



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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

宣公上人--上堂說法偈

法王智水利萬物 醫生藥石解眾毒
諸佛本源光明藏 勤加拂拭莫染污

Verse on *Ascending the High Seat and Speaking Dharma*
Composed by the Venerable Master Hsuan Hua:

The Dharma King's wisdom water benefits the myriad things;
the physician's medication eliminates all poisons.
The treasury of brilliance originates from all the Buddhas;
diligently wipe and polish it and do not let it become defiled.

本期內容

- 2 楞嚴經四種清淨明誨
- 7 高僧傳—道立法師
- 10 壽康寶鑑

Table of Contents

- 2 The Four Clear and Unalterable Instructions on Purity in the Shurangama Sutra
- 7 Dharma Master Dao Li
- 10 An Excerpt from “Priceless Lessons for a Good Life and Longevity”

Shurangama Sutra

The Four Clear and Unalterable Instructions on Purity

A Simple Explanation by the Venerable Master Hsuan Hua



編者按：自此期起，將登載上人開示楞嚴經四種清淨明誨。

From the editors: Starting from this issue, we will publish Venerable Master Hua's Instruction on The Four Clear and Unalterable Instructions on Purity in Shurangama Sutra.

四種清淨明誨，眞實不虛

宣化上人一九八三年四月十七日
講於萬佛聖城

楞嚴經裡的四種清淨明誨：斷淫、斷殺、斷偷、斷妄，是息息相關的。若犯淫戒，就容易犯殺戒，也容易犯偷戒，妄語戒。因此犯淫戒，殺盜妄都包括了。所以，分而言之是四種，合而言之是一體也。

佛這麼悲心切切，苦口婆心，詳詳細細的為我們說這四種清淨明誨，可是一般人還不相信。不是一般人不相信，而是其中有些學者、教授，或不能守戒的出家人，他們不相信。這些人無法改善過來，不能將根刨出，藕斷絲連，糾纏不清，所以他索性就什麼都不信，而公然說楞嚴經是假的。

楞嚴經在佛所說的經裡，是最重要的一部經。不要說學

The Four Clear and Unalterable Instructions on Purity, an absolute truth

A lecture by the Venerable Master Hsuan Hua on April 17, 1983 at the City of Ten Thousand Buddhas

Cut off lust, cut off killing, cut off stealing and cut off lying – these *Four Clear and Unalterable Instructions on Purity* contained in the Shurangama Sutra are utterly connected with each other. If you break the precept against lust, then it would be easy for you to break the precept against killing, as well as stealing and telling lies. Thus, if you break the precept against lust, it will also include killing, stealing and telling lies. Therefore, distinctively speaking they are four, but collectively speaking they are just one body.

Out of great compassion, the Buddha painstakingly explained in details these *Four Instructions* for us. Yet, many people do not believe them. Who are these non-believers? They are the scholars, professors and left-home people who cannot adhere to the precepts. They cannot start anew. They are so deeply rooted in murkiness. They are stubborn and refuse to believe, and openly declare that the Shurangama Sutra is not authentic.

Among the sutras spoken by the Buddha, the Shurangama Sutra is the most important. Not to mention scholars, professors and non-rule-

者和教授說它是假的，或者不守戒律的人說它是假的，就算有一個人能現十八變及種種神通，以這種種神通力量來對我說楞嚴經是假的，我也不相信。為什麼？因為楞嚴經所說的道理都是正合乎人的毛病，無明罪業！也正是痛下針砭，對症下藥。可是一般人都不願意吃這副藥，認為這個藥太苦，受不了，所以就算有醫生將藥單開出，他也將此藥丟棄不要，而說此藥沒有功效。這就叫自欺欺人，誤人誤己。

因為如此，無知識的人就跟著這班人跑，說某某有名學者、某某有名教授、某某有名大法師都說楞嚴經是假的。於是以盲引盲，互相酬唱，你也這麼說，我也這麼說，邪論紛然。如此一來就好了，佛教徒也不需要守戒律，不需要聽四種清淨明誨，可以不理睬五十陰魔，所有所有都可以一筆抹殺！各位想一想，這一類的人多壞！如果這種人不下拔舌地獄，那就沒有公理可言了。

方才講的小孩子 (Autistic Children—心理變態，行為古怪的小孩)，這些小孩子就是造了毀謗大乘經典的無間罪業，所以才受這種駭人的果報。不過人都不知道，還是膽子那麼大，冒冒然然敢去造罪業，瞪大眼睛講假話，這樣子真是泯滅良知良能啊！把本有的聰明智慧都扼殺了，真是可悲可歎的一件事！

abiding people who say that the Shurangama Sutra is false, even if there is a person who manifests spiritual powers and comes and tells me that the Shurangama Sutra is false, I will not believe him. Why? Because the principles contained in the Shurangama Sutra directly identify the faults, ignorance and karmic offenses of people. It is like a needle piercing into a sore spot, dispensing medication in accordance with the illness. Alas, many people are not willing to take this medication. They feel that it is too bitter, and they cannot take it. Hence, even though the physician gives a prescription, they discard the prescription and say that it is not effective. This is what we call fooling the self as well as fooling others, misleading others and misleading the self.

As such, the less knowledgeable ones are swayed by the scholars, professors and famous dharma masters who claim that the Shurangama Sutra is counterfeit. It is a scenario of the blind leading the blind. They chime in their false claim; everyone saying that the Shurangama Sutra is false. Deviant views fly around. If this is the case, then Buddhist disciples do not need to follow precepts, nor listen to the *Four Clear and Unalterable Instructions on Purity*, nor pay attention to the *Fifty Skandha Demons*. Everything is eliminated with one sweep. All of you, think about this. Such people are just so wicked! If they do not fall into the *Hell of Pulling Tongues*, then there is no justice.

Earlier, we mentioned autistic children. Why are they undergoing this kind of retribution? It is because they committed the intermittent offense karma of slandering the Great Vehicle Sutras. Nevertheless, people do not know of this, and plunge boldly into creating karmic offenses, telling lies with unblinking eyes. This way they bring destruction to the wholesome flock, smothering the intelligence and wisdom they originally possess. This is indeed pathetic!

因為他們毀謗大乘經典，用眼耳鼻舌身意造種種惡業，所以等到來世再爲人時，就變成這種心理變態的小孩子，也不自知，也不自覺，受惡果報還認爲很好。

不要用假聰明來破壞佛言。這些有名氣的人，或者名學者、名教授，或大法師，他一說出這種毀謗佛法的話，無形中影響了千千萬萬、無量無邊的人都失去真正的信心。你說這種罪業造得多大！百千劫之後，他轉身爲這類的兒童還算便宜呢！相信他永遠都不會再講話了，永遠都要受啞巴的果報！因爲他瞎人眼目，說的話誤人太厲害了。

各位想想，爲什麼他要說這樣的話？就因爲他做不到四種清淨明誨：不淫他辦不到，不殺他也辦不到，不偷，表面上他可以說不偷，但是某些學者教授常常去偷別人的文章，偷別人的學說湊起來，東拉西扯的。若拿別人的東西當爲己有，這即是盜。若一天到晚欺騙學生，就等於在那裡打妄語。當然，不是所有學者、教授都是這樣，但其中就有這類德中之賊在作怪。

因爲四種清淨明誨，他都辦不到，都慌了手腳，所以無法接受這種理論。他若接受這種

Because they have slandered the Great Vehicle Sutras in the past, creating various evil karma with their six faculties (eyes, ears, nose, tongue, body, mind), when they are reborn as humans, they become psychologically dysfunctional individuals, neither self-knowing nor self-aware, going through their evil retribution and yet thinking it is good.

Do not use your pseudo-intelligence to disparage the words of the Buddha. People who are famous, whether they are famed scholars, famed professors or great dharma masters, the moment they slander the Buddhadharma, they inadvertently cause thousands and ten thousands, limitless numbers of people to lose their proper faith. Can you see how grave their offense is? After hundreds and thousands of kalpas, for them to be reborn as autistic children, could still be considered obtaining a good bargain. I believe they will never be able to talk and forever suffer the retribution of being mute. This is because they have blinded many, causing them tremendous harm by misleading them into believing their deviant claims.

Let us all think about why these people might say such things. It is because they cannot adhere to the *Four Clear and Unalterable Instructions on Purity*. They cannot put restraints on their lust. They cannot follow the instruction of not killing. On the superficial level, they may say that they do not steal. However, there are scholars and professors who steal the publications of others and make them their own. Whenever a person takes another's belongings for self-use, that is considered stealing. If professors deceive their students with the material they lecture, it is equivalent to telling lies. Of course, not all scholars and professors are like this. Unfortunately, there do exist some who are stirring up trouble because of their lack of virtue.

Not being able to practice the *Four Clear and Unalterable Instructions on Purity*, these people are unable to acknowledge such principles. If they acknowledged the validity of

理論，他自己就倒了，自己就失去地位，但他不甘示弱，所以昧著良心說楞嚴經「是假的」。可是單說這句話，就犯了滔天大罪，所謂「豁達空，撥因果，莽莽蕩蕩招災禍」，將來受無間地獄的果報時，後悔莫及。

四種清淨明誦

阿難整衣服。於大眾中。合掌頂體。心迹圓明。悲欣交集。欲益未來諸衆生故。稽首白佛。大悲世尊。我今已悟。成佛法門。是中修行。得無疑惑。

阿難聽見文殊師利菩薩說完這首偈頌之後，就站起來，整頓衣服，把衣服領子提一提，這樣整頓整齊一下，並不是衣冠不整的樣子。阿難整頓好了衣服後。「於大眾中」：在大眾裡邊。「合掌頂禮」：合起掌就向佛頂禮。「心迹圓明」：這時候，阿難心裡「圓明」，很明白，不像以前那麼糊塗了。「悲欣交集」：他既想哭又想笑。「悲」就是想哭。因為阿難是很會哭的，從開始來他已哭了很多次。而他現在還想哭，但是又想笑，所以「悲欣交集」這二種心情。「悲」，他悲的什麼？這叫樂極生悲。他樂極了，這回我可得到佛法了，真正佛法我明白了，這樂極而生出悲來。「欣」，就是快樂。快樂的不得了，從來也沒有這麼快樂過，聽聞佛法，真正明白佛法

these principles, it would be their downfall. They would lose their status. Stubbornly, they do not want to display their weaknesses. Instead, they go against their conscience and say that the Shurangama Sutra is false. Just saying this alone constitutes a grave offense. As the saying goes: "Being oblivious to everything, denying the principles of cause and effect, they court disasters and calamities coming in waves. People like these will suffer the retribution of the Uninterrupted Hells, and it will be too late by then to be sorry.

The Four Clear and Unalterable Instructions on Purity

Ananda straightened his robes. In the midst of the assembly, he placed his palms together and bowed to the Buddha. With a mind perfectly clear, he felt an admixture of joy and sorrow. Intent to benefit living beings in the future, he made obeisance to the Buddha and said, "Greatly Compassionate World Honored One, I have now understood the dharma-door for becoming a Buddha, and I can cultivate it without the slightest doubt.

After listening to the gatha spoken by Manjushri Bodhisattva, **Ananda** stood up and **straightened his robes**. He arranged his collar and his robe. And in the **midst of the assembly**, he **placed his palms together and bowed to the Buddha**. With a mind perfectly clear, Ananda was not confused as he was previously, and he **felt an admixture of joy and sorrow**. Ananda was torn between crying and laughing. Do you remember how easily Ananda cries? He's already cried several times since the beginning. Now, he wants to cry again. But he also feels like laughing. What was his sorrow? As it is said: Joy in extreme gives rise to sorrow. He was extremely happy, thinking, "Now I have obtained the Buddhadharma! I understand the genuine Dharma!" He has never felt such joy.

Intent to benefit living beings in the future, For Ananda, it was not enough that he himself understand the Buddhadharma. He wanted to benefit beings of the future. So he **made obeisance to the Buddha**.

是最快樂的一件事，所以就「悲欣交集」。「欲益未來」：他自己明白了還不算，他還想要利益未來的一切眾生。故言「諸眾生故」：因為這個原故。他就「稽首白佛」：對佛叩個頭，然後向佛說。「大悲世尊」：大慈大悲的世尊您！「我今已悟」：我現在已經明白了，「悟」就是明白。「成佛法門」：我明白這成佛的法門。「是中修行」：我對於這個修行法門。「得無疑惑」：絕對不會再有疑惑了。

常聞如來說如是言。自未得度。先度人者。菩薩發心。自覺已圓。能覺他者。如來應世。我雖未度。願度末劫。一切眾生。

阿難講話總要引證一下佛所說的，不是他自己說的。「常聞如來」：我常聽見如來說法的時候，說什麼呢？「說如是言」：說像這樣的話。怎麼樣的話呢？「自未得度」：自己還沒有得度。「先度人者」：這樣的人，自己沒有得道，先去教化人。「菩薩發心」：這是菩薩的發心。「自覺已圓」：自己覺悟已經圓滿了。「能覺他者」：再能以自己覺悟的道理令其他的人也覺悟。「如來應世」：這就是佛所做的事；佛應世在這個世界上所做的事。「我雖未度」：我雖然未得度，我自己還沒有得道。「願度末劫，一切眾生」：可是我願意末劫的一切眾生都得度，都得到佛法的好處。

(下期待續)

sance to the Buddha and said, “Greatly Compassionate World Honored One, I have already understood the Dharma-door for becoming a Buddha, and I can cultivate it without the slightest doubt. I will cultivate by means of the Dharma and will never have any doubts.

I have often heard the Thus Come One say, ‘Save others first then save yourself. This is the resolve brought forth by Bodhisattvas. Once your own enlightenment is perfected, then you can enlighten others. This is the way the Thus Come One responds to the world.’ Although I am not yet saved, I vow to save all living beings in the dharma-ending age.

I have often heard the Thus Come One say ... Ananda always substantiate what he says by making reference to the Buddha's words. He says here, “I've heard the Buddha say, ‘Save others first, then save yourself. This is the resolve brought forth by Bodhisattvas.’ Before one has attained the Way, one can go ahead and teach others. This is the way of a Bodhisattva.

Once your own enlightenment is perfected, then you can enlighten others. That is the way the Thus Come One responds to the world. You can help others reach enlightenment by means of the principles that you have awakened to. This is what the Buddha does. **Although I am not yet saved, I vow to save all living beings in the Dharma-ending Age.** Even though I have not attained the Way, I want to enable all living beings in the Dharma-ending age to be taken across. I want them to attain the benefits of the Buddhadharma.

(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

道立法師



Dharma Master Dao Li

Excerpt from the *Hundred-day Chan Session*

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

今天我再給你們各位講一位高僧，這一位高僧是出在晉朝，他的師父就是道安法師，他是什麼地方的人呢？沒有人知道，因為他從小就出家，學習放光般若。等道安法師到長安去的時候，他就隨著道安法師到長安。可是他歡喜清淨，不受人的供養，願意在山上住，願意在林子裏邊來打坐，於是他就隱遁在覆舟山，這座山就好像一個船翻過來似的，翻過來放在那裏，所以叫覆舟山。他在這兒住不和任何人接近，也不受人的供養，你想去供養他或者一點錢，一點米呀！他不接受的，他性情就是這麼古怪，住了很多年，他也不出來，也不下山。

有一年他就從山上跑出來，就把京城長安裏邊所有的

Today I will talk about another High Sanghan. This High Sanghan was from the Jing dynasty. His teacher was Dharma Master Dao An. Where did he come from? No one knows. He left the home-life at a tender age and he studied the Emitting Light Prajna. He followed Dharma Master Dao An when he went to Chang An. However, he liked to remain quiet and pure, and he did not accept offerings from people. He wanted to live in the mountains and meditate in the forest. Therefore he retreated as a recluse to Overturned Ship Mountain. The shape of this mountain was like a ship turned upside down. Therefore it was named Overturned Ship Mountain. While living there, he did not draw near anyone and also refused to accept offerings from people. If you wanted to make him an offering or give him some money or rice, he would not accept it. So his personality was that strange. He lived there for many years without coming down from the mountain.

Finally, one year, he descended from the mountain and invited all the monks to come from the capital city of Chang An. Then he lectured the *Sutra of the Great*

和尚都請來，請來，他就講大品般若經給大家聽。旁人很奇怪的就問他：「你從來在山裡面住著，也不願意見人，也不願意受人供養，你為什麼現在下了山又講經了呢？」他說：「我的法名叫道立，道安法師是我的師父，我這個道立呀！修行這麼多年，研究這麼多的經典，可是現在我的時候不多了，大約秋天呢我就要走了，所以現在我給你們各位講講經，結結法緣，把我所明白的道理，所學的佛法，大概的講給你們各位聽一聽，就了我的心願。」一般人就聽他講經。

果然到結夏安居以後，就是過了七月十五之後，沒有多少天，他就無疾而終。所以一般的人都說這位法師，他是預知時至，一定往生極樂世界。

這位高僧在半年以前，他就預先知道往生的日子，為什麼他會知道呢？就因為是禪定的功夫最好。他每一坐禪，最少就是七天，在這個七天，他不吃飯，也不喝水，就在這個定裡。在七天後，他出定了，那麼又入第二個七天的定，所以他常常不需要吃東西，常常入定，因為這樣，所以他就不受人的供養，不需要吃飯。他認為吃飯是一件最麻煩的事情，不願意行這個吃飯的苦行。因為他不願意行吃飯的這

Chapter of Prajna to everyone. People felt strange and asked him, "You have been living on the mountain, not wanting to meet anyone or accept offerings from people. Why are you coming down from the mountain now to lecture the sutra?" The Master replied: "My Dharma Name is Dao Li. Dharma Master Dao An is my teacher. I, Dao Li, have cultivated for many years and investigated many sutras. However, my time is now running out. I will be leaving around autumn. That is why I have come to lecture on the sutra to all of you, and to establish Dharma affinities with you. I want to share the principles that I have understood, the Buddhadharma that I have learned. I want to generally discuss these matters for all of you to hear. That would fulfill my heartfelt wish." So people came and listened to him lecture the sutra.

Indeed, as predicted, after the summer retreat, that is, after the fifteenth day of the seventh lunar month, a few days later, he passed away without manifesting any illness. Therefore, many people said that this Dharma Master knew his time in advance and would certainly be reborn in the Western Land of Ultimate Bliss.

In fact, this High Sangan already knew his date of rebirth half a year in advance. How did he know this? It was because he had achieved a high level of skill in chan samadhi. Every time he sat in chan, he would sit at least seven days. During those seven days, he would not eat or drink. He was constantly in samadhi. After seven days, he would emerge from samadhi and reenter into the next seven-day samadhi. For that reason, he had no need to eat. He was constantly in samadhi. That is why he did not accept offerings from people. He had no need to eat. For him, eating was most bothersome. He did not want to practice the asceticism of "eating." Because he did not want to practice the asceticism of eating, his chan samadhi manifested and he could know

種苦行，所以他就禪定三昧現前，他就能預先知道，什麼時候會往生的。那麼有人說：「知道什麼時候往生，又有什麼用呢？我也可以知道，我什麼時候往生，譬如，我願意明天死，我多吃一點安眠藥，就死了，我告訴人我明天就死了，那我這也是預知時至。」可是你這個是不自然的預知時至。

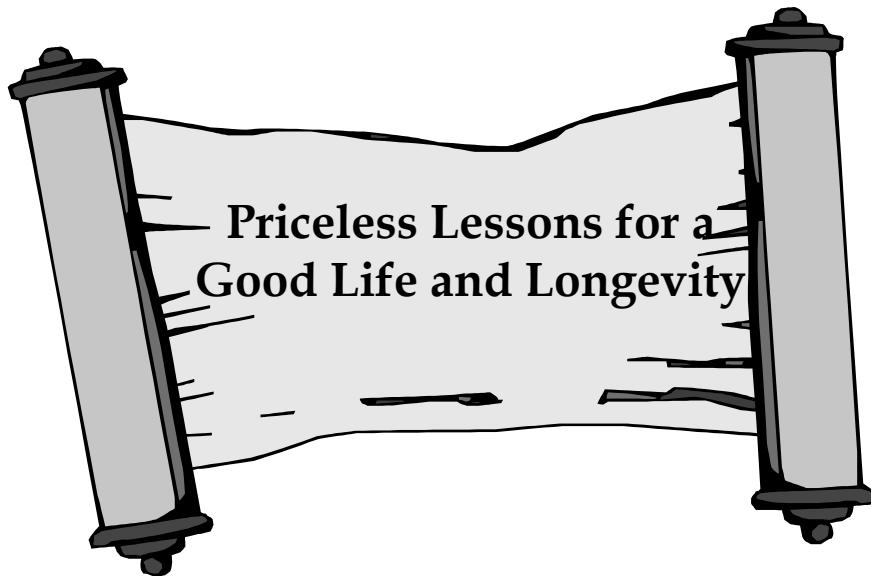
在香港，我也遇著這麼一位法師，他到過緬甸，去拜大金塔，那座金塔他拜了十次，暹羅，印度他都去過，佛的事蹟，菩提樹，他都去看過。可是這位法師沒有什麼功夫，沒有禪定的功夫，他只有拜佛的功夫，天天早上起來拜佛，拜幾百拜，然後他又亂拜一氣，他又拜什麼呢？拜皇帝，拜娘娘，拜國王，拜大臣，拜總統，什麼他都拜，暹羅的皇帝他也拜，緬甸的他也拜。他因為沒有定力，也沒有什麼智慧，但是自己因為資格是很老了，大約對這個世界也很討厭了，所以他就告訴人，他要走了。然後，他吃了很多安眠藥，又做了一首偈誦，這偈誦是怎麼樣說的我忘了，他說他要往生極樂世界啦！不知吃了多少安眠藥，但是還不夠份量，安眠了一天之後，又活了，沒有死。所以你自己要預先想吃安眠藥死，那個不算的。這位道立法師是自己的功夫到這種境界上，知道自己哪一天往生，這是真正的一種功夫。

(道立法師全文完)

ahead of time when he would obtain rebirth. Someone might say, "Even if one knows when one will go to rebirth, what good is that? I can also know when I will obtain rebirth. For example, if I want to die tomorrow, I'll just take extra sleeping pills. I can tell people that tomorrow I will die. In that way I can also predict when my time will come." Nevertheless, this is an unnatural way of predicting one's final hours.

In Hong Kong, I once met a Dharma Master like this. He had been to Burma and bowed to the Great Golden Pagoda. He had bowed to that pagoda ten times. He had also been to Thailand and India and had witnessed the holy sites of the Buddha and the Bodhi Tree. However, this Dharma Master did not have any skill. He did not have the skill of chan samadhi. He only had the skill of bowing to the Buddha. Every morning, he would wake up and made several hundred bows to the Buddha. Then he would randomly bow to others. Who did he bow to? He bowed to the Emperor, Empress, the King and his great officials, the presidents. He would bow to anyone. He would bow to the Emperor of Thailand and the Emperor of Burma. Because he did not have samadhi, and he did not have much wisdom, he thought that he was a qualified old-timer, and probably he was also averse to the world, so he told people he wanted to leave. Afterward, he took a lot of sleeping pills and composed a gatha. I forgot exactly what the gatha said but he said he would be reborn in the Western Land of Ultimate Bliss! No one knew how many sleeping pills he had taken, but they were still not strong enough. After he slept for a day, he came to life and did not die. That is why if you want to prepare to die by taking sleeping pills, it doesn't count. In the case of Dharma Master Dao Li, his cultivation skill led him to a state in which he knew exactly what date he would attain rebirth. This kind of skill is true and proper.

(The End of the Article on Master Dao Li)



壽康寶鑑

明清之際有位袁公，因鬪賊李自成興兵作亂，袁公與兒子在兵荒馬亂中失散了，兒子至此下落不明。袁公遂客居江南，孤獨無依，念子之心益切，故欲納妾生子，以傳宗接代。於一偶然機會中，買來一位女子，願意委身作妾，替袁公傳子嗣。然當天洞房花燭夜裡，這位女子卻背著紅燈燭哭泣。袁公問何緣故？女子答道：「並無他故，只因家中貧困飢餓，無以維生，夫婿自責無奈，急欲尋死。妾身別無他計，只得賣身以養家。因念我們夫妻平日情深，如今傷別離，不復見面，不禁悲從中來。」袁公聽了，惻隱之心，油然而生。於是當夜便正襟危坐，背著這位女子，直至天亮。

翌日，袁公不但將贖金交還這位女子，又贈百兩金子，令他們夫婦團圓，並教

During the time between the Ming and Ching dynasties, a man named Yuan became separated from his son in the turmoil and chaos of a revolt started by the traitor, Li Zhi Cheng. The whereabouts of his son was unknown, so Yuan eventually settled all alone in the region south of the Yangtse River. The longing for his son becoming even more powerful, he decided to take a concubine with the intention of having a male offspring so that his family line could continue. Later on, he paid a woman who agreed to have his heir for him. Nonetheless, on the night of their wedding, the woman turned away from the candlelight, weeping. Yuan asked her why she cried.

She replied, "The only reason is that my family has been undergoing poverty and hunger. My husband could not support us. He blamed himself for this and felt so helpless that he attempted to commit suicide. I could not come up with any solution except selling myself to help raise my family. My husband and I are deeply in love but from now on we will never see each other again. I just cannot help feeling sad." A sense of pity rose in Yuan spontaneously. Therefore, he turned away from the woman and sat properly until dawn, with clothes straightened and buttoned.

The next day he not only returned the ransom money to the woman but also gave her a hundred-liang gift of gold to help the couple

導他們如何營生，以維持家計。這對苦難的夫妻，當場感動涕泣，叩頭謝恩而去。

爲了報答袁公的大恩，這對夫妻便四處尋訪合適的大閨女，嫁來袁家，爲袁家傳宗接代。然過了許久，仍無消息。偶然在揚州，遇到有人攜帶一位俊俏的小男童，欲賣其身以賺贖金。這對夫妻心想：「既然合適的女子，不易尋得，不如先買了這位小男孩，以服侍袁公，未嘗不可。」於是便買下這位小男童，渡江送給袁公，袁公仔細的審視了這位男童，原來就是他失散多年，日日思念的兒子，父子終得以團圓，因果報應，真不可思議。

〔獎〕：古人謂：「君子有成人之美。」袁公摒棄一己之私情，助人夫妻團圓，功德無量！利人者終必獲得利益，故袁公善有善報，失散之父子得以重逢相聚，誠人間一大快事！普天下之人若能效袁公君子之風，悲憫他人，則天地一片祥和，干戈何由而生？

古時有位書生，名張明三，隨父親遠至海南島任新職。張明三雖是一介文人，然素行不良，私通鄰居二個女兒，欲攜帶她們渡海，不料被女方父親發覺，從後追趕甚急，張明三，一時計窮，

reunite. In addition, Yuan taught them a means to make a living to support themselves. This distressed couple was deeply touched. With tears, they bowed to express their gratitude for his kindness and left.

In order to repay Yuan's great kindness, the couple searched everywhere for a proper maiden to have his heir. However, a long time passed and their efforts were in vain. One day in Yang Jou, they came across a man who was selling a good-looking young boy for ransom money. The couple thought, "Now that it is so difficult to find a proper girl, it wouldn't be a bad idea to buy this boy to serve Yuan."

They did just that and sent the boy over to Yuan's house. Yuan looked closely at the boy, who happened to be his long-lost and beloved son. They were finally reunited. How incredible the principle of cause and effect is!

Reward: The ancients said, "A virtuous person is always ready to help others fulfill their wishes." Yuan abandoned his own considerations to help the couple reunite. His merit and virtue is limitless. Those who benefit others will eventually get their reward. Therefore, Yuan obtained a good result from his good deeds. It is wonderful for a dispersed family to have a reunion. If all the people in the world followed Yuan's example and had virtue and mercy on others, peace and harmony would pervade heaven and earth. How could the world have wars?

Once there was a student named Chang Ming Shan. He followed his father, travelling to Hainan to start a new position.

Even though Chang Ming Shan was a man of letters, he did not have good conduct. He had an affair with the two girls next door. He tried to flee with them across the sea in a sailboat, but the father of the girls discovered them and agitatedly pursued them. Chang Ming Shan, who, at that moment was at the end of his wits, pushed the

便將二女推入海中溺死。經過了十年，張明三患腰疾，便延請孫醫生至家中治病，後病情稍見好轉，當天夜裡，孫醫生便夢見二位女子欲拖他下水，孫問其故，她們說道：「我們本來是海南島人，今日來向張明三討命，你爲何要阻止我們？」孫醫生從夢中驚醒後，即將此夢境告訴張明三，張明三聞後不禁長嘆道：「冤孽找上門來了，我的命就在旦夕了。」過了一個月，張明三果然腰疾病發身死。

(懲)：嘗謂：「自作孽，不可活。」張明三作惡多端，殺人者終須償命，乃天經地義之事。人是不可以賴著賬不還的，即使是時空的間隔，冤孽依然找上門來，不曾放過，因果報應，絲毫不爽。張明三貪一時之歡愉，禍殃及身，不得善終，願天下好色者戒之哉！

girls into the sea and drowned them. Ten years later, Chang Ming Shan suffered pain in his waist area so he invited Dr. Sun to his home to cure his disease. One night after his condition got better, Dr. Sun dreamed that two girls were trying to drag him into the water. Dr. Sun asked them why. They said, "We were originally from Hainan. Today, we are here to ask Chang Ming Shan to repay us for our lives. Why are you obstructing us?" Startled, Dr. Sun woke up from his dream. He immediately told Chang Ming Shan what he had dreamed. After hearing his dream, Chang Ming Shan sighed deeply and said "Those who were wrongly put to death are arriving at the door. I am going to die any minute." A month later, as he expected, Chang Ming Shan's waist problem relapsed and he died.

Punishment: It is said that one who commits a crime will not survive. Chang Ming Shan indulged in many evil deeds. Those who kill will need to repay their victims by losing their lives sooner or later. It is a matter of course. We cannot deny it and refuse to repay our debts. Even though space and time separate the deed from the consequence, a wronged soul will still arrive and will not let you escape. The principle of cause and effect never fails. Chang Ming Shan was longing for a moment's pleasure. Disasters and misfortune came to him and he did not die a good death. Here we hope that all those who are fond of lustful behavior will understand this warning and give it up.

梁皇寶懺 拯救鄰氏 解脫蛇蟒身苦果
誌公芳規 啟發眾生 同修賢聖位樂因

宣公上人於一九九四年四月為法界聖城梁皇寶懺作

The Jeweled Repentance of Emperor Lyang saved Lady Chr,
liberating her from the retribution of rebirth as a python.
The wonderful instructions of Master Zhi Gong inspired living beings
to cultivate the joyful causes leading to sagehood.

Composed by the Venerable Master Hsuan Hua for the Jeweled Repentance of Emperor Lyang
Taken Place in Sagely City of Dharma Realm in April, 1994

金 輪 聖 寺 啓 建

慈 悲 道 場 梁 皇 寶 懺

THE JEWELLED REPENTANCE OF EMPEROR LYANG



欣逢2004年新春正月，萬象更新。金輪聖寺為祈求世界和平，啓建梁皇寶懺慈悲道場。恭對覺皇座下，懇切一心，熏修玄文，宣懺頂禮，唱佛皈依。所集殊勳，先伸回向，樂邦無量壽，華藏釋迦尊。伏願洗空濺細罪愆，成就無邊勝福。祖禰宗親，往生淨土，閻門人眷，永享遐齡。冤親普利，凡聖同資。

With the advent of spring, all the myriad phenomena begin anew. To pray for world peace, Gold Wheel Sagely Monastery will hold the Compassionate Dharma Assembly – the Jeweled Repentance of Emperor Lyang. Under the auspices of the Great Enlightened King, faithful devotees of Gold Wheel Monastery will earnestly recite the esoteric text of the Repentance, bow in sincerity, sing praises to the Thus Come One and return and rely on the Triple Jewel. The merit and virtue obtained will be dedicated to the Pure Land of Amitabha Buddha and the Flower Treasury of Shakyamuni Buddha. With every bow, may karmic offenses be cleansed and may blessings be accomplished. Cross over the deceased to Western Pure Land of Ultimate Bliss and benefit the living with good health and longevity. Friends and foes alike will gain deliverance from suffering and together ascend the ranks of Sages.

日期 Date	時間 Time	內容 Events
星期五 Friday, 01-23-04	07:00 PM ~ 08:00 PM	灑淨 Purifying the Boundaries
星期六 Saturday, 01-24-04	08:00 AM ~ 04:30 PM	
星期日 Sunday, 01-25-04	08:00 AM ~ 04:30 PM	
星期一~ Monday ~ Friday,	07:00 PM ~ 09:30 PM	
星期五 01-26-04 ~ 01-30-04		
星期六 Saturday, 01-31-04	08:00 AM ~ 04:30 PM	
星期日 Sunday, 02-01-04	08:00 AM ~ 04:30 PM	

禮拜梁皇寶懺
Emperor Lyang's
Jeweled Repentance
Bowing Sessions

有關法會期間設立消災延壽及注生牌位事宜，請洽金輪聖寺。

Please contact Gold Wheel Sagely Monastery regarding sponsoring Eradicating Disasters and Lengthening Life Plaques, and Rebirth Plaques for the deceased.

金輪聖寺 Gold Wheel Sagely Monastery
235 North Avenue 58, Los Angeles, CA 90042 Telephone: 323-258-6668

2003年12月法會時間表 Schedule of Events – December of 2003

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
	1◎	2◎	3◎☆ 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	4◎	5◎	6◎
7 慶祝阿彌陀佛聖誕 法會 Dharma Assembly in Celebration of Amitabha Buddha's Birthday 禮拜淨土懺 Pure Land Repentance 8:00 am - 10:20 am 恭誦普賢行願品 Recitation of Conduct and Vows of Universal Worthy Chapter 1:00 pm - 3:00 pm	8◎ 十五	9◎	10◎ 阿彌陀佛聖誕 Amitabha Buddha's Birth- day (Actual Day) 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	11◎	12◎	13◎
14 誦楞嚴咒 Recitation of Shurangama Mantra 8:00 am -- 10:20 am 誦楞嚴經/戒律課(五戒) Recitation of Shurangama Sutra , Lecture on Five Precepts 1:00 pm - 3:00 pm	15◎	16◎	17◎ 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	18◎	19◎	20◎ 中文學校 結業典禮 Chinese School at Gold Wheel Monastery Fall Semester Ends
21 佛一 One-day Buddha Recitation Session 8:00 am - 3:00 pm	22◎	23◎ 初一	24◎ 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	25◎	26◎	27◎
28 慶祝釋迦牟尼佛成道日法會 Anniversary of Shakyamuni Buddha's Enlightenment Day 8:00 am - 10:20 am 放生法會 Liberating Life Ceremony 1:00 pm - 2:00 pm 大悲懺 Great Compassion Repentance 2:00 pm - 3:30 pm	29◎	30◎◆ 初八	31◎ 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	 ◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ◆12/30 釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment Day (Actual Day) ☆12/03 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana		

編者啓事：

本通訊自2004年起，將改為每兩月出刊一次，若有不便之處，請諸位法友見諒，並繼續給我們指教。

From the editors:

Starting January 2004, Gold Wheel Newsletter will be published every other month. We apologize for any inconvenience this may cause, and we appreciate your continuous support.



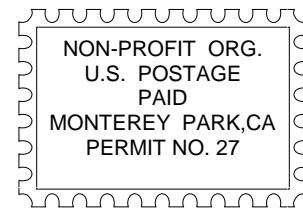
2004年1月法會時間表 Schedule of Events – January of 2004

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ☆01/01 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana				1◎☆ 初十 消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am - 2:00 pm	2◎	3◎
4 禮拜藥師懺 Dharma Assembly of Medicine Master Repentance 8:00 am - 3:30 pm	5◎	6◎ 十五	7◎ 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	8◎	9◎	10◎
11 誦楞嚴咒 Recitation of Shurangama Mantra 8:00 am -- 10:20 am 誦楞嚴經 Recitation of Shurangama Sutra 1:00 pm - 3:00 pm	12◎	13◎	14◎ 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	15◎	16◎	17◎ 中文學校開學典禮 Chinese School at Gold Wheel Monastery Spring Semester Begins
18 佛一 One-day Buddha Recitation Session 8:00 am - 3:00 pm 放生法會 Liberating Life Ceremony 1:00 pm - 1:50 pm	19◎	20◎	21◎ 華嚴菩薩聖誕 Avatamsaka Bodhisattva's Birthday (Actual Day)	22◎ 正月初一 新春護世息災法會 New Year Dharma Assembly of Protecting the Nation and Quelling Disasters 彌勒菩薩聖誕 Maitreya Bodhisattva's Birthday (Actual Day)	23	24 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 4:30 pm
25 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 4:30 pm	26 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	27 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	28 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	29 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	30 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	31☆ 初十 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 4:30 pm



**Dharma Realm Buddhist Association
Gold Wheel Sagely Monastery**
235 North Avenue 58, Los Angeles, CA 90042
Telephone: (323) 258-6668

金輪聖寺



2004年2月法會時間表 Schedule of Events – February of 2004

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1◎ 梁皇寶懺圓滿 Completion of The Jeweled Repentance of Emperor Lyang 8:00 am - 4:30 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◎ 十五	6◎	7◎
8 誦楞嚴咒 Recitation of Shurangama Mantra 8:00 am -- 10:20 am 誦楞嚴經 Recitation of Shurangama Sutra 1:00 pm - 3:00 pm	9◎	10◎	11◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	12◎	13◎	14◎
15 佛一/戒律課（五戒） One-day Buddha Recitation Session Lecture on Five Precepts 8:00 am-3:00 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◎ 初一	21◎
22 誦華嚴經 Recitation of Avatamsaka Sutra 8:00 am -- 10:20 am 放生法會 Liberating Life Ceremony 1:00 pm - 2:00 pm 誦六字大明咒 Recitation of The Six Word Great Bright Mantra 2:00 pm - 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 初十 誦地藏經 Recitation of Earth Store Sutra 8:00 am-10:20 am 大悲懺 Great Compassion Repentance 1:00 pm - 2:30 pm	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ☆2/29 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana					

～常將有日鬼無日，莫待無時想有時～