



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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## 宣公上人--地藏菩薩讚頌

智慧辯才不思議 現大神通救地獄  
幽暗眾生得光明 願力無邊難窮計

Verse on *Earth Store Bodhisattva*  
Composed by the Venerable Master Hsuan Hua:

With wisdom and with eloquence  
which cannot be conceived,  
He manifests great spiritual powers  
to rescue from the hells  
The living creatures of the darkness —  
all receive his light.  
Immeasurable and infinite are  
the powers of his vows.

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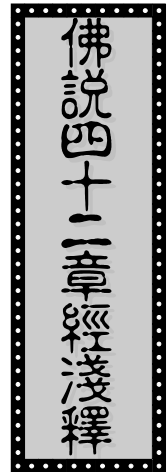
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# The Sutra in Forty-two Sections Spoken by the Buddha

*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 #171)

## 第四十章

## Section 40

### 行道在心

### The Way Is Practiced in the Mind

佛言。沙門行道。無如磨牛。身雖行道。心道不行。心道若行。何用行道。

The Buddha said, "A Shramana who practices the Way should not be like an ox turning a millstone. Such a one walks the Way with his body, but his mind is not on the Way. If the mind is concentrated on the Way, what further need is there to practice?"

第四十章說明白了人修行啊，修道是在這個心，而不在形式上。你心若不在這道上，就是注重外邊表面的工作，那就像拉磨的牛一樣。推磨的牛推來推去，一天一天地在這兒推，也走不出去這磨坊。

The fortieth section explains that cultivation of the Way is actually done in our minds, not in external forms. If the mind is not absorbed in the Way and we merely pay attention to externals, then we are like an ox turning a millstone. The ox just goes around and around pulling the grinder all day and never getting away from it.

「佛言」：佛說，「沙門行道」：比丘修行無上道，「無如磨牛」：你不要像推磨的牛那樣子，在磨坊裏磨來磨去，磨去磨來，都是在那磨坊裏走，走不出去那磨坊外。「身雖行道，心道不行」：你身雖然在表面上修行這個道。在外

The Buddha said, "A Shramana who practices the Way should not be like an ox turning a millstone." When a Bhikshu cultivates the unsurpassed Way, he should not be like an ox turning a millstone -- just going back and forth and round and round in the mill, and never getting free to go outside the mill. **Such a one walks the Way with his body, but his mind is not on the Way.** Although you physically appear to be cultivating

表上,又拜佛、又念經、又持咒,但是你心裏不做這些工作,你心裏不注意這些修行。

「心道若行」:你心裏若真能修道的話,你專一修道,在那兒不打妄想,你能常常在這定中,「何用行道」:那你何用行道?你就是不修道也可以了。

這就言其你能把你的心降伏住。你心裏若是不打這淫欲的妄想,那是降伏其心了。你若盡打淫欲的妄想,外邊雖然裝模作樣的,好像很老實的一個人,但裏邊很不老實,心裏頭盡打這些淫欲的妄想,那就是外邊怎麼樣好,也沒有用的。

所以修行要注重在這個心,你降伏其心了,那你很快就會證果;你若不降伏其心,盡打這淫欲的妄想,那就像牛推磨似的,在那兒磨來磨去,很辛苦的,但是也跑不了,也出不去這磨坊。

## 第四十一章

### 直心出欲

佛言。夫爲道者。如牛負重。行深泥中。疲極。不敢左右顧視。出離淤泥。乃可蘇息。沙門當觀。情欲甚於淤泥。直心念道。可免苦矣。

the Way -- bowing to the Buddha, reciting sutras, and holding mantras -- your mind is not attentive to the work. Your thoughts are not on cultivating the Way.

**If the mind is concentrated on the Way, what further need is there to practice?** If your mind can truly cultivate the Way, if you cultivate single-mindedly without any false thinking and are constantly in samadhi, then what need is there to practice? Under these circumstances, it is all right for you not to practice.

That is to say that you have subdued your mind. If you have no more thoughts of sexual desire, then your mind is subdued. If you are continually having false thoughts of sexual desire, then you may put on an impressive front, as if you were an honest person, but inside you will be unreliable, because all that goes on in your mind is false-thinking about sexual matters. No matter how good you look on the outside, it is of no use.

In cultivating, then, you must pay attention to the mind. If you can tame your mind, you'll be able to attain fruition very quickly. If you don't tame your mind, if you continually think about sex, then you are just like the ox pushing the millstone back and forth. The work is extremely difficult, but the ox cannot escape and get away from the mill.

## Section 41

### A Straight Mind Gets Rid of Desire

The Buddha said, "One who practices the Way is like an ox pulling a heavy load through deep mud. The ox is so extremely exhausted that it dares not glance to the left or right. Only when it gets out of the mud can it rest. The Shramana should regard emotion and desire as being worse than deep mud; and with an straightforward mind, he should be mindful of the Way. Then he can avoid suffering."

第四十一章是佛告訴人，要直心修道，直心思惟道，要以念念想要出離這情欲，作自己的目的。情欲也就是淤泥，要出這淤泥。

「佛言」：佛說，「夫爲道者」：我們大眾啊，來修道的這些人。「如牛負重」：就好像牛身上拖著很重的東西，「行深泥中」：走到很深很深的泥裏邊，拔不出腿來。這腿拔上來，那腿又陷下去了；那腿拔出來，這腿又陷下去了。「疲極，不敢左右顧視」：這條牛疲倦得很厲害：疲倦到極點了，連向左右看一看都不敢。「出離淤泥」：出了這淤泥之後。「乃可蘇息」：才可以稍微鬆弛一點，稍微輕鬆一點。

「沙門」：出家的沙門—比丘、比丘尼。「當觀」：應該觀想，「情欲甚於淤泥」：情欲的這種欲心，這淫欲的念頭，比那淤泥還厲害。「直心念道」：你要一心一意，只有一個直心來思念這個道，思念修道。「可免苦矣」：才能免去淤泥陷溺的這種痛苦。

我在洛杉磯對他們講，教他們好好地持戒。把情欲都停止了，不要抽菸、不要喝酒、不要吃毒藥，就是這樣講得很短的。你有沒有精神把你那筆記寫出來給他們看看？

In the forty-first section, the Buddha tells us to use a straightforward mind as we cultivate and contemplate the Way. In every thought, we should make it our goal to get out of the mud of emotion and desire. Emotion and desire are mud, and we need to pull ourselves out of it.

**The Buddha said, "One who practices the Way is like an ox pulling a heavy load through deep mud."** A cultivator of the Way is like an ox pulling a very heavy load as it walks through very deep mud. It has trouble pulling its legs out of the mud. When one leg gets free, the other leg sinks; and when that leg is free, the first one sinks again. **The ox is so extremely exhausted that it dares not glance to the left or right.** The ox is terribly exhausted. It is so weary that it doesn't even dare glance to the right or left. Only when it gets out of the mud can it rest. Only then can it relax a bit.

Likewise, **the Shramana should regard emotion and desire as being worse than deep mud and with an straightforward mind, he should be mindful of the Way.** The Shramanas who have left the home-life, the Bhikshus and Bhikshunis, should contemplate that thoughts of sexual desire are even more formidable than the deep mud. They should single-mindedly contemplate and cultivate the Way with a straightforward mind. **Then he can avoid suffering.** Then they can escape the distress and suffering of sinking in the deep mud of emotional involvement.

I told my disciples in Los Angeles to hold the precepts really well. I told them to stop their thoughts of sexual desire, to stop smoking, to stop drinking, and to never take drugs. That was all I said; the talk was brief. Do you have the energy to write out your lecture notes for them to read?

還有他們在那兒在燒頭上的戒疤，那真是比在地獄裏的火山地獄都痛苦的。他們也不會燒戒疤，用紙把那香粉捲起來，捲得好像一條香菸似的那麼樣子，放到頭上來燒。燒時，它這東西點著了一下，它又不著了；點著，它又熄了；熄了又點。一個人燒兩個戒疤，或者燒三個，大約最少要用三百條火柴，用好幾百條火柴。划了，點；點了，滅了；再划了，再點。盡燒戒疤這時間大約就有一個半鐘頭，用了那麼多的時間，統統也沒有燒幾個。我看看！啊，兩個、三個、五個、六個、七個，統統只燒七個戒疤，是不是啊？只有七個，七個燒了有一個半鐘頭。

在這兒我們燒戒疤，是用香焙成香炭點著。你們做的已經都不好了，點的那是生的香，沒有把它焙成香炭，就用那生的香，把人燒得很辛苦的。有一個做律師的，燒得咬著牙，他說：「哎呀！哎呀！哎呀！」念阿彌陀佛也念不出來了；有個女的燒得就流眼水，和我這個弟子差不多。那天她已經也燒得不好，那香炭焙得不太好。若焙得好，這香很快很快就燒過去了，燒過去就不那麼痛了。那香炭若焙得不好，就燒得痛得很厲害。

Later on, they burned incense on their heads to make precept marks, and the suffering was more intense than in the volcanoes of hell. What's more, they didn't know how to do it. They rolled up the incense powder in paper, like cigarettes, and then placed the rolls on top of their heads and lit them up. When a roll caught fire, it would burn a bit and then quickly go out, so they had to re-light it again and again after it went out each time. Each person wanted no more than two or three burns, but they used up at least three hundred matches in the process. They struck a match, lit the incense, and it went out. They then struck another match, and re-lit the incense. Making those incense burns took about an hour and a half, and when it was over they still hadn't burned more than a few burns. I counted them up and there were no more than two, three, five, six, seven burns in over ninety minutes. They made a total of only seven burns, didn't they?

Here we burn the incense into charcoal first before we light it. What they tried to use was already unsuitable. They tried to use fresh incense, instead of charcoal. If you try to burn fresh incense, you make the experience extremely painful. One of the people who received the burns is a lawyer who gritted his teeth and yelled, "Ouch! Ouch! Ouch!" He couldn't even say Amitabha. When one young woman was receiving her burns, tears started rolling down her cheeks. She was just the same as one of my disciples. That day my disciple had done her burns poorly because the incense was prepared incorrectly. If the incense is prepared correctly, then it burns right down and is gone in no time. Then it doesn't hurt so much. If you make the incense incorrectly, then it hurts like blazes.

這是我在那兒看見的情形，這看著真是很外行的。然後有一個人說越南都是那樣子的，我不相信越南是那樣子。在越南或者和尚都不燒戒疤的，他們看中國和尚燒戒疤，他也來燒；但又不知怎麼燒法，他的想像中大約就是拿香粉，用紙把它捲上來燒，其實完全不是的。

(下期待續)

I saw this situation myself, and I saw that the people who set it up were really inept. Then one disciple said that they used paper rolls like that everywhere in Vietnam, which I don't believe. Probably the Vietnamese monks didn't make burns in the past, and when they saw the Chinese monks' precept burns, they tried to imitate them. They did not know the method, so they probably guessed that the Chinese monks rolled up the fresh incense and burned that. Actually, that was totally wrong.

(To be continued ...)

莫待苦時方學道，三塗都是懶惰人。

*Don't wait till the pain sets in before you  
decide to cultivate the Way.  
The Three Evil Destines are full of lazy souls.*

宣公上人開示 Composed by the Venerable Master Hsuan Hua





# 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

## 曇翼法師



### Dharma Master Tan Yi

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 #171)

我今天要對你們大家講，我說其他的道場都怕人跑了，我這個道場就怕人來，正相反。因為來一個人，我就要費很多的精神來教化這個人。那麼，說：「為什麼你要教化人？」我教化的是有緣人，沒有緣的人我沒法子教化；不單我沒有法子教化，就是釋迦牟尼佛也沒有法子教化和佛沒有緣的人。所以這個和佛沒有緣的人呢？就要佛的弟子去教化。

在佛住世的時候，有一次到一個國家裡去結夏安居。什麼叫結夏安居呢？就是在四月十五到七月十五這個期間，比丘、比丘尼、出家人，不走路，到什麼地方住呢？就在那

Today, I will tell all of you this: I have said other Way Places are afraid of people running away. As for my Way Place, it is just the opposite: I am afraid to have people come. It is because if even one person comes, it will take me a lot of energy to teach and transform him. Now you may ask, "Why do you want to teach and transform people?" I want to teach and transform those with affinities. I have no way to teach and transform those without affinities. Not only would I have no way to teach and transform them, even Shakyamuni Buddha would have no way to teach and transform those with whom he had no affinities. For those who had no affinities with the Buddha, it was up to the Buddha's disciples, then, to teach and transform them.

During the time when the Buddha dwelt in the world, on one occasion he went to another country for the summer retreat. What is meant by summer retreat? From the fifteenth day of the fourth lunar month until the fifteenth day of the seventh month, all the Bhikshus, Bhikshunis and left-home people stopped traveling. Where did they live dur-

個地方住著，不走出周圍一百步去，這叫結夏安居。爲什麼不走路呢？因爲這個時候，地上很多蟲子，很多眾生，怕這些比丘在走路無意中，就把這個眾生給踩死了，所以要安居。

佛到這個國家去安居，這國家的人不歡迎佛在那裡安居，佛呀！就派目犍連尊者到那個地方先去，這個國家的人一見到目犍連就都歡迎了，說：「啊！你可來了。」就叩頭頂禮來歡迎這位尊者。有人就問佛說：「佛到這個地方，這些人反而不歡迎，而佛的徒弟到這裡來，怎麼他們又歡迎呢？」佛說：「你們不知道，這些人在無量劫以前，都是一幫蜂子。那麼蜂子在山上住，就有兩個砍柴的人，一個是父親，一個是兒子，這個父親見到這一幫蜂子，就把眉頭皺起來說：『快！離開遠一點，不要接近那幫蜂子，這不得了，會被牠們咬著！』那麼這個兒子就發願說：『爸爸你不要怕，牠們雖然是蜂子，我發願：等我將來要成佛的時候，我若證果得道，我要先度這一幫蜂子。』」

所以這個摩訶目犍連，就是發願度蜂子的那個兒子，佛呢？就是當初這個父親。所以他們對我沒有緣，而跟徒弟有

ing that time? They stayed where they were and would not travel more than a hundred footsteps. That is called a summer retreat. Why wouldn't they travel? It was because during that period, there were numerous bugs and creatures on the road. In order to ensure that the monks would not accidentally squash the bugs by stepping on them, they had to retreat and settle down, dwelling in one place.

When the Buddha arrived, the citizens of that country did not want him to stay for the summer retreat and did not welcome him. So the Buddha sent the Venerable Maudgalyayana to go to the country first. And when the citizens saw Maudgalyayana, they all rushed out to welcome him and bowed to the Venerable one: "Oh! At last you have come." A person then asked the Buddha, "When the Buddha came to this country, you were not welcomed by the citizens. However, when the Buddha's disciple arrived, how is it that they all welcomed him?" The Buddha replied: "You did not know that from beginningless kalpas in the past, these people were a swarm of bees that lived at the top of a mountain. One day, two woodcutters arrived, a father and his son. When the father saw the bees, he frowned and said, "Quickly, stay away and keep your distance from these bees, or else you will be stung by them." Right then the son made a vow, "Father, do not be afraid, though they are a swarm of bees now, I vow that in the future, when I become a Buddha, when I certify to the fruition and attain the Way, I will cross these bees over first."

Maudgalyayana, in a past life, was the son who had made a vow to cross the bees over. What about the Buddha? He was the father in a past life. This is why they showed no affinity with him but had affinities with his disciple. So that is the relationship between them. That is why I said one must cross over those with affinities. As the saying goes, "The Buddha will cross over those who have affinities." Since the Buddha



緣，是有這種的關係。所以說，所度的是要有緣的，「佛度有緣人」，那麼佛都度有緣的人，何況我是佛的弟子呢，當然也要度有緣的人。那麼這個有緣的人來了，我趕他也不走；沒有緣的人，我留他，他也不在這兒。或者有的不知道什麼時候被我打怕了，一見著這個法師，他就嚇得戰戰兢兢的，就要望影而逃，所以這都是有一種因緣。你們誰和我有緣，我就打他一頓香板，他也不走；沒有緣的人，我就天天給他叩幾個頭，他也要跑的，所以就講有緣、沒有緣的問題。

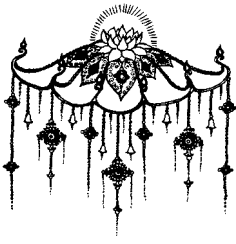
再者我在這兒弘揚佛法，我也不怕人跑，為什麼說不怕人跑，怕人來呢？我也不怕人來，方才說怕人來，我只不過費點精神。那麼人來了呢，我也不怕，跑了我也不怕；來了和沒來是一樣，跑了和沒跑是一樣。為什麼呢？這法界都是我的，他跑！再跑遠，也跑不出法界去，他要能跑出這個法界，那算跑了；沒有到一個法界外邊，不算跑了。好像那個孫悟空，一個跟筋斗打十萬八千里，還在佛的手掌裡，所以他打來打去還是在這個地方，所以跑來跑去還在這個地方。好像一個弟子，以前來了，又跑，跑了又來，不知道是怎麼了？好像是有膠水，現在就沾上了，沾得跑不動了。

(曇翼法師全文完)

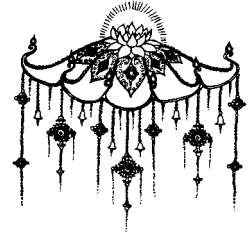
would cross over those with whom he had affinities, how much the more so for me, now that I am the Buddha's disciple? Of course I will cross over those with affinities. If the person with affinities comes, even if I chase him away, he won't leave. For those who have no affinities, even if I let them stay, they will leave. Perhaps there are some who are scared of my beatings. Whenever they see this Dharma Master, they are frightened and want to run away. So this is all related to causes and conditions. Whoever has affinities with me will not run away even if I gave him a good beating with the incense board. In regard to a person without affinities, even if I bowed to him every day, he will still leave. So we are talking about whether one has affinities or not.

Moreover, now that I am propagating the Buddhadharma here in this place, I am not afraid that people would leave. Why do I say I am not afraid that people would leave, but afraid that people would come? I'm actually not afraid that people would come. Previously I said I am afraid people would come because I do have to spend some energy on them. If they come, I am not afraid. If they leave, I am also not afraid. Whether they come or go is just the same. Whether they leave or stay is just the same. Why? The Dharma Realm is mine. Even if a person ran far away, a great distance, he could not go beyond the Dharma Realm. If he could, then he may be counted as having escaped. In fact, no one is beyond the Dharma Realm and they cannot really be counted as running away. It's like the monkey spirit, Suen Wu Kung, who once did a somersault for a distance of a hundred thousand and eight miles and found that he was still within the palm of the Buddha's hand. So no matter how far away he went, he was still in the same place. It is also like one disciple who came in the past, then left and came back again. He wondered what was going on! It seemed as if he was walking in gruel and he got stuck to the point that he could not run anymore.

(The End of the Article on Master Tan Yi)



# 正法的代表 楞嚴咒



## Portraying the Proper Dharma - the Shurangama Mantra

宣化上人開示 A Lecture by Venerable Master Hua

〈楞嚴咒〉是天地間的靈文，靈文中之靈文，  
秘中之秘，無上法寶，是一切眾生救命之寶。

*Shurangama Mantra is the efficacious divine text between earth and heaven--  
the most efficacious among all efficacious passages,  
the most mysterious among all secret doctrines,  
the unsurpassed dharma-treasure and a life-saving jewel for all sentient beings.*

〈楞嚴咒〉每一句都有無量意義，每一義都有無量功能。要明白〈楞嚴咒〉是天地間的靈文，靈文中之靈文，秘中之秘，無上法寶，是一切眾生救命之寶。它包羅萬有，上自十方諸佛，下至阿鼻地獄，四聖六凡都要遵從〈楞嚴咒〉的法。十法界中，無論哪一個法界都沒有超出這個範圍；所有一切鬼種類、神種類、一切護法諸天的種類、聲聞、緣覺、佛乘都在〈楞嚴咒〉內。

〈楞嚴咒〉所說的都是鬼神王的名字，一念這鬼神王的名字，其餘鬼眷屬和神眷屬就都服服貼貼，循規蹈矩，不敢放肆了。天天念〈楞嚴咒〉，能令世上的妖魔鬼怪都老實一點，不敢出來害人。〈楞嚴咒〉是全體

Each and every line of the Shurangama Mantra contains limitless meanings and numerous functions. You should recognize that the Shurangama Mantra is the efficacious divine text between earth and heaven-- the most efficacious among all efficacious passages, the most mysterious among all secret doctrines, the unsurpassed dharma-treasure and a life-saving jewel for all sentient beings. It contains and includes everything. From above, all Buddhas of the ten directions, to below, the Avichi Hell, the Four Sagely Dharma Realms and the Six Common Dharma Realms; each realm in the ten dharma realms does not go beyond the scope of the Shurangama Mantra. Every kind of ghost, spirit, Dharma-guarding Deva, Arhat, Pratyeka-Buddha and Buddha vehicle is included in the Shurangama Mantra.

The Shurangama Mantra refers to the names of all the kings of ghosts and spirits. As soon as their names are chanted, all their family members will obey and submit to the rules. Reciting the mantra will make all monsters, demons, ghosts and goblins well-behaved and they will not dare to harm anyone. The Shurangama Mantra has a complete great function which includes all the doctrines expounded in Buddhism. To understand the

大用的，可以說是包括佛教所有的教義，若能明白〈楞嚴咒〉，就能將佛教秘密精華都明白。

天地間的奧妙、天地間不可思議的事情，也是在〈楞嚴咒〉內。若會〈楞嚴咒〉，則不必學密宗，白教、黑教、黃教、紅教，什麼教也不需要學。這是根本的三昧法，最究竟的密法。不過這種密法沒有人懂得，也沒有人認識。一般人都是學而不化，只知道念，卻不知它的意義。本來咒不必知道意義，只要知道它是不可思議的靈文就夠了。

能念〈楞嚴咒〉就是利益眾生，不能念就不能利益眾生。各位趕快把〈楞嚴咒〉學會，背得出，再研究明白了，才是佛教徒所應有的行爲。想學〈楞嚴咒〉，持誦〈楞嚴咒〉的人最好能發大心，爲全世界誦持，把所有的功德迴向給全世界。在佛教裡再沒有比〈楞嚴咒〉更重要了，〈楞嚴咒〉是正法的代表，有〈楞嚴咒〉就有正法，沒有〈楞嚴咒〉就沒有正法，不會背〈楞嚴咒〉不配做佛教徒。

〈楞嚴咒〉叫楞半年，天天念，要念半年才會背。我們能誦

Shurangama Mantra is to recognize the secret, ultimate essence of Buddhism.

The mystery and wonder of the universe, the inconceivable phenomena of heaven and earth are also contained in the Shurangama Mantra. If you know the mantra, you don't need to study the Esoteric school, the White Sect, the Black Sect, the Yellow Sect or the Red Sect or any other sect. The Shurangama Mantra is the fundamental samadhi dharma, the ultimate esoteric teaching.

Nevertheless, it is the type of secret dharma that no one understands or recognizes. Most people just learn it, but lack assimilation – a mere chanting without understanding its meaning. Basically, it is not necessary to know the meaning of the mantra. Simply realizing that the mantra is an inconceivable, efficacious, divine text is enough.

To be able to recite the Shurangama Mantra is to benefit living beings; to be unable to recite it fails to profit them. All of you should learn the Shurangama Mantra right away. To learn to recite

it from memory and then to investigate and understand it is something a Buddhist disciple should engage in. It is best if those who want to learn and uphold the Shurangama Mantra bring up a great resolve if they can – to recite and uphold the mantra for the world and transfer the merit and virtue to the world. Nothing in Buddhism is more important than the Shurangama Mantra. The Shurangama Mantra is a portrayal of the proper dharma. Where the Shurangama Mantra exists, the proper dharma is present and where the Shurangama Mantra does not exist, there is no proper dharma. If one is unable to recite the Shurangama Mantra from memory, one does not live up to being a disciple of the Buddha.

The Shurangama Mantra is called “Dazed Half Year”. Recite it everyday and by doing this, it will

**若會〈楞嚴咒〉，則不必學密宗，白教、黑教、黃教、紅教，什麼教也不需要學。這是根本的三昧法，最究竟的密法。**

**If you know the Shurangama Mantra, you don't need to study the Esoteric school, the White Sect, the Black Sect, the Yellow Sect or the Red Sect or any other sect. The Shurangama Mantra is the fundamental samadhi dharma, the ultimate esoteric**

〈楞嚴咒〉的人，都是在無量劫以來培植大善根的人，才能把〈楞嚴咒〉讀得熟，背出來，永遠也不忘，這就是善根的表現。若你沒有善根，不但不能念，就連〈楞嚴咒〉的名字也遇不著；就算遇著了也不懂，不會念。所以我們現在能念能背，都是有大善根。

楞嚴法是百千萬劫難遭遇的法門，我們學得一句，明白一句的力量，便要照著去實行。但也不是聽說法有大靈感妙用及力量，就去用它。你用法，但不持戒，好像一般人什麼都不懂，隨便殺生、偷盜、邪淫、妄語、飲酒，而在緊要關頭時念五大心咒，這是污蔑法——沒有功德，卻要支配鬼神及護法，那只有增加自己的罪業，自己會遭受飛災橫禍之事。

所以修法的人首先要守持戒律，要注重德行，必須要不爭、不貪、不求、不自私、不自利、不打妄語。你道德不夠，就像假傳聖旨，冒充國王，這是行不通的。現在人只注重念咒靈驗有功力，但不注重自己的品德，即使念也沒有功力。

所以學〈楞嚴咒〉法，所行必須要正，存心要正，不打不清淨的妄想，不做不清淨的事，要念茲在茲修清淨的行門。如果一方面修〈楞嚴咒〉法門，一方面不好好守規矩，就會有很大的問題發生，這一點大家必須明白。

take six months to memorize the mantra by heart. Being able to chant the mantra, know it very well, memorize it and never forget it is a manifestation of great wholesome roots having been planted limitless kalpas in the past. Should you be lacking good roots, you would be unable to even encounter the name of the Shurangama Mantra, or if you did encounter it, you could neither understand nor read it. Now, the reason we are able to recite and even memorize it is because we have planted great good roots.

The Shurangama dharma is, in hundreds of millions of eons, difficult to encounter. We should practice accordingly when we learn one line of it and recognize its power. However, it is not the case that you can use the dharma upon hearing of its great efficacious response, wonderful function and power. To use the dharma without the strength of precept commitment -- like common people, who are ignorant but casually kill, steal, lie, drink and commit sexual misconduct, and then chant the five lines of the great heart mantra at critical moments -- is to defile the dharma. To attempt to control the spirits and dharma protectors without being meritorious and virtuous will only increase one's evil karma and lead to unexpected disasters.

Therefore, the foremost thing in cultivating this dharma is to abide by the precepts and build up moral integrity -- not to fight, not to be greedy, not to seek, not to be selfish, not to pursue personal advantage or to lie. Not having established one's own virtue enough is no different from pretending to be a king and issuing a false imperial edict. It will not work. Nowadays, people attach importance to the efficacy, response and power of mantra recitation rather than putting emphasis on building their moral character. Even if those people recite, there will be no response or power.

For this reason, in order to learn the Shurangama dharma, one has to conduct oneself properly, cherish upright intentions, refrain from striking up defiled thoughts or engaging in impure activities and only cultivate pure dharmas constantly. All of you should realize that huge problems will occur if you do not behave yourselves while cultivating this dharma door of the Shurangama Mantra.

若是你不存正念，不行正行，便會令金剛藏菩薩不佩服你，不保護你，佛菩薩是慈悲的，他不會損害眾生，不會瞋害人；可是所有的侍從，一切的護法、天龍、鬼神，都是有很大的脾氣。這種惡鬼、惡神，他見到你這修道持咒的人有過錯了，他就給你一點災害，或者令你不自在，令你有很大的麻煩，你便會發生種種災難，受種種的果報，這是絲毫不可以開玩笑的。所以必須要齋戒沐浴，要心裡也清淨，不行染污的念頭，身上也清淨，不行染污的法門，時時刻刻要保持清淨，不可以有絲毫不守規矩的行為。

誦持〈楞嚴咒〉比買賣黃金更賺得多，誦〈楞嚴咒〉一遍，就等於幾萬萬盎斯的黃金那麼有價值，不過不能用貪心來誦持。若能持戒律，無嫉妒障礙，無貪瞋癡，那麼誦持〈楞嚴咒〉就有大感應、大利益；若你有不守規矩的行為，修這個法，便沒有大的感應力量。並不是咒沒有靈驗，而是因為你不守規矩，護法善神離得你遠遠的，有什麼事情，他也不管。

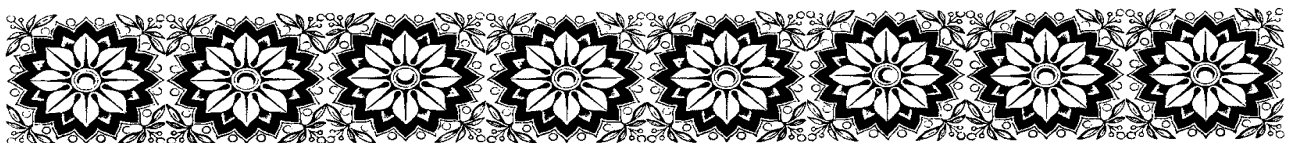
所以凡是讀誦〈楞嚴咒〉的人，不要有一種詭譎的心，不要有一種盡造罪業的行為。任何時候都要正大光明，只知利他，不知利己，存菩薩心腸，行菩薩行門。

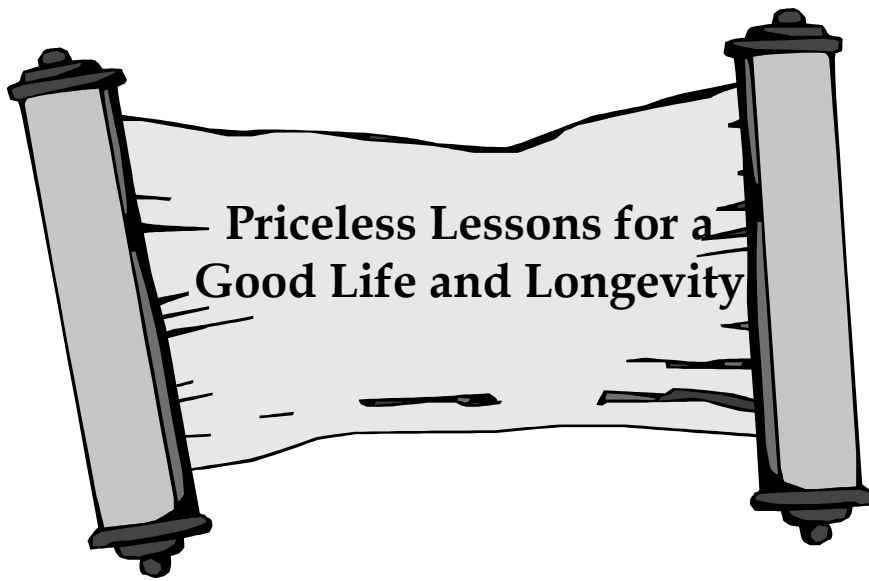
The Vajra Treasury Bodhisattva will not admire you or protect you if you are defiled in mind or body. Buddhas and Bodhisattvas, being compassionate and kind, do not get angry at or cause living beings trouble. All the attendants, dharma protectors, heavenly dragons and spirits, on the other hand, have big tempers. These vicious spirits, when seeing you, the mantra-holder, creating offenses, will bring you disasters, great difficulties or make you uneasy so that you meet with calamities and undergo all kinds of retribution. This is no joking matter.

Therefore, you should eat vegetarian meals, abide by the precepts and bathe— be pure in body and mind and refrain from defiled thoughts and immoral conduct. You need to keep pure at all times and not commit any wrong deeds.

You can gain a lot more by reciting and upholding the Shurangama Mantra than by selling and buying gold. The value of reciting the mantra once is equal to that of thousands of ounces of gold. But you should not recite it with greed. Upholding the Shurangama Mantra will bring you benefits and a great efficacious response only if, in the meantime, you can observe precepts and get rid of jealousy, greed, anger and ignorance. There will not be a great response in practicing this dharma if you do not behave. It is not because the mantra loses its efficacy; it is because the good spirits and dharma protectors stay away from and neglect you since you are not obeying the rules.

All in all, those who recite the Shurangama Mantra should harbor no deceptive thoughts and refrain from committing evil karma. Be open and upright in any circumstance. Benefit others instead of oneself. Have a heart like a Bodhisattva's and do the deeds of a Bodhisattva.





## 壽康寶鑑

松江有位讀書人名叫沈鸞。雖至中年，仍無子嗣。因家貧故前往館舍教書，以賺取薄酬。一天夜晚回家，正逢大雨，家中門已鎖上。沈生在門外，忽聞屋內有陌生女子聲音傳出，於是便好奇的問道：「那來何方女子？」原來是鄰家女子，惟恐天黑夜雨，沈夫人獨處在家，寂寞害怕，故前來相伴。沈鸞在門外聽了，便吩咐道：「切勿開門。」隨即冒雨離去，留宿於一修道院中。當夜便見天神拿著兩個顏色的絲帶送給他。醒來時，正值半夜，只見大殿內光輝四映，五彩奪目，大概是外面雨歇了，月光直接照射進來之故。後來沈夫人連生了兩個兒子，長子文系，次子可紹，皆相繼登科，成就非凡。

〔獎〕：沈鸞雖僅一介書生，然知書達理，頗知君子

Shen Luan, a scholar, lived in a place called Song River. Having reached middle age, he still had no offspring. He worked as a tutor, earning a meager wage. One evening, he arrived at his home in the middle of a heavy downpour. Standing at his doorstep, he could hear an unfamiliar feminine voice coming from the other side of the closed door. Out of curiosity, he inquired, "From whence do you come, Madam?" Then he discovered that a neighbor had been keeping his frightened wife company during the thunderstorm that evening. The moment he realized the situation, he ordered, "Do not open the door." Leaving his doorstep in the midst of heavy rain, he spent the night in a monastery. That night, a heavenly spirit appeared before him and gave him two silk sashes. When he awoke in the middle of the night, the Great Hall in the monastery was radiantly brilliant and he saw lights of five colors. At first he thought that it could be the result of moonlight shining into the room after the rain had stopped. Some time later, his wife gave birth to two sons, in succession. The elder son was named Wen See and the younger, Ke Shao. Both sons attained high scholastic achievements, surpassing ordinary people.

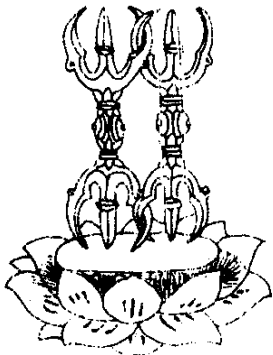
Comment: Even though Shen Luan was a poor scholar, he was thoroughly clear about principle and propriety. Hence, he was very careful in regard to every action he took. As

自重自愛之道，故進退有據，不失分寸。因此保全了鄰家女子之名節，其宅心忠厚，豈有不蒙上天垂愛，天神庇佑之理？故生福德智慧之男，以光宗耀祖，可謂名至而實歸矣！

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古時有位書生姓徐，乃官宦後代，年少而有才名，然性好漁色，垂涎鄰家女子之美色。於是便唆使妻子以錢財計誘此位女子，前來家中刺繡。一日，復邀鄰女來徐府房裡刺繡。徐生則躲在床榻後方，伺機行動。徐妻佯裝廚房有事，離開房間，此時徐生便趁室內無人，走了出來，強行非禮這位鄰家女。事後行藏敗露，被女方父母察覺，便逼女自盡。此後徐生每次入京赴試，則見這位女子披著血衣而來，以至屢試不第，終無科名。後徐生被亂兵所殺，不得善終。

〔評〕文人無行，斯文掃地，莫此為甚！古來女子名節關天，毀人名節，無異於取人性命。徐生所為，天理不容，落此下場，自是理所當然。普天下學子當戒之哉！



a result, he preserved the honor of his neighbor by not entering his house that evening. Such a trustworthy person certainly deserves the admiration and protection of heavenly spirits. That is why he finally obtained two sons who were intelligent and virtuous, bringing honor to his family and prestige to his ancestry. Such an outcome clearly matches the virtue he demonstrated.

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Once there was a young scholar whose last name was Hsu. He was the descendant of a court official and although young, had a reputation for having talent. He, however, had the tendency to be fond of seeking carnal pleasure. He coveted the beauty of the girl next door, so he urged his wife to devise a scheme to induce her with money to come to their house to embroider. One day, she even invited the girl into the Hsu's master bedroom to embroider. Mr. Hsu was hiding behind the bed. Waiting for a favorable moment, he was ready to exploit this opportunity.

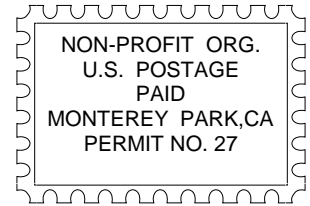
Mrs. Hsu made up an excuse to go to the kitchen and left the room. So Mr. Hsu, with the assurance of no one being in the room, walked out, and forcibly raped the next-door neighbor girl. His conduct, later revealed, was discovered by the girl's parents who pressured her to commit suicide. After that, every time Mr. Hsu went to the Capital to take examinations, he would see the girl coming towards him wearing bloody clothes. Therefore, he failed the examination at each try and never established his name or a position through civil service examinations. Later, he was killed by rebels and did not die a good death.

Comments: A scholar without propriety defiles all the rest. Nothing is worse than that. Since ancient times, the honor and integrity of a lady has been of utmost importance. Destroying a person's honor and integrity is no different than taking her life. What Mr. Hsu did could not be tolerated by the laws of heaven. In conclusion, his results came naturally as a matter of course. All students throughout the world should avoid this!



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金輪聖寺



2003年10月法會時間表 Schedule of Events – October of 2003

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ※誦地藏經 百日法會 7月20日起 至10月27日(每週一至週六) A Hundred-day Recitation of Earth Store Sutra Starting from 07/20/2003 to 10/27/2003 Mondays — Saturdays 7:00 pm-8:30 pm ☆10/05 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana</p>			1◎※	2◎※	3◎※	4◎※
<p>5☆ 初十 誦地藏經 Recitation of Earth Store Sutra 8:00 am-9:45 am 戒律課 Lecture on Precept 10:00 am -10:50 am 地藏懺 Earth Store Repentance 1:00 pm-3:30 pm</p>	6◎※	7◎※	8◎※	9◎※	10◎※ 十五	11◎※
<p>12 誦地藏經 Recitation of Earth Store Sutra 8:00 am-9:45 am 戒律課 Lecture on Precept 10:00 am -10:50 am 地藏懺 Earth Store Repentance 1:00 pm-3:30 pm</p>	13◎※	14◎※ 觀音菩薩出家日 Gwan Yin Bodhisattva's Leaving Home Day (Actual Day)	15◎※	16◎※	17◎※	18◎※
<p>19 誦地藏經 Recitation of Earth Store Sutra 8:00 am-9:45 am 戒律課 Lecture on Precept 10:00 am -10:50 am 地藏懺 Earth Store Repentance 1:00 pm-3:30 pm</p>	20◎※	21◎※	22◎※	23◎※	24◎※ 藥師佛聖誕 Medicine Master Buddha's Birthday	25◎※ 初一
<p>26 夏令時間結束 Return to Standard Time at 2:00 am 誦地藏經 Recitation of Earth Store Sutra 8:00 am-9:45 am 戒律課 Lecture on Precept 10:00 am -10:50 am 放生/地藏懺 Liberating Life Ceremony/Earth Store Repentance 1:00 pm-3:30 pm</p>	27◎※	28◎	29◎	30◎	31◎	

~常將有日思無日，莫待無時想有時~