actions, so he had Ju wash off his corrections on the paper. After some efforts had been made, it turned out that the ink had already passed through a few pages.

At this moment, Ju then recalled his dream, and felt that it seemed to indicate that this person would encounter "danger and hindrance" while pursuing his government career. It might as well relate to concealed evil deeds. Therefore, he decided not to choose that article after all.

Admonition: heavenly rules govern in the unseen part of the world. One may be able to deceive other people but not the gods. Good and evil reveal themselves. Only the wise one will guard his mind the way a soldier will defend his city wall.



## 佛七時間表

灑淨 10月6日 下午 2:30 PM

起七 10月7日

## 時間表

早課 4:00 AM - 5:00 AM

拜願 5:00 AM - 5:45 AM

早齋 6:00 AM - 6:40 AM

第一支香 7:00 AM - 8:00 AM 香讚、阿彌陀經、繞念

第二支香 8:00 AM - 9:00 AM 坐念、止靜、繞念

第三支香 9:00 AM - 10:00 AM 坐念、止靜、繞念

上供 10:20 AM

午齋 10:45 AM - 11:50 AM

出坡 12:00 PM - 12:40 PM

第四支香 1:00 PM - 2:00 PM 香讚、阿彌陀經、繞念

第五支香 2:00 PM - 3:00 PM 坐念、止靜、繞念

第六支香 3:00 PM - 4:00 PM 坐念、止靜、繞念

第七支香 4:00 PM - 5:00 PM 佛號一萬聲

藥石 5:00 PM - 5:45 PM

晚課 6:00 PM - 7:30 PM 晚課、繞念、止靜

聽經 7:30 PM - 8:30 PM 淨土法門

大迴向 8:30 PM - 9:00 PM

自修 9:00 PM - 10:00 PM

安板 10:30 PM 養息

## 金輪聖寺

GOLD WHEEL  
SAGELY MONASTERY

## Seven-day Buddha Recitation Session

**Purifying the Boundaries**  
10/6, 2:30 PM

**Start Date** 10/7

## Daily Timetable

**Morning Recitation** 4:00 AM - 5:00 AM

**Universal Bowing** 5:00 AM - 5:45 AM

**Breakfast** 6:00 AM - 6:40 AM

**First Incense** 7:00 AM - 8:00 AM Incense Praise  
Reciting the Amitabha Sutra, Walking Recitation

**Second Incense** 8:00 AM - 9:00 AM

Sitting Recitation, Silent Recitation,  
Walking Recitation

**Third Incense** 9:00 AM - 10:00 AM

Sitting Recitation, Silent Recitation  
Walking Recitation

**Meal Offering** 10:20 AM

**Lunch** 10:45 AM - 11:50 AM

**Community Service** 12:00 PM - 12:40 PM

**Fourth Incense** 1:00 PM - 2:00 PM Incense Praise  
Reciting the Amitabha Sutra, Walking Recitation

**Fifth Incense** 2:00 PM - 3:00 PM Sitting Recitation  
Silent Recitation, Walking Recitation

**Sixth Incense** 3:00 PM - 4:00 PM Sitting Recitation

Silent Recitation, Walking Recitation

**Seventh Incense** 4:00 PM - 5:00 PM

Ten Thousand Recitations of Amitabha Buddha

**Dinner** 5:00 PM - 5:45 PM

**Evening Recitation** 6:00 PM - 7:30 PM  
Evening Recitation, Walking Recitation,  
Silent Recitation

**Sutra Lecture** 7:30 PM - 8:30 PM

Pure Land Dharma Door

**Great Transference** 8:30 PM - 9:00 PM

**Self-Study** 9:00 PM - 10:00 PM

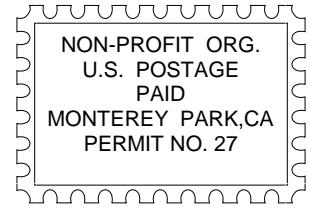
**Lights-out** 10:30 PM Rest





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10月法會時間表 Schedule of Events – October of 2002

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
金輪寺將於11月17日舉辦敬老節，誠摯邀請年滿六十五歲長者蒞臨，請及早報名。 Gold Wheel Monastery will be celebrating Respecting Elders Day on Sunday, November 17. Seniors 65 and above are cordially invited. Due to limited space, please register ahead of time to ensure		1◎	2◎ 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	3◎	4◎	5◎
6 初一 地藏法會 Dharma Assembly of Reciting Earth Store Sutra 8:00 am-10:00 am 佛學研討 Buddhism Study Forum 1:00 pm - 2:30 pm 佛七灑淨 Purify the Boundaries for Seven-day Amitabha Buddha Recitation 2:30 pm - 3:30 pm	7 佛七 Seven-day Amitabha Buddha Recitation	8 佛七 Seven-day Amitabha Buddha Recitation	9 佛七 Seven-day Amitabha Buddha Recitation	10 佛七 Seven-day Amitabha Buddha Recitation	11 佛七 Seven-day Amitabha Buddha Recitation	12 佛七 Seven-day Amitabha Buddha Recitation
13 佛七圓滿日 Completion of Seven-day Amitabha Buddha Recitation	14◎	15◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana	16◎ 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	17◎	18◎	19◎
20 十五 慶祝觀音菩薩出家日法會 Celebration of Gwan Yin Bodhisattva's Leaving Home Day 8:00 am - 3:00 pm	21◎	22◎	23◎ 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	24◎	25◎	26◎
27 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	28◎	29◎	30◎ 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	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 1:00 pm	

～常將有日無日，莫待無時想有時～