



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人 偈頌- 大悲咒
唵悉殿都

受持讀誦妙靈文 加被護念各行人
三千世界皆示現 觀音鼻根解味塵

Verse on the Eighty-first line
“NAN SYI DAN DU”
of the *Great Compassion Mantra*
Composed by the Venerable Master Hsuan Hua:

Receiving, upholding, reading, and reciting these miraculous phrases,
Bestow blessings, be mindful and protective of every person who practices.
Appearing in each world of the three thousand system,
Gwan Yin's nose faculty is liberated from defiling smells.

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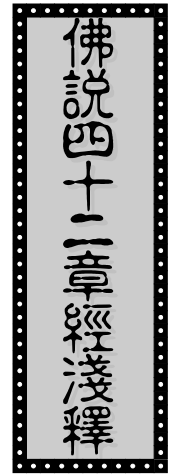
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The Sutra in Forty-two Sections Spoken by the Buddha

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 #167)

Section 35

第三十五章

垢淨明存

佛言。如人鍛鐵。去滓成器。器即精好。學道之人。去心垢染。行即清淨矣。

「佛言」：在這一章佛說，「如人鍛鐵」：就好像人鍛鍊鐵一樣。「去滓成器」：把鐵的渣滓去了，然後做成一個器皿。「器即精好」：鐵的渣滓沒有了，不論造成什麼器皿，它都非常好的。如果這渣滓不去呢？那就造不出一個好器皿來。

「學道之人」：我們所有修行學道的人，「去心垢染」：要把心裏這個染污心都去了。你去了染污心，就是清淨心；你染污心若不去，清淨心就不現。也就好像鐵裏頭的渣滓，你若不去掉它，就不能成一個好的器皿；你

When One Is Purified of Defilement, Brilliance Remains

The Buddha said, “People smelt metal by burning the dross out of it in order to make high quality implements. It is the same with people who study the Way: first they must get rid of the defilement in their minds; then their practice becomes pure.”

In this section, the Buddha said, “People smelt metal by burning the dross out of it in order to make high quality implements.” In forging metal, the dross is expelled before the metal is wrought into tools and implements. That way the tools are of extremely fine quality. If the dross is not first expelled, it is impossible to make a good quality tool.

“It is the same with people who study the Way: first they must get rid of the defilement in their minds.” People who cultivate and learn the Way must get rid of the defilement in their minds. Once you remove the impurities from your mind, you will have a pure mind. If you cannot remove the impurities from your mind, a pure mind will not manifest. It’s just like the dross in metal: if you don’t first get rid of it, you can’t make a good quality tool. If you get

若把鐵裏的渣滓去了，就可以做一個好的器皿，好的器具。

我們人人都可以成道的，是一個道的器皿。可是你染污心如果不去，就不能載道，不能成道。所以你想要成就你的道果，先要去這染污的心，去這垢染。

垢染就是心裏的欲，尤其是淫欲心。你淫欲心若不去，這就是有垢染；你淫欲心若是去了，就沒有垢染。沒有垢染就是清淨心，所以說「行即清淨矣」：行，就是修行的行門。你所修行的行門都會清淨的。你心裏的染污如果不去，修行就不能得到清淨。淫欲心固然是染污，但這是最大的。其餘的，你的貪心，你的瞋心，你的癡心，你的慢心，你的疑心，貪、瞋、癡、慢、疑，這都是垢染的心。都要把這些去了，你修行就能與道相應，返本還原，返回你本有的清淨心了。

(下期待續)

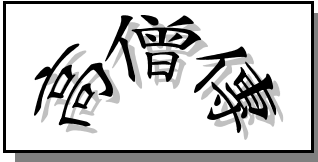
rid of the dross, then the metal can be made into good quality tools.

All people can accomplish the Way; everyone is potentially a vessel that can hold the Way. But if you don't get rid of the defilement in your mind, you can't hold the Way. You can't accomplish the Way. If you want to attain the fruition of the Way, you must first get rid of your defilement.

“Defilement” here refers to the desires in your mind, most especially to the thoughts of sexual desire. If you don't get rid of sexual desire, then filth and defilement will remain. If you can get rid of your sexual desire, there won't be any filth. **Then their practice becomes pure.** Without defilement, your practice -- your method of cultivation -- will become pure. But if your mental defilement is not eradicated, you will not attain purity in your cultivation. Although sexual desire is the greatest defilement, there are others. Greed, hatred, stupidity, pride, and doubt all defile your mind. You should get rid of them, and then you will have a response in your cultivation of the Way. You will be able to return to the source, go back to the origin, and regain your inherent, pure mind.

(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

法汰法師



Dharma Master Fa Tai

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 #167)

現在再講一位高僧，這一位高僧也是晉朝的人，是在南京瓦官寺，他的名字叫釋法汰。他有兩個徒弟，一個叫曇一，一個叫曇二。他是廣東東莞人，在青年的時候就和道安法師做同學，可是他的智慧和辯才，沒有道安法師那麼高，那麼樣的巧妙。可是他的相貌好，不醜陋，生的很端正的，所以和道安法師正是一個相反。道安法師就最醜陋，而他的相貌生的很美好，和道安法師常常在一起。

有一次因為當時的時局很不太平，他們就逃難。道安法師帶著很多徒弟，他也帶著很多的徒弟，有四十多個徒弟，走到新野那地方，就要分手了。為什麼要分手？人太多了，在一起走，

Now I am going to introduce another High Sanghan who was born during the Jin dynasty. The Master lived in Wa Guan Monastery and his name was Shr Fa Tai. The Master had two disciples named Tan Yi and Tan Er. The Master was a native of Dung Wan in Guang Dung province. When he was young, he and Dharma Master Dao An were classmates. However, his wisdom and eloquence were not as profound and expediently wonderful as those of Dharma Master Dao An. Nevertheless, he was good looking. He was not ugly and his features were very adorned, so he was just the opposite of Dharma Master Dao An, who had ugly features. The two masters were always seen together.

At one time, because of social unrest, both masters had to flee from the area. Dharma Master Dao An brought his disciples with him, and so did Dharma Master Fa Tai, who had more than forty disciples. They parted ways when they reached the place called Shin Yeh. Why did they have to go separate ways? There were just too many of them. It

不太方便。所以道安法師，就讓法汰法師向東南那方向走，他就帶著徒弟向西北走。在臨別分手的時候，他對著道安說了，說：「【法師，儀軌西北】，就是給西北的人做一個榜樣，【下座，弘教東南】，下座，就是我，（上座，就是high seat，下座，是那最低的座位），我要到東南那地方去弘揚佛法。我們在這個世界弘揚佛法，大家不要忘了彼此互相幫助，將來到極樂世界，咱們再相見。」說完這話，兩位法師就分手了。這位法汰法師就哭起來，因為他捨不得離開道安，所以就哭起來。於是他同他的徒弟曇一和曇二有四十多個人，就順著長江往東南來，走到陽口那個地方，他就病了。

當時這個地方有一位做官的，叫桓溫，在荊州那兒住，聽說他有病，就要請他到衙門裡來供養。他病還沒怎樣好，就去見桓溫，桓溫要和他談話，談的時間要久一點，所以就沒有先和他談話，就和其他的賓客談話。在這談話的期間呢，他因為有病，不能坐的太久，他自己就站起來走了。這桓溫看他走了，就出來跟他說：「你等一等呀！我有話同你講。」他說：「我改日再來，今天我咳嗽、有很多痰，很不方便，那麼我要走了。」

would be inconvenient if they continued to travel together. Therefore, Dharma Master Dao An let Dharma Master Fa Tai travel southeast, while he headed northwest with his disciples. When they were about to take leave, Master Fa Tai said to Dharma Master Dao An, "Dharma Master, you should be an example for the northwest." That is to say, to be an exemplar to the people in the northwestern region. "The low-seated one will propagate and teach in the southeast." Master Fa Tai referred to himself when he said "low-seated." "High-seated" refers to the more senior monk. "Low-seated" refers to the lowest seat. The Master was saying that he would go to the southeastern region to propagate the Buddhadharma. "When we propagate the Buddhadharma in the world, we should not forget that we need to help each other. In the future, we will meet again in the Western Land of Ultimate Bliss." Having spoken, the two masters each went their own way. Dharma Master Fa Tai could not help but weep, for he could not bear to leave Dharma Master Dao An. Then he led Tan Yi and Tan Er as well as more than forty other disciples southeast following the route of the Chang Jang ("Long River"). When they arrived at Yang Kou, the Master became ill.

At that time there was an official whose name was Heng Wen living in Jing Province. When he heard that the Master was sick, he invited him to his office and made offerings to him. The Master had not quite recovered at the time when he went to see Heng Wen. Because he wished to spend more time speaking with the Master, Heng Wen received other guests first. However, the Master, because of his illness, could not sit for very long, so he stood up and walked out. When Heng Wen saw him leaving, he said, "Please wait a bit. I would like to talk with you." The Master said, "I will come another day. Today I am coughing and I have a lot of phlegm. It is inconvenient, so I have to go."

法汰法師身高有八尺高，像貌生得非常圓滿，人人都歡喜見他。他的談吐也都非常的好。當時就有一位道恒法師，就是遷法顯法師單的那位，他有點辯才，不過他的辯才是很偏見的。在荊州這地方他很有名的，不過他有種執著一說這個心是沒有，沒有心，無論講什麼法，他都講是沒有。法汰法師就說：「這種說法是一種邪說，我們應該來和他開一個辯論會，來研究研究這個問題。」於是就招集了很多的大德高僧，及當時有名的僧人。他叫他的徒弟曇一和道恒法師來辯論，他引經據典，根據佛所說的道理來和他辯論。在辯論頭一天，辯論得很厲害，道恒是很有辯才的，他就和曇一法師來辯論，辯論了一天，他也不肯屈服，道恒就不肯認輸。等到第二天又來辯論，當時慧遠法師也在這個地方，就和道恒來辯論，結果把道恒法師所持的這種理論，給辯論得沒話講了，所以以後『心無』這個意思不成立了。

晉朝太宗簡文皇帝，對這位法汰法師很尊重，請他講《放光般若經》，就做了一個很大的法會。當這個大的法會開始的時候，皇帝親自到這地方來聽經，皇帝既然來聽經了，所以這些王侯百官也都來到這兒聽經。法汰法師所見的道理，所講的道理，都超過一般普通人所

Dharma Master Fa Tai was eight feet tall. His features were most perfect. Every one liked to see him. The propriety of his behavior was also excellent. At that time, there was a Dharma Master named Dao Heng. He was the one who expelled Dharma Master Fa Hsien (from his Way Place). This master had a bit of eloquence, but his eloquence was one-sided. He was quite famous in Jing Province. He was very attached to the view that the mind was non-existent. Whatever Dharma he spoke, he always said there was no mind. Dharma Master Fa Tai said, "His way of speech is a kind of deviant speech. We should hold a meeting to debate with him and investigate this problem." So Master Fa Tai invited many high Sanghans, great virtuous ones and reputable Sangha members to a gathering. The Master asked his disciple Tan Yi to debate with Dharma Master Dao Heng, using the principles spoken by the Buddha and quoting from Buddhist scriptures. On the first day, it turned into a heated debate. Dharma Master Dao Heng was eloquent and after debating with Dharma Master Tan Yi for the entire day, just would not admit defeat. Dharma Master Dao Heng would not admit he had lost. On the second day, he came again to debate. At that time, Dharma Master Hui Yuan was also in the area, so he debated with Dharma Master Dao Heng. He succeeded in leaving him speechless. Therefore, in the end, Dharma Master Dao Heng's principle of "no mind" could not be established.

In the Jin dynasty, the Tai Jung Emperor Jian Wen was most respectful to Dharma Master Fa Tai. He invited him to lecture on "The Emitting Light Prajna Sutra" by sponsoring a very large dharma assembly. When this great dharma assembly began, the emperor himself came to listen to the sutra. Since the emperor had come to listen to the sutra, all the royalty and the hundred officials also came to listen to the sutra. The principles both witnessed and ex-

講的，所以他的名譽就更大了，遠近都知道這位法師辯才無礙。在開講這一天，出家人、在家人來了很多人。他的徒弟很多，皈依弟子也很多，在吳越這個地方，有從一千里以外，或者數千里以外，都來到這裏聽經。

他在這個地方又造了座廟，帶著比丘，比丘尼在這兒要修行。太子司馬宗就在這座廟的旁邊住，他在廟旁挖了一個坑，這個坑預備要令這座廟來坍塌。果然挖這坑之後，這個山門就倒了。倒了，法汰本來可以和他理論，但是法汰也不管——你侵略廟上的地，隨你侵，他也不講。太子自己生了慚愧心，說：「我對人這樣子，人家也不來和我理論，這真是自己的不對哦！」那麼就到他這兒來認錯，求懺悔了，法汰法師叫他去和他見面。他就在那兒躺著見太子，躺在那個地方旁若無人似的，就根本對你這個太子，沒有看得起。本來你躺著見人是不對的，但他在這躺著來見他。所以當時有些將軍也都皈依他，像謝安、謝玄都對他特別恭敬。

在他將要圓寂的時候，就對他弟子說：「我現在想去啦！想要走了。」晉朝太元十二年他往生了，享年六十八歲。烈宗孝武皇帝，就給他下了一個詔書，說：「汰法師，【道播八方】，他的道傳到八方去了，【澤流後裔】，

pounded by Dharma Master Fa Tai were exceptional. Therefore, he gained an even higher and greater reputation. People from near and far had all heard of the unobstructed eloquence of the Master. On the first day of the lecture, many left-home people and lay-people arrived. His disciples were numerous, and those who took refuge under him also were numerous. People from a thousand to several thousand miles away came to a place called Wu Yueh to listen to him lecture the sutra..

The Master also built a monastery in this place, and brought Bhikshus and Bhikshunis to cultivate there. The crown prince, Shi Ma Jung, who lived next to the monastery, excavated the ground at the side of the monastery intending to topple it. Sure enough, the mountain gate collapsed after the trench was dug. Basically, Dharma Master Fa Tai could have reasoned with him. But the Master did not bother – “You can invade the monastery as you please, yet I will not say a word.” Then the crown prince became remorseful and said, “I treated him that badly and yet he did not come to reason with me. I’m truly at fault.” Because of this, he came before the Master, repented and sought forgiveness. Dharma Master Fa Tai asked the crown prince to come visit him while he reclined. It was as though the crown prince was invisible to him. He just received him in a reclining posture. It shows that he was not looking up even a bit to the crown prince. Basically, it is wrong to receive someone while reclining. However, the Master used this method to greet the crown prince. Afterward, there were many generals who also took refuge with the Master. Generals like Hsieh An and Hsieh Suen were particularly respectful of the Master.

When the Master was about to enter stillness, he said to his disciples: “I want to go now. I wish to leave.” In the twelfth year of Tai Yuan of the Jin dynasty, the Master went to rebirth at the age of sixty-eight. At that time, the emperor Lih Jung Shiao Wu of Jin issued an imperial proclamation: “Dharma Master Tai --his Way is propagated in the eight directions.” That means his Way had expanded out to the eight directions. “Benevolent to posterity,” his kind benevolence will flow forth in

他的恩澤會流到將來。【奄爾喪逝】，可惜他現在竟然圓寂了，【痛貫於懷】，我心裏頭很傷痛的。所以就送十萬，來給他辦喪事。」

法汰法師的徒弟曇二，年紀很輕就死了，法汰法師就哭了，說是等於【天喪回】一樣，就好像孔子的弟子顏回，早死了一樣。曇一法師當時也是最有名望的一位法師，名譽很高，也幫著道安法師來翻譯經典，做了很多佛教的工作，他和慧遠法師差不多那麼有名，這是法汰法師大概的意思。(法汰法師全文完)

the future. "It's a pity he passed away." What a pity that he now has entered stillness. "It's a pain that overwhelms my heart." My heart is deeply sad and hurt. With that, the emperor made an offering of one hundred thousand dollars to arrange for the Master's funeral.

The Master's disciple Tan Er died when he was quite young. At that time, Dharma Master Fa Tai cried and said "It's like Heaven losing Yen." It was like Yen Hui, the disciple of Confucius who died while still young. Dharma Master Tan Yi was also a very famous and reputable Dharma Master at the time. He also helped Dharma Master Dao An to translate the scriptures and accomplished many works in Buddhism. Master Fa Tai's reputation was equal to that of Dharma Master Hwei Yuan and both were very famous. This is a general account of Dharma Master Fa Tai.

(The End of the Article on Master Fa Tai)

(上承自第10頁)

(Continued from Page 10)

假借外邊的音樂來平衡自己。若心能平和，時常洋溢著一股祥和之氣，那就是真「音樂」。

禮、樂、射、御、書、數這六藝，全都包括在自性當中了。你若能終日不說一句廢話，不打無謂的妄想，能把自己的心調得安穩泰然，無拘無束，無人無我，無是無非，你說這不是音樂是什麼？孔子在齊聞韶樂，三月不知肉味。你若懂得自性的音樂，不要說肉味，連水味也不知了，酸甜苦辣也不知道了。這可以說是達到「視而不見，聽而不聞，食而不知其味」的境界了！各位要注意，切勿將自性當戰場來鬥爭，那就不是音樂了！

external music to balance ourselves. When our minds are peaceful, serene and in constant harmony, we are experiencing true music.

At that point, the six arts—rites, music, archery, chariot-driving, calligraphy, and mathematics—are all found within our nature. If we refrain from useless chatter and meaningless discursive thoughts, so that our minds are calm and steady, with no hang-ups or worries, no discriminations between self and others or between right or wrong, what could that be, if not music? When Confucius heard the music of Shao while he was in the state of Qi, he was so enchanted that he couldn't taste the flavor of meat for three months. If you understand the music of your own nature, then, not to mention meat, you won't even know what water tastes like, nor will you taste the flavors of sour, sweet, bitter or hot. At that time, you will "look without seeing, hear without listening and eat without tasting your food." Please pay attention to this. Do not treat your own nature as a battleground on which to fight, for that wouldn't be music!

自性裡的音樂

The Music of Our Own Nature

Instructional talks by the Venerable Master Hsuan Hua

中國字都有它的意思，造字循著一定的法則，造每一個字時都有解釋。中國文字依六法構成：象形、指事、會意、形聲、轉注、假借。象形，如「馬」字有四條腿，「鹿」字上有一點，「羊」字上有兩點，都表示鹿和羊都有角。「牛」有一撇，因為牛往旁邊的那股牛勁很大，所以每個字都有它的意思。這六法都要懂。

此外，還有六藝，就是禮、樂、射、御、書、數。孔子有三千學生，通六藝的只有七十二人。禮是禮儀，樂是音樂；射是射箭，也包括武術。御，在古代是指駕馭馬車，現在則包括開汽車、飛機、輪船等。書是書法，大體上分為篆、隸、楷、行、草五種。數是數學，所謂「知某數，識某文。」現在人造火箭、飛彈，都是本著數理發明而來的。好像用電腦按鈕，來控制火箭飛得多遠，這都不超出數理之外。至於音樂，在佛教的唱念，就是

All Chinese characters have their own meaning. Characters are created according to certain rules. Each character's formation has an explanation. Chinese characters are classified into six types according to their forms: 1) the form resembles the object (pictographs); 2) the form indicates the meaning; 3) the components suggest the meaning; 4) the form reflects the sound; 5) it has various pronunciations and meanings; 6) the form is borrowed only for its sound.

Some examples of pictographs are the character "horse" depicting four legs, the character "deer" with one dot on top, and the character "sheep" with two dots on top representing horns. The character "cow" has a stroke slanting to the left, representing the cow's strong inclination to go sideways. Every character has its own meaning. We should understand the six types of characters.

There are six arts: rites, music, archery, chariot-driving, calligraphy, and mathematics. Among Confucius' three thousand disciples, only seventy-two had mastered all six. Rites are ceremonious rituals; archery indicates martial arts; chariot-driving referred to driving chariots in ancient times, but now can be expanded to driving automobiles, piloting airplanes, steering ships, and so forth. There are generally five styles of calligraphy: seal type, square or plain shape, regular, correspondence, and running hand. As for mathematics, there is a saying that, "One should understand some mathematics and be acquainted with some literature." Modern rockets and missiles were invented using mathematical principles. For example, the computers controlling the flight of a rocket operate according to mathematical principles.

屬於音樂。敲木魚有節奏，便有功德；若敲木魚有脾氣，或敲太大聲，或太小聲，便有罪過。唱讚是以音樂來供養佛，若一邊供佛，一邊發脾氣，你想佛會高興嗎？本來用音樂供養佛是很有功德的，可是你一發脾氣，唱也不好好唱，打法器也打得烏煙瘴氣，那就有罪過了。

修行是從各方面著手的，無一處不是修行處；並不是打坐或拜佛才是修行，吃飯、穿衣，乃至一舉一動都是修行。修行就是要調身、調心。調身是令身體不生疾病，保持健康，但不是矜矜貴貴，冷也不行，熱也不行，渴也不行，餓也不行，把身體慣壞了。要用克制鍛鍊的功夫，只要不傷害它就可以了，不是把身體珍貴的像一塊玻璃，碰也碰不得。要在日常生活裡來鍛鍊，才是修行；行住坐臥，無時無刻不在修行。

修行不是說做早晚課才是修行，平時的一舉一動，一言一行，都要合節奏、合規則，因為我們每個人自性，都有自己的「音樂」。要修得心平氣和，不生煩惱，無人無我，沒有無明。若嫉賢妒能，或好高騖遠，或想出風頭搞個名堂，這些都不是音樂。每日修行合法，那就是音樂。把自己修得心平氣和，陶冶性情，那根本不需要到外面去找音樂。就因為你心不平和，所以要

(下轉至第8頁)

As for music, Buddhist chants and recitations are also a kind of music. When we hit the wooden fish with the right rhythm, there is merit and virtue in it. If we hit the wooden fish with a bad temper, or hit it too loudly or too softly, we create offenses. When we sing praises, we are making an offering to the Buddha. If we make offerings to the Buddha on the one hand, and lose our temper on the other, do you think the Buddha will be happy? Making a musical offering to the Buddha is basically a meritorious deed, but if you get angry and sing poorly and play the Dharma instruments sloppily, then you're creating offenses.

Cultivation should be a part of everything we do. There is no place that is not a place for cultivation. Cultivation is not limited to meditation or bowing to the Buddha. Eating, putting on clothes, and every single deed and activity we do is cultivation. Cultivation involves regulating the body and mind. We regulate the body to keep it healthy and free from sickness. But that doesn't mean pampering and spoiling the body until it can't take the slightest cold, heat, thirst, or hunger. We should rigorously discipline our body, as long as we don't hurt it. We shouldn't treat our body as if it were a fragile piece of glass that can't be touched. Cultivation is disciplining and training ourselves in our daily lives. Whether we are moving or still, awake or asleep, there should never be a moment when we are not cultivating.

Cultivation doesn't just mean doing morning and evening recitations. In our every move, in everything we say and do, we should accord with the proper rhythm and rules, for we each have our own music in our inherent nature. We should cultivate a peaceful serenity, devoid of afflictions, discriminations between self and others, and ignorance. If we envy others' talents and wish to accomplish great things without laying the groundwork, or always try to get into the spotlight and become famous, we are not making music. Music comes from practicing the Dharma every day. If we can regulate ourselves so that we are always peaceful, serene, and good-natured, then we need not seek outside for music. It's only because we're not peaceful and serene that we need

(Continuing on page 8)



念佛的超勝

The Incomparable Benefits of Reciting the Buddha's Name



魏果增 By Gwo-Tseng Wei

念佛法門十分超勝，本師釋迦牟尼在說《觀佛三昧經》裡有一個很好的譬喻值得我們深思：『一個王子出遊，帶著王的寶印裝在一個小寶瓶裡。有一個窮人用騙術欺騙王子，偷了寶瓶逃跑。大家就追這窮人，他走頭無路，被逼入森林。孰料許多毒蛇也從四面八方來咬偷瓶的人。這個人情急爬上樹。有六隻兇猛黑象出現，用鼻子把樹拉倒。雖然這窮人在緊急關頭，把瓶子吞下去，但樹倒崩來，他也摔死了。窮人摔死之後，身體四肢散壞，可是他吞下的寶印在瓶內還在放光，便把毒蛇、野獸都嚇跑了。』接著這譬喻，佛就告訴阿難：「住於念佛者，心印不壞，亦復如是。」

我們縛地凡夫處於五濁惡世，福薄智淺，六道輪迴中久劫未能脫離，苦不堪言，窮苦情形有如故事中的窮人。地藏經說：「閻浮眾生，舉心動念，無非是罪。」沒真正智慧，所以說智淺，福報再大，有錢如塑膠大王、電腦大王或石油大王，富多不過三代，無常的很，在修行的聖賢看來，窮人一個。妄心造業，果報自受，業力逼迫，走頭無路，尤

The Dharma Door of reciting the Buddha's name is completely unsurpassed. In "Contemplating the Buddha's Samadhi Sutra," our fundamental teacher Shakyamuni gave us a good metaphor, worthy of contemplation. It is as follows:

"A prince went out on an excursion, taking the king's treasured seal with him and putting it in a precious vase. Later, a poor man tricked the prince, stole the precious vase, and escaped. Next, everyone pursued the poor man. The poor man had no place to turn and was forced to enter a forest. Unexpectedly, many poisonous snakes emerged from all directions, attempting to bite the vase thief. At this crucial time, he climbed a tree, whereupon six fierce black elephants appeared. Using their trunks, they pulled up the tree. Even though the poor man swallowed the vase at the last possible moment, he was dashed to death when the tree fell. After his death, his body and four limbs broke apart and were strewn about. Nevertheless, the treasured seal in the vase that he had swallowed was still shining and frightened away the snakes and the beasts."

After uttering this metaphor, the Buddha told Ananda "In the same way, the heart seals of those who dwell in reciting Buddha's name are also indestructible."

We earthbound, ordinary people live in the evil time of the five turbidities. We are without good fortune and have shallow wisdom. We have not been able to escape from the six paths of rebirth which continue on from distant kalpas in the past. Our suffering is beyond description. The state of our wretchedness is like that of the poor man in this story. In the Earth Store Sutra, it says "Every single movement or stirring of thought on the part of the living beings of Jambudvīpa is an offense." It is not true wisdom; thus it is shallow. No matter how great our blessings are; even if we are as wealthy as a king of the plastics industry, a giant in the field of computers, or an oil magnate, wealth does not last more than three generations. It is rather impermanent.

其陽壽將盡，五根敗壞，四大消融，苦痛萬分。凡夫受生老病死輪迴不止難有出期。這情形就有如窮人逃往森林遇到毒蛇，爬上樹，遇到黑象拉倒樹而終於不免一死。然而在五濁惡世的凡夫若能住於念佛，就有佛的心印，並且心放光。所以我們凡夫念佛的時候，就是我們心印放光的時分。念佛這真實的利益就在念佛時擁有。環顧周遭事蹟，正好給我們證實「住於念佛者，心印不壞」的開示。多的不勝枚舉，現在例舉兩件如后。

新加坡李居士多年前，體重突然減輕，醫生檢查他罹患癌症，預計僅有幾個月生命。李居士平日就喜幫人助念，對念佛往生深信不疑。一旦得知醫生體檢證明，通知他安排化學及物理等療法，卻毅然決然將事業交由家人料理，放下世俗萬緣，甚而連信用卡也返交銀行。隻身到居士林念佛道場去當義工，願求萬緣放下，念佛往生，精誠所至，專志一心，身體在數月後，因一心專念，癌症並沒有如專業醫生們預期面臨死亡，反而轉化成健康如常人。李居士蒙念佛的利益，更加積極弘揚念佛法門。寫此文時，李居士仍健在人間。

洛杉磯許柯維金居士，由於越戰，隨夫逃難美國，相夫

In the eyes of accomplished sages and virtuous people, we are poor. Our false minds create karma which causes us to suffer the consequences of our actions. Compelled by our own karma, we have nowhere to turn. Especially at the time when our lives are almost over, the five roots become corrupt, the four elements diminish, and we are in extreme pain.

Ordinary people suffer from an endless cycle of birth, old age, disease, and death and can rarely, if ever, escape. The situation is similar to that of the poor man who, having escaped into the forest, came across the snakes, climbed up the tree, which was pulled up by black elephants and at the end was still unable to prevent his own death from occurring.

However, if ordinary people in the evil time of the five turbidities can dwell in reciting the Buddha's name, they will possess the seal of the Buddha's mind and will emit light. So, as we ordinary people recite, our mind seals also shine. We possess the true benefits of reciting the Buddha's name while we are doing so.

If we look at what has happened around us, we would see proof that "the heart seals of those who dwell in reciting the Buddha's name are indestructible." There are numerous instances. Below are two of them.

Many years ago in Singapore, an Upasika named Lee lost weight all of a sudden. His doctor diagnosed cancer and predicted that he only had a few months to live. Upasika Lee usually liked to recite for others. He believed in reciting the Buddha's name without any doubts whatsoever. Upon receiving the results of his medical exams and a notice to schedule chemical and physical therapies, he decided to turn over his business to other family members and give up all social formalities and affairs. He even returned his credit cards to his banks. Then he went alone to a lay Buddha recitation society and worked as a volunteer. He vowed to sever every relationship so he could recite until his last moment. His whole-hearted dedication directed him to concentrate with one mind. Several months later, due to his diligence, he did not die from cancer as the specialists had predicted. Instead, he had been transformed into a healthy, normal person. Upasika Lee benefited from reciting the Buddha's name. He became more active in propagating the Dharma Door of Buddha recitation. Upon writing this article, Upasika Lee is still alive.

Upasika Hsu Ke Wei Jin in Los Angeles escaped to America with her husband during the Vietnam War. She helped her husband, taught her children, managed their fi-

教子，掌理財務倍嘗辛苦。子女們各各成家立業，深深體會人生無常，平日就喜歡念觀世音聖號祈求護佑。其女許果絲皈依宣公上人，經常陪同參加金輪寺的法會。二〇〇二年二月許母身體不適入醫院檢查，罹患癌症，已到末期，子女們在旁服侍湯藥。果絲擔心母親放不下，伺機請法師至醫院探望並給她開示「此時此刻應該念彌陀聖號」。許母欣然接受，十月二十一日開始專念阿彌陀佛洪名。在床前置放西方三聖像，提醒憶佛念佛，拒絕化療，放下萬緣，一向專念，求生淨土。由住院的第一天起，居然一改舊習，只喜歡吃醫院的素食。主動要求果絲的同修來陪她念佛，還要同修們講述極樂世界的美妙莊嚴，她樂聞同修各述淨土，內心銘記。二〇〇二年十一月十九日中午二點五分左右，要求護士給一杯「阿彌陀佛的水」。護士端給她一小杯白開水（由於癌症末期患者多半滴水難入），孰料她一飲而盡。護士看在眼裡，正準備為她送上第二小杯開水，卻見她安躺不動，細察許母已經微笑往生了。

因此，我們深信，佛號不可思議，誠心念佛，功德不可思議，所得真實利益亦不可思議，「住念佛者，心印不壞。」

nancial affairs, and put forth great efforts. Her children began their families and careers and deeply understood that life is impermanent. They usually liked to recite Gwan Shr Yin Bodhisattva's name to seek protection. Her daughter Hsu Gwo Sze took refuge as a Buddhist under Venerable Master Hsuan Hua and often accompanied Hsu Ke Wei Jin to attend Dharma assemblies at Gold Wheel Monastery.

In February of 2002, Mrs. Hsu did not feel well, so she went to the hospital for a check-up. She was told she had terminal cancer. Her children stayed at her side and served her medicine and food. Gwo Sze was afraid that her mother would not be able to let go of her attachments. She waited for a favorable moment and invited the Dharma Masters to visit her mother in the hospital to encourage her "to promptly recite Amitabha Buddha's name." Mrs. Hsu accepted the advice happily.

On October 21, she started concentrating on reciting Amitabha Buddha's name. At the head of her bed, she placed a picture of the three Sages of the West to remind her of the Buddha and to recite the Buddha's name. She decided against chemotherapy, detached herself from the myriad conditions, focused on reciting, and prayed to be reborn in the Pure Land.

Starting from the first day of her hospitalization, she altered her habits remarkably. She only wanted to eat vegetarian food in the hospital. She actively requested Gwo Sze and her fellow cultivators to accompany her in reciting. She even asked the cultivators to describe how wonderful and adorned the Land of Ultimate Bliss was. She was happy to hear what they said about the Pure Land and engraved it upon her mind.

Around 2:05 p.m. on November 19, 2002, she asked a nurse for a cup of "Amitabha's water." The nurse gave her a little cup of water (because most terminal cancer patients can hardly drink.) Unexpectedly, she drank it all. The nurse noticed and was going to get her a second cup. Nevertheless, she saw that she lay there quietly. With careful observation, the nurse discovered that Mrs. Hsu had already passed away with a smile on her face..

Therefore, we strongly believe that the Buddha's name is inconceivable. The virtue of reciting the Buddha's name sincerely is inconceivable. The true benefit we obtain is also inconceivable. "The heart seals of those who dwell in reciting the Buddha's name are indestructible."

巍然獨立 妙覺山前平地 展胸懷

呼吸清涼 新鮮空氣

抖擻精神一直去 啓發智慧賽琉璃

性如如理體 露天機 何須覓

當下是 真現成 不費力 有作爲 中賊計

奪造化功能 大小非一

包容法界宗派外 剖碎微塵誰遮蔽

大喜捨布施 了親疏 同等遇

宣公上人作

*Standing majestically alone
On the fields before Wonderful Enlightenment Mountain,
One conceives far-reaching aspirations.*

*Inhaling the clean, refreshing air,
One advances with dauntless vigor,
Developing wisdom as clear as crystal.*

*The essential principle, the nature of Thusness,
Is already revealed. What need is there to seek?
The truth is here, right before you—effortlessly,
With deliberation, one falls into a trap.*

*Overtaking the power of Creation,
One obliterates great and small; there is not a single thing.*

*Encompassing the Dharma Realm, one transcends factions.
When even dust motes are shattered, who can cover one's wisdom?*

*With tremendous joy and equanimity,
Treat all equally, whether they are kin or strangers.*

By Venerable Master Hua

金輪聖寺育良中文學校

新學期上課時間更動通知

親愛的家長：

學校為了讓學生有更合適的學習環境，我們計畫將下學期中文學校（二〇〇三年秋季班）之上課時間更改為每星期六上午八點三十分（8:30 AM）至下午一點整（1:00 PM）。

二〇〇三年秋季班學期預定為九月六日開學，十二月二十日學期結束。希望各位家長能繼續鼎力支持學校的活動。敬此通知。

育良中文學校註冊組

NOTICE OF CHANGE IN SCHOOL SCHEDULE

Dear Parents:

The School Administration has decided that the school day for the coming semester (2003 Fall Semester) will be held on **Saturday** (currently, the school is on Sunday) to provide a better learning environment for the students. The School hours will start at **8:30 AM** and end at **1:00 PM**. 2003 Fall Semester will begin on **September 6** and end on **December 20, 2003**.

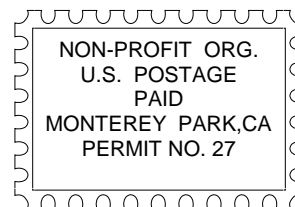
We sincerely welcome your continued support to our school activities.

The Instilling Goodness Chinese School Administration



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6月法會時間表 Schedule of Events – June of 2003

日 Sun	一 Mon	二 Tue	三 Wed	四 Thu	五 Fri	六 Sat
1 華嚴法會 Dharma Assembly of Avatamsaka 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◎★ 巴士上萬佛城參加宣公上人 涅槃八週年紀念法會 Bus to CTTB for Eighth Anniversary of Venerable Master Hua's Entering Nirvana	7◎
8 宣公上人涅槃八週年紀念法會 Eighth Anniversary of Venerable Master Hua's Entering Nirvana 8:00 am — 3:30 pm	9◎☆初十	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◎ 十五
15 靜坐 Meditation 8:00 am—10:00 am 大悲咒 Great Compassion Mantra 1:00 pm - 3:30 pm	16◎	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◎
22 大悲咒 Great Compassion Mantra 8:00 am - 3:30 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 大悲咒 Great Compassion Mantra 8:00 am - 3:30 pm 放生法會 Liberating Life Ceremony 1:00 pm - 2:00 pm	30◎ 初一	◎ 禮拜大悲懺 Great Compassion Repentance 1:00 pm ☆6/9 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana				

~常將有日無日，莫待無時想有時~