



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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法王長子文殊尊 慈心教化娑婆民  
同願證得無量智 常寂光土萬佛村

Verse on the Seventy-Eighth line  
“PE LU JYE DI”

of the *Great Compassion Mantra*

Composed by the Venerable Master Hsuan Hua:

The eldest disciple of the Dharma King is Manjushri, the Venerable.  
Kind-hearted, he transforms and teaches inhabitants of Saha.  
With like vows, they reach certification to infinite wisdom.  
The Land of Stillness and Light is the village of ten thousand Buddhas.

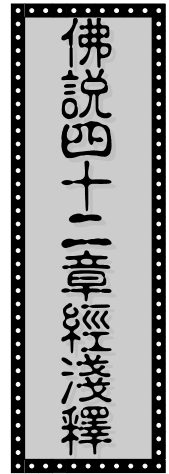
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# The Sutra in Forty-two Sections Spoken by the Buddha

*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 #164)

## 第三十章 欲火遠離

## Section 30

### Stay Far Away from the Fire of Desire

佛言。夫爲道者。如被乾草。火來須避。道人見欲。必當遠之。

The Buddha said, "People who cultivate the Way are like dry grass; it is essential to keep it away from an oncoming fire. People who cultivate the Way look upon desire as something they must stay far away from."

這是第三十章，告訴人要遠離一切的欲念，不要被欲火所燒了。什麼叫乾草呢？好像六情，這六根就有個情，好像乾草似的；而六塵這種境界，就好像烈火似的。你沒有到心和境都兩忘的時候，就應該修遠離的勝行。什麼叫心境兩忘呢？就是「內觀其心，心無其心」，心也沒有了，真地是空了；「外觀其形，形無其形」，也沒有一種境界了，心也空、身也空，心境雙忘了，眼看一切物，也都沒有了。這時候，就可不爲六根、六塵所轉了。

The thirtieth section tells people to keep at a distance from all thoughts of desire. Don't be burned by the fire of desire. What is meant by dry grass? The six emotions and their corresponding six sense organs are like dry grass. The six defiling objects are like a raging fire. Before you have reached the state where both the mind and external states are forgotten, you should cultivate the supreme conduct of keeping your distance. What is meant by forgetting the mind and external states? *Inwardly one contemplates the mind, and there is no mind.* There isn't any mind at all; it's truly empty. *Outwardly one contemplates forms, and there are no forms;* nor are there any external states. The mind is empty, the body is empty, and both the mind and external states are forgotten, The eyes see everything, but there is nothing. At that point, you are no longer turned by the six sense organs and the six defiling objects.

「佛言」：佛說，「夫爲道者」：你們這些修道的人，也可以說是比丘、比丘尼、優婆塞、優婆夷，凡是修道的人都包括在

The Buddha said, "People who cultivate the Way are like dry grass; it is essential to keep it away from an oncoming fire." You could say "people who cultivate the Way" refers to Bhikshus,

內了。「如被乾草」：就好像那乾草一樣的。這是說男女這種情形，就好像乾柴近烈火似的。這乾柴就是乾草，草乾了，你用一點點火點它，它就都著了；一著，就燒了。

「火來須避」：所以火若來了，你應該遠避，要離開它遠一點。修道的人，那火來了，你應該遠避。什麼叫火呢？就是欲愛，也就是情欲這種六塵的境界。六根屬於情，六塵屬於境。這六根（眼、耳、鼻、舌、身、意）和六塵（色、聲、香、味、觸、法）把人都迷了，迷得人醉生夢死。

所以「道人見欲」：修道的人見到欲，「必當遠之」：你應該遠著它，如果你能見如不見，聞如不聞，「眼觀聲色內無有，耳聽塵事心不知」。你在這時候，就不必修遠離行，你就天天和它在一起，也不會有麻煩，這樣是可以了；要是不能這樣子，那就要修遠離行。

### 第三十一章

#### 心寂欲除

佛言。有人患淫不止。欲自斷陰。佛謂之曰。若斷其陰。不如斷心。心如功曹。功曹若止。從者都息。邪心不止。斷陰何益。佛為說偈。欲生於汝意。意以思想生。二心各寂靜。非色亦非行。佛言。此

Bhikshunis, Upasakas, and Upasikas; all who cultivate the Way are included. They are like dry grass. What happens between men and women can be compared to dry firewood or dry grass that is brought close to a raging fire. Since it is dry, all you have to do is touch it with just a tiny bit of fire, and the whole thing will ignite and burn itself up.

So when there is fire, people who cultivate the Way should stay away from it. You should avoid it. What is meant by fire here? It means desire and love, emotional desire and the experiences of the six defiling objects. The six sense organs belong to emotion, and the six defiling objects are external states that confuse people. The six sense organs (eyes, ears, nose, tongue, body, and mind) and the six defiling objects (sights, sounds, smells, tastes, tangibles, and dharmas) have confused people to the point that they are born as if drunk and die as if in a dream.

People who cultivate the Way look upon desire as something they must stay far away from. People who cultivate the Way should stay away from desire. You should keep your distance from it. You should see as if not seeing, hear as if not hearing.

*The eyes contemplate shapes and forms,  
but inside there is nothing.  
The ear hears the world's sounds,  
but the mind is not aware of them.*

When you reach that point, there is no need to practice keeping your distance. If you can be around sense objects all the time without any problem, then it is all right. But if you can't handle that, then you should practice keeping your distance.

### Section 31

#### When the Mind Is Still, Desire Is Dispelled

The Buddha said, "There was once someone who was plagued by ceaseless sexual desire and wished to castrate himself. The Buddha said to him, 'To cut off your sexual organ would not be as good as to cut off your mind. Your mind is like

偈是迦葉佛說。

第三十一章說明人斷欲應該從心上斷。你想知道斷心的方法，你應該知道欲是從心意生出來的，心意是從思想生出來的。

你看這思想是自己生出來的呢？還是從他生出來的？還是共同生出來的？或者是沒有因就生出來的？你還要知道這思想是在裏邊呢？還是在外邊？是在裏外的中間呢？或者是在過去呢？或者是在現在呢？或者是在未來呢？

你像這樣來找思想，這思想也變成寂靜了，沒有自體。思想已經寂靜了，你的心意也都寂靜了；心意既然寂靜了，你的欲也就寂靜了；欲既然寂靜了，所以你看一切的色、法就好像鏡裏邊的像似的。既然像鏡中的像，那就不是真的，一切的行為也像泡沫似的，那泡沫也不是真的。所以諸佛都是這樣來輾轉觀察，輾轉傳授，就是傳這調心的方便法門，令你先調伏其心。

「佛言」：所以佛說，「有人患淫不止」：不止就是不可以停止。有人有淫欲的毛病，他一時一刻也不能停止這淫欲的心。「欲自斷陰」：因為他欲念這麼重，這麼厲害，不能停止。他就想法子了，想什麼法子呢？「欲自斷陰」：想把自己的男根斷了，

a supervisor: if the supervisor stops, his employees will also quit. If the deviant mind is not stopped, what good does it do to cut off the organ?"

The Buddha spoke a verse for him:

*Desire is born from your intentions.  
Intentions are born from thoughts.  
When both aspects of the mind are still,  
there is neither form nor activity.*

The Buddha said, "This verse was spoken by the Buddha Kashyapa."

The thirty-first section explains that when people want to stop desire, they should stop it within the mind. If you want to know the method for stopping the mind, you should realize that desire arises from the mind's intentions and that your intentions are produced from your thoughts.

Now, take a look at your thoughts. Are they produced of themselves? Are they produced from something else? Are they produced from a combination of both? Or are they produced without any cause? You should also find out whether thoughts are internal, external, or in the middle—between the internal and external. Do they come from the past, the present, or from the future?

When you try to find thoughts in this way, your thoughts also become still and without any substance of their own. Once your thoughts are still, your intentions also become still. Since your intentions are still, your desires also become still. When your desires are still, you will see all forms and dharmas as images in a mirror. Like reflections in a mirror, they are not real. You will see that all activities are like bubbles: they are also false. All Buddhas successively contemplate and transmit these expedient Dharma-doors that enable one to subdue the mind.

The Buddha said, "There was once someone who was plagued by ceaseless sexual desire and wished to castrate himself." This person couldn't stop his thoughts of lust even for a moment. Because his sexual desire was so strong and over-

割去它。「佛謂之曰」：佛對他就說了。「若斷其陰」：你說你想要把自己的男根割斷，「不如斷心」：你還不如把你那妄想心割斷了。「心如功曹」：心就好像工人的一個頭兒似的，一個功曹。功曹就是無論做什麼事情，他做一個頭兒，就好像一個boss（老闆）似的。「功曹若止」：你這個頭子若停止了，「從者都息」：那麼跟著他做工的這些人就都停止了。「邪心不止」：因為你心裏打這妄想，它才有這種行爲；你若心不打妄想，也就沒有人幫助它了，所以從者都息，就是都停止了。「邪心不止」：你這個淫欲的邪心若不停止，「斷陰何益」：你把你的男根斷了它，又有什麼用處呢？那根本就是沒有用的。

「佛爲說偈」：佛隨著就給他說一首偈頌。「欲生於汝意」：說淫欲的念頭就生在你心意裏邊，是由你心意生出來的。「意以思想生」：這意又怎麼生出來呢？就由思想生出來的。「二心各寂靜」：你這欲心也寂靜了，你這思想、種種邪知邪見也都停止了，這兩種的心都停止了，都寂靜了。「非色亦非行」：就沒有一種色欲的行爲，也沒有一種色的行爲，你這欲念的行爲都沒有了。「佛言」：佛又說了，「此偈是迦葉佛說」：這就是迦葉佛所說的偈頌。

(下期待續)

whelming, he tried to do something about it. He finally thought of a method: he decided to cut off his own male organ.

**The Buddha said to him, “To cut off your sexual organ would not be as good as to cut off your mind. Your mind is like a supervisor; if the supervisor stops, his employees will also quit.”** The Buddha said to him, “You say you want to cut off your male organ. It would be better to cut off your false-thinking mind. Your mind is like a supervisor: if the supervisor stops, the people working under him will also stop.” **If the deviant mind is not stopped, what good does it do to cut off the organ?** You get involved in an activity only because your mind has false thoughts. If your mind didn't have false thoughts in the first place, then it wouldn't get any help from others, and this kind of activity would stop. But if your deviant mind of lust is not stopped, then what use would it be to cut off your organ? That would be absolutely useless.

**The Buddha spoke a verse for him: *Desire is born from your intentions. Thoughts of desire arise from your mental intentions. Intentions are born from thoughts.*** What do intentions arise from? They come from thoughts. **When both aspects of the mind are still, There is neither form nor activity.** Your thoughts of desire are made quiet, and your thoughts that contain various kinds of deviant knowledge and views also cease. When these two kinds of thoughts both become still, then there isn't sexual behavior, nor are there any remaining thoughts of sexual desire. **The Buddha said, “This verse was spoken by the Buddha Kashyapa.”** Kashyapa Buddha spoke this verse.

(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

## 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

(接上期)

(Continued from issue #164)

民國三十六年的時候，中國出了一個活羅漢，這位活羅漢叫無盡，這羅漢有什麼本事呢？他會唸大悲咒。他唸大悲咒，給人治病，無論什麼病，他一治就好了，在普陀山觀音菩薩的道場裏頭，他就曾大顯神通。當時有五百多個和尚在普陀山，因為那一年化緣化不著錢，沒有那麼多香客到普陀山去，因為都沒有錢，所以這五百多個和尚到了普陀山，就沒有法子下山了。這位活羅漢在那個地方因為給人治病，一般人對他就特別相信，他就帶了兩條船，就義務把這五百多位和尚，都送到上海省衙門這些地方，因此他的名譽就很高了。在上海，杭州，蘇州那一帶，沒有人不知道這位活羅漢。一些做官的也相信他，這些個老百姓更相

In the thirty-sixth year of the Republic of China, a living Arhat appeared. The living Arhat's name was Wu Jin ("Boundless"). What kind of skill did this Arhat possess? He knew how to recite the Great Compassion Mantra. He recited it to cure people's illnesses. No matter what sickness people had, he could make them well. In Putou Mountain, at Gwan Yin Bodhisattvas' Way Place, he once displayed his great spiritual power. At that time, there were over five hundred monks living on Putou Mountain. However, during that year, very few people came to visit the mountain, so there were not enough donations to support the monks. As a result, the five hundred had no means to come down from the mountain. The living Arhat was curing people's illnesses in the area, so many people came to believe in him. Afterward, he chartered two ships and volunteered to take over five hundred monks to visit the provincial capital in Shanghai. Because of this, he had a very high reputation. In the areas of Shanghai, Hengjou and Sujou, there was no one that did not know of the living Arhat. The government officials believed in him and the

信他；在佛教裏一些出家人，在家人也都相信他。

有一次我在蘇州靈岩山念佛堂那兒住，在念佛堂裏我遇到他。聽說這位是活羅漢，樣子是不錯，像一個羅漢的樣子，穿著破衣服，可是一看他這種的活羅漢像快死了，我就問他，我說：「你就是活羅漢？」他說：「啊！我不敢，一般人這麼叫我。」我說：「你有什麼本事？叫你活羅漢。」他說：「我給人治病。」我說：「你給人家治病，你應該給你自己治一治病，你自己的病你治好了沒有？」他望望我，說：「我自己有什麼病？」我說：「你有一個求名的病，將來你有一個求利的病，你給人治病，將來可沒有人來治你這個病。」我說：「我老實告訴你，你若再給人家治病，顯你的神通啊，你一定會墮落的。」墮落就是造罪，或者就不做出家人；就好像從一個高的地方掉到一個低的地方，這叫墮落。當時我和他講這話的時候，他就跪到我面前，我說：「你幹什麼？」他說：「我如果墮落，我求你度我。」本來我可以教他，如果不給人家治病，就可以不墮落，可是他不問我怎麼樣才能不墮落，他就說等他墮落的時候，要我來度他。唉！我當時也沒加思索，就答應他，我說：「好，你墮落，我來度你。」

citizens believed in him even more. Some left-home people and laymen in Buddhist circles also came to believe in him.

On one occasion, I was living at the Buddha Recitation Hall on Ling Yen Mountain in Sujou, and I met him there. I had heard that he was a living Arhat. His features were not unbefitting. He had the looks of an Arhat and was wearing tattered clothes. But when I glanced at him, he looked as if he were about to die, so I asked him: "You're the living Arhat?" He replied: "Oh! I dare not say that. But people usually call me by that name." I said, "What talents do you have that people would call you a living Arhat?" He said: "I cure people's sickness." Then I said, "You cure people's sickness? You should cure your own sickness. Have you cured your own sickness already or not?" He looked at me and said, "What kind of sickness do I have?" I continued, saying, "You have a sickness of seeking fame. In the future you will also have a sickness --that of seeking benefit. Now you're curing people's sickness. In the future no one will come to cure your illness." I went on, "I honestly tell you this; if you continue to cure people's sicknesses and display your spiritual powers, you will definitely fall." To "fall" means to create offenses. Perhaps he would no longer be a left-home person. It is like a free fall from the highest to the lowest point. This is called a "fall". After I talked to him, he knelt before me. I said: "What are you doing?" He replied, "If I fall, I beg you to save me." Basically, I could have taught him that if he stopped curing people's sickness, he could avoid falling. However, he did not ask how to prevent himself from falling. Instead he said that if he ever fell, he wanted me to save him. Oh well! At that time, I didn't hesitate to think twice and I accepted his request. I said, "Fine, if you fall, I will cross you over."

這個事情很奇怪，等我到香港，又遇到這活羅漢，果然就不是活羅漢了，變成一個凡夫，是做在家人，不是做出家人了。在香港他見到我的時候，我還認得他，我說：「你現在怎麼了，你這活羅漢跑到什麼地方去了？你怎麼變成這個樣子。」他說：「都是你，你說我墮落，我就墮落了，你若不說我墮落，我怎麼會這樣子。」他說：「你講話講的太靈了，就你一說我墮落，我就墮落了。」我說：「那你墮落了，我答應我要度你呢，現在你還要出家嗎？」他說：「出家？我沒有錢。」我說：「你沒有錢，我給你錢，你出家去。」那麼在香港我又度他出家。

有一位法師拿他當活佛那麼恭敬，天天早課做完了，就給他磕頭，晚課做完了，也給他磕頭。本來這位法師想請我去幫著他，來拿我做招牌，但是我不去，因為我這招牌根本也不給人家賣的。那麼他就拿他又當活羅漢了。我說：「你小心一點啊！你這麼恭敬他，他又會墮落。」果然以後又不知道，這活羅漢跑到什麼地方去。所以修行啊，我見到的人多了！這個活羅漢是不倒單，也是持午，還是一樣會墮落，所以修道是不容易的。

(道安法師全文完)

This matter became very strange. After I arrived in Hong Kong, I met this living Arhat again. Sure enough, he was no longer a living Arhat. He had turned into a commoner, a layman and no longer a left-home person. When he saw me in Hong Kong, I still recognized him and said, "What are you now? Where did you, the living Arhat go? Why have you changed into this form?" He said, "It's all because of you. You said I would fall. Now I have fallen. If you hadn't said that, how would I have become what I am now? Your words are too true. You said I would fall. Now I have fallen." I said to him, "I promised you that I would cross you over if you fell. Now, do you still want to leave the home-life?" He said, "Leaving the home-life? I don't have any money." I said, "You don't have money, but I'll give you the money. You go and leave the home-life." So in Hong Kong, I crossed him over to leave the home-life again.

There was a Dharma master who worshipped him as if he were a living Buddha. Every day, when the Dharma master finished his morning recitation, he would bow to him. When he was done with his evening recitation, he would bow to him again. Originally, this Dharma master had thought of requesting me to help him. He wanted to use me as an advertisement. But I did not go because my trademark basically is not for sale. Therefore, he took over the living Arhat instead. I told him, "You should be a bit more careful! If you revere him that much, he will fall again." Sure enough, later on, no one knew where the living Arhat went. Therefore, in cultivation, I have encountered many people! That living Arhat practiced never lying down to sleep and he also maintained not eating after noon. Nevertheless, he still fell. Therefore, cultivation is not easy.

(The End of the Article on Master Dao-An)





## 壽康寶鑑

古時徽州有個商人名叫王志仁，年二十仍無子嗣。有天遇見一位相士，這位相士斷言，十月間王志仁將有大禍臨頭，劫數難逃。王志仁聽了深信不疑。只因這位相士鐵口直斷，遠近馳名，無人不信服。

不久，王志仁因有急事遠赴蘇州做買賣，做完買賣銀錢收訖後，便住宿於一客棧中。有天夜裡於河邊散步，突然看見一少婦欲投河自盡。王志仁急忙取出十金，雇船前往援救。待這位少婦被救起後，便向王志仁哭訴道：「妾身家貧，債務纏身，僅賴夫婿為人幫傭度日。家中並養了豬，以便償債。不意昨日於市場上賣了豬，拿到的卻是假錢，惟恐回家，被夫婿責罵，只好投水，一死百了。」王志仁聽了以後，惻隱之心，油然而生，於是拿了兩倍豬價的錢，給了這位少婦。

In ancient times, there was a merchant in Huei Chou named Wang Chr Ren. He was twenty years old and had no children. One day, he met a fortune teller. The fortune teller predicted that Wang Chr Ren would be facing an unknown catastrophe in October which he could scarcely escape. This fortune teller was known far and wide for his accurate predictions. Everybody believed in him. Since he spoke with such certainty, Wang Chr Ren accepted his words without a doubt.

Not long after, Wang Chr Ren had to travel to Suchou because of some urgent business matters. After he had received money from his transactions, he stayed in a hotel. One evening, as he was strolling along the river bank, he suddenly saw a young woman, about to throw herself into the river. He quickly took money from his pocket and hired a boatman to rescue her. After the woman was saved, she cried to Wang Chr Ren, "I come from a poor family. We are burdened with debts. We rely solely on my husband who works as a servant to make a living. We also raise pigs to help pay our debts. When I sold our pigs in the market yesterday, I was paid with counterfeit money. I am afraid that my husband will scold me when I get home. My only other choice is to drown myself, ending my misery." After hearing this, Wang Chr Ren's innate sense of compassion welled up. Therefore, he gave twice the selling price of the pigs to the woman.

待這位少婦回家後，便一五一十的將事情的原委，告訴了她的夫婿，其夫初始不予置信。於是便偕同妻子兩人，一起前往王志仁留宿的客棧中，一探究竟。當時夜深，王志仁早已就寢了，這位女子便叩門道：「我是那位投水自盡，被你救起的女子，今特前來報答您的救命之恩。可否請您開門？」王志仁聽了，嚴詞的拒絕道：「你是位年輕的女子，而我是單身在外的男子，如此夜深，豈可相會？」其夫在旁聽了頗為動容，被王志仁的義正嚴詞給攝服了。於是便答道：「我偕同妻子一起登門向你道謝。」王志仁聽了便起身披衣，開門納客，不料才開了門，牆面突然倒塌，王志仁的臥床被壓碎了，王志仁因此逃過了一劫。這對年輕的夫婦目睹此一情景，不禁慨嘆有加，直說「善有善報」。並對王志仁的救命之恩，再三的致謝，然後告辭而去。

王志仁回到家鄉後，遇見先前的那位相士，那相士大為驚駭的說：「你滿臉的陰鷲紋（積陰德所致），想必是曾救人一命，後福將不可限量。」原本無子嗣的王志仁，後來連生了十一個兒子，健康且長壽，享年九十六。

（下轉至第 12 頁）

After the woman got home, she narrated the entire story to her husband. At first, her husband did not believe her, so he, along with his wife, went over to the hotel where Wang Chr Ren was staying to confirm the truth of the story.

It was late at night. Wang Chr Ren had already gone to bed. The wife knocked at his door and said "I am the woman you rescued from drowning. I came especially to thank you for your kindness in saving my life. Can you please open the door?" Upon hearing this, Wang Chr Ren refused sternly and said "You are a young lady and I am a single man from out of town. At this hour of the night, it is not right to see each other." Standing next to her, her husband was quite moved by what he heard. He admired Wang Chr Ren's righteous conduct and stern admonishment. He immediately said, "I accompanied my wife in making this special call to express our gratitude." Hearing this, Wang Chr Ren got up and donned his clothes. He opened the door and let them in. Surprisingly, right after he opened the door, the wall collapsed. Wang Chr Ren's bed was crushed. He thus escaped a disaster. The young couple saw what happened and they could not help but utter, "Doing good deeds gains excellent rewards." They repeatedly thanked Wang Chr Ren for saving the wife and then they left.

After Wang Chr Ren returned home, he came across the fortune teller. The fortune teller was greatly surprised. He said, "Your face shows signs that you have done good deeds secretly. I think you must have saved someone's life. Your future blessings will be limitless." Originally, Wang Chr Ren was destined to be childless. But later, he fathered eleven sons, and lived a long healthy life until he passed away at the age of 96.

(Continuing on page 12)

# 優婆塞戒律經初學心得

## A Beginner's Thoughts on Learning "The Sutra of Upasaka Precepts"

林常青 By Charng-Ching Lin

『優婆塞戒律經』提到學習做一個居士的戒律，首先要學習培養菩提心。要培養菩提心則要先下四個菩提種子：一為不貪財物，二為不惜身命，三為修行忍辱，四為憐愍眾生。

食存五觀之第三觀『防心離過，貪得為宗』，亦點出『貪』為業障之首。不貪財物要能不貪有形之體，也要能不貪無形之物，例如時間即為其一也。貪乃妄想、萬愁與煩惱之源。不貪無欲，則可建剛毅之心。

不惜身命，意指要不過份重視色身，要重視法身，要能為修道而獻身，應非字面上之不顧性命，否則與亡命之徒何異？『苦無過於身』，身乃萬苦之源。所以要能捨色身，才能修成道。

『是可忍孰不可忍？』若能修行忍辱，則可建立不動堅固之心。能忍辱負重，則可不起嗔恚心。

"The Sutra of Upasaka Precepts" mentions that a lay Buddhist practicing precepts must first learn how to cultivate the Bodhi mind. To cultivate the Bodhi mind, one needs to learn how to plant the four Bodhi seeds. First is not to be greedy in regard to materials and wealth; second is to learn Dharma with complete devotion, without reservations for one's life; third, to practice patience and tolerance; and fourth, to commiserate with all beings.

The third of the Five Contemplations states: "I guard my mind against transgression, the principal one being greed and so forth." It also points out that greed is number one among all evil karmic obstructions. Not being greedy with materials and wealth encompasses things with and without forms and shapes, such as time. Greed is the origin of reckless thoughts, worries and afflictions. One can build a resolute and steadfast mind only when one is free from greed and desire.

To learn Dharma with complete devotion, without reservation for one's life, means one should regard one's Dharma body with more importance than one's physical body. One should be able to offer oneself up for the cultivation of the Way. It should not be interpreted simply as not to value one's life; otherwise, what is the difference between the totally devoted one and a ruthless criminal? There is no suffering that does not pertain to the physical body. All sufferings originate from the physical body. Therefore, one should be able to give up one's physical body in order to accomplish the Way.

"Is it tolerable or not?" If one can practice tolerance and patience under insult, then one can construct a steadfast and unwavering resolve. If one can tolerate humiliations and shoulder burdens, then hatred and anger will not arise.

憐愍眾生，要能對法界眾生起憐愍心。培養有一顆柔軟的心和慈悲心，是修行人的基本要求。若僅獨善其身，則非菩薩道也。

四大菩提種子，字面意義雖易懂，但在實際上應該要如何去落實？例如不貪，是要獨善其身的「不貪」，還是要更進一層，不能製造『貪欲』的環境或誘因？也不讓他人有起貪念之機會？『口不離彌陀，心不離慚愧』，若能經由不斷之懺悔和自省，則可督促己身，不怠惰。

To commiserate with all beings means that one should show compassion to all beings in the Dharma Realm. One of the essential requirements for a Buddhist is to cultivate a soft heart and a kind and compassionate mind. If a person only minds his own interest, then it would not be the Bodhisattva way.

From the literal point of view, it seems quite easy to understand the four Bodhi seeds. But, how can one actually implement them in reality? Take “not to be greedy” as an example. Should a person just mend his own greed, or take a step further and not create any environment or atmosphere that may lead to greed and desire? Further, should one try to prevent others from having the opportunity to give rise to greed? “The mouth never ceases reciting Amitabha Buddha; the mind never ceases being remorseful.” Only through constant self-examination and the repentance of one’s faults can one attain one’s goals and not be lazy.

(上承自第10頁)

(Continued from Page 10)

〔獎〕—王志仁為人品格高潔，光明磊落，救人一命在先，不欺暗室於後，福德兼備，天神豈有不庇佑之理？故能逢凶化吉，終而福壽綿長，子孫滿堂，誠乃順理成章之事。

Commentary: Wang Chr Ren’s character was lofty. His moral conduct was faultless. He first saved a life, then did not cheat in the dark. He was full of both blessings and virtue. How could the heavenly spirits not come to his aid? Therefore, he turned bad luck into good fortune, and ultimately enjoyed health, longevity, and the joy of having the company of his children and grandchildren. This was a natural sequence of events.





# 新年新希望



## New Wishes for a New Year

「新年度，新氣象」，又是新學期的開始了。金輪聖寺育良中文學校的學童們，陸陸續續的回到學校的課室裡。今天的美勞課是編炮竹，同學們三五成群的圍著美勞老師，手中拿著繡線，迫不及待的想把它們編成炮竹，然後再串成一串。紅色繡線編成的炮竹亮麗精緻而可愛，好不容易結好一個，還得再多結幾個，才能編成一串。新年裏的新希望，就這麼一個一個的編著...

放學了，朝華背著書包，正在穿鞋子，準備回家了，兩條長長的紅繡線擺在地上，老師看到了，問：「這是你的繡線嗎？」他點點頭，老師又問：「你的炮竹沒有編成嗎？如果沒有，就把繡線還給老師，不要浪費了。」他回答：「這是老師給我的，我要帶回去給媽媽，她喜歡這個顏色。」六七歲大的小男孩，可能真的沒法兒在課堂上編出一個精巧的炮竹來，但他想：這兩條繡線可能媽媽也會喜歡，因為媽媽喜歡紅色。老師邊看著他穿鞋，邊和他聊聊天：「你知道下禮拜是中國新年

A new year, a new spirit. Today is the beginning of a new semester. The students of the Chinese School of Gold Wheel Monastery have returned to continue their lessons. They wove firecrackers at the arts and crafts session today. The children surrounded the art teacher in groups, holding embroidery strings in their hands, and could hardly wait to make firecrackers in order to string them up. The firecrackers, cleverly made of red embroidery strings, were attractive and delightful. It was not easy to weave even one and many more were needed to be tied together. Many new wishes for the new year were also being woven, one after another...

The school was over. Roland, carrying his backpack, was putting on his shoes, almost ready to go home. Two long red embroidery strings were lying on the floor. The teacher spotted them and asked, "Didn't you make firecrackers? If not, why don't you return the strings to the teacher. Don't waste them." He replied, "The art teacher gave me these strings. I want to take them back home to my mom. She likes this color." For a boy around six years old it is truly not easy to make an exquisite firecracker during the time of one session. He thought his mother probably would still appreciate two embroidery strings, because she likes red. The teacher sat alongside, watching him tying his shoes, and chatted along, "Do you know that next Saturday is Chinese New Year?" His young face looked up at the teacher; he seemed to understand and still not to understand. The teacher continued, "Do you

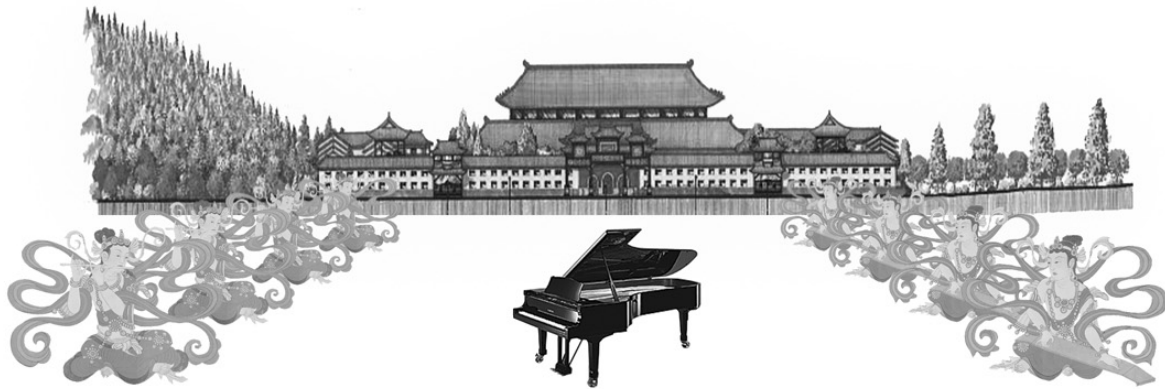
嗎？」稚嫩的臉龐望著老師，似懂非懂。老師接著又問：「新年有沒有什麼wish？」一想到願望，朝華眼睛為之一亮，欣喜而肯定的回答說：「哦，我希望今年有一個生日禮物．．．希望我的family good luck；爸爸上班可以很容易找到停車位，媽媽能回越南去看外公外婆，姊姊的數學拿A<sup>+</sup>。」因為孩子的父親在中國城附近工作，每天找個停車位很不容易的。小小年紀就能體諒父親上班的辛勞，真令人感動！而母親常常和越南的外公外婆打電話，所以，她如果能有機會回越南去探望他們，一定很歡喜。至於姐姐是朝華非常敬重的，她數學不好，最近正在找家教幫忙，真希望她數學拿個A<sup>+</sup>。朝華這時背好了書包，拿好了倆條紅繡線，向老師揮揮手，坐上父親的車子回家了。下禮拜再來的時候就是明年了。

年復一年，日復一日，看著孩子一天天的成長，憧憬著美好的未來，編織著串串的希望，心裏充滿著欣慰。我們也希望培養孩子們孝順父母，尊敬師長的高尚品格，將來成為社會的棟樑之材，才不辜負宣公上人對我們的諄諄教誨。

have any wishes for the New Year?" Roland's eyes brightened immediately with the thought of wishes. Happy and positive, he replied, "Oh, I hope I will get a present for my birthday. I wish my family good luck -- so my dad can find a parking space easily when he goes to work, my mom can go to Vietnam to see my grandpa and my grandma, and my sister can get an A + in math." Where Roland's father works is near Chinatown. It is difficult to find a parking space in that area. How moving it is to see Roland, at his young age, able to understand and have sympathy for his father's problems. His mother often talks to her parents who live in Vietnam on the phone, so she will be delighted if she has a chance to go visit them. As for Roland's older sister, for whom he has high regard, she is having a hard time with math and is seeking help from a tutor. He sincerely wishes that she will get an A+ in math. Roland puts on his backpack, picks up two embroidery strings and waves to the teacher. He gets into his father's car and leaves for home. Next week when he comes back, it will be the new year.

Day after day and year after year, seeing the children grow up, seeing how they weave strings of wishes and how they look forward to a wonderful future, my heart is filled with gratification. We attempt to help the students develop honorable characters, have filial piety for their parents and respect for their teachers and elders so that in the future they will be pillars of society. Only by doing this can we avoid failing the untiring teaching and guidance we have received from the Venerable Master.





為佛歌而作  
此方教體在音聞  
歌詠讚頌妙通神  
乾闥婆王聞香至  
緊那羅眾聞樂臨  
有緣含靈皆得度  
無情枯木逢春  
同圓神智波羅蜜  
共證菩提大覺尊  
宣公上人題

### 籌建萬佛聖城妙覺寶殿鋼琴義演

1993年波哥瑞利奇世界鋼琴大賽冠軍得主陳毓襄鋼琴演奏會

Fund Raising for the International Institute of Philosophy and Ethics

Piano Concert by Gwhyneth Chen

宣公上人題  
共證菩提大覺尊  
同圓神智波羅蜜  
無情枯木逢春  
有緣含靈皆得度  
緊那羅眾聽樂臨  
乾闥婆王聞香至  
歌詠讚頌妙通神  
此方教體在音聞  
為佛歌而作

In this region the substance of the teaching is in sound,  
These songs and praises wonderfully penetrate the spiritual realm.  
Gandharvas inhale the incense and arrive,  
Kinnaras hear the music and descend.  
Creatures with conditions all are saved,  
Dried up plants and trees come alive again!  
All perfect the wisdom of all-modes,  
And together realize Bodhi, the great and Honored awakening.

by Venerable Master Hsuan Hua

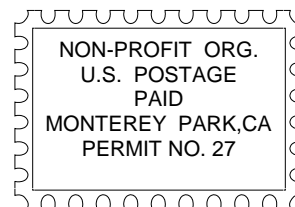
地點: 法界聖城	Location: The City of the Dharma Realm
日期: 2003年5月18日 星期日下午3點到5點	Date: Sunday, May 18, 2003 (3P.M. ~ 5P.M.)



**Dharma Realm Buddhist Association**  
**Gold Wheel Sagely Monastery**

235 North Avenue 58, Los Angeles, CA 90042  
Telephone: (323) 258-6668

金輪聖寺



2003年3月法會時間表 Schedule of Events – March of 2003

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
2 大悲咒Great Compassion Repentance 8:00 am - 9:00 am 優婆塞戒經 Lecture: Upasaka Precepts Sutra 9:00 am - 10:15 am 金輪合唱團 Gold Wheel Choir 12:30 pm - 2:00 pm	3◎初一	4◎	5◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	6◎	7◎	1/8◎
9 大悲咒Great Compassion Repentance 8:00 am - 9:00 am 優婆塞戒經 Lecture: Upasaka Precepts Sutra 9:00 am - 10:15 am 金輪合唱團 Gold Wheel Choir 12:30 pm - 2:00 pm	10◎	11◎	12◎ 初十 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	13◎	14◎★ 巴士上萬佛城 Bus to CTTB	15◎
16 觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 8:00 am—10:15 am 金輪合唱團 Gold Wheel Choir 12:30 pm - 2:00 pm 優婆塞戒經 Lecture: Upasaka Precepts Sutra 3:00 pm - 4:30 pm	17◎十五	18◎	19◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	20◎	21◎ 觀音菩薩聖誕 Gwan Yin Bodhisattva's Birthday (Actual day)	22◎
23 普賢菩薩聖誕法會 Celebration of Universal Worthy Bodhisattva's Birthday 8:00 am—10:15 am 金輪合唱團 Gold Wheel Choir 12:30 pm - 2:00 pm 優婆塞戒經 Lecture: Upasaka Precepts Sutra 3:00 pm - 4:30 pm	24◎	25◎	26◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	27◎	28◎	29◎
30 誦普賢行願品 Recitation of Conduct and Vows of Universal Worthy Chapter 8:00 am - 9:00 am 優婆塞戒經 Lecture: Upasaka Precepts Sutra 9:00 am - 10:15 am 放生法會 Liberating Life Ceremony 1:00 pm - 1:50 pm 金輪合唱團 Gold Wheel Choir 4:00 pm - 5:30 pm	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 1:00 pm 3/12 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana ★3/14 巴士上萬佛城慶祝觀音菩薩聖誕法會 Bus to CTTB to Celebrate Gwan Yin Bodhisattva's Birthday 7:00 pm at GWM, 6:30 pm at Vege One				

～常將有日無日，莫待無時想有時～