



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--上堂說法偈

無法可說強說法 有誰覺悟又悟誰
返本還原歸家路 運轉三車念法華

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

No Dharma can be spoken; yet the Dharma must be spoken.
Who has been enlightened? And to enlighten whom?
Go back to the roots and the origin; the path to return home.
Move and turn the Three Carts; Study the Dharma Flower.

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Shurangama Sutra

The Four Clear and Unalterable Instructions on Purity

A Simple Explanation by the Venerable Master Hsuan Hua

楞嚴經四種清淨明誨

(接上期)

(Continued from issue #174)

世尊。此諸衆生。去佛漸遠。邪師說法。如恆河沙。欲攝其心。入三摩地。云何令其安立道場。遠諸魔事。於菩提心。得無退屈。

「世尊，此諸眾生」：這末法的一切眾生。「去佛漸遠」：漸漸的離佛遠了，甚至於離佛法也遠了。「邪師說法」：就是現在，現在就是「邪師說法」的時候。什麼叫「邪師」？他不明白就說明白，沒有開悟就說開悟，沒有證果，說證果了。所以我問某人：「你是證果了？二果了？三果了？四果了？你證那一果？你開悟？你開的是什麼悟？你證果，你證那一個果？」他說不出來。我說：「你都是佛了，怎麼你連果都沒有證？你是怎麼跑到佛那兒去的？」他說他就是佛了，他不單說他一個人，他說Everybody is a Buddha，這就是叫邪師。這是個大妄語！中國廣東話叫「車大炮」，放炮似

“World-honored One, those living beings will gradually drift away from the Buddha, and there will be as many deviant teachers propounding their methods as there are grains of sand in the Ganges River. I want to enable those beings to collect their thoughts and enter samadhi. How can I cause them to reside peacefully in a Bodhimanda, far from the exploits of demons, and be irreversible in their resolve for Bodhi?”

World-Honored One, those living beings will gradually drift away from the Buddha. Beings in the Dharma-ending Age will gradually end up being very far away from the Buddha and even the Buddhadharma. **There will be as many deviant teachers propounding their methods as there are grains of sand in the Ganges River.** This is the situation now. Deviant teachers claim to understand things that they actually do not understand. Not enlightened, they say that they are. Not certified as sages, they say that they are. I ask them, “Have you certified to fruition? Is it the First Stage, the Second Stage, the Third, the Fourth? Which one? You are enlightened? What have you enlightened to?” It leaves them speechless. I further question them, “Why have you not certified to any stage of fruition when you claim to be a Buddha? How did you leap up to Buddhahood?”

Still they persist, not only claiming that they themselves are Buddhas, but that “Everybody is a Buddha.” This is their theme. This is a big fat lie. There is a Cantonese colloquial phrase, “firing big

的，中國稱這種儘講大話的人，叫「大炮」。爲了護持佛法，所以你們不論懂不懂佛法，切記不要做一個邪師。好像有個李小姐，有人問她佛法，她說：「我老了，我都忘了。」根本她也沒有學過，怎麼會忘了？忘的什麼？根本就是不懂。但她不說她不懂，她說她忘了，這就是一種騙人的口吻。就是在這個地方，你知之爲知之，你知道就是知道，不知道就是不知道。不能根本不懂，卻說我忘了，這就近於邪師了。這邪師說法，專門有一種攀緣心，講不對的道理。講什麼不對的道理？譬如說，淫慾是不對的，他卻讚歎說：「好啊！這是最妙的法門。」令人都找不到真理，都迷惑了。以是爲非，對的他說不對，不對的他說對了。這就叫邪師。邪知邪見，他知見不正當，正的他說是不對，邪呢他說這個最好！

「如恆河沙」：末法時代邪師說法像恆河沙那麼多。可是我想在這時候，「欲攝其心」：令這一切的眾生，生出正知正見。「入三摩地」：得到正定。「云何令其安立道場」：怎麼樣才能使得這一般眾生，在道場上安立呢？「遠諸魔事」：遠離開魔事。好像有些邪魔外道，專門說一種騙人的話，講男女怎麼樣行淫慾！說淫慾愈重，愈可以成佛成得快！這完全是一種邪知邪見，這是不對的。所以對這一點要特別注意，不要被人騙了。凡是真

guns.” It means telling big lies. In China, people who talk big and blow their horns loudly are referred as ‘big guns’. In protection and support of the Buddhadharma, never become a deviant teacher whether you understand the Buddhadharma or not. There was a certain Ms. Lee. When asked about the Buddhadharma, she would say, “Oh! I'm getting old; I've forgotten.” How can she forget something she never learned? What had she forgotten? She never knew to begin with! Yet, she would not admit it; instead, she said she had forgotten. That kind of talk is designed to deceive people. If you know, you say that you know. If you don't know, you should say you don't know. You should not claim to have forgotten what you utterly do not know.

When deviant teachers propound their methods, they are intent upon taking advantage of situations, and the principles they speak are wrong. For instance, sexual desire is wrong, but they say it is fine. They praise it, saying, “It's the most wonderful Dharma-door.” They cause people to become confused and not find true principle. What is wrong, they say is right; what is right, they say is wrong. They have deviant knowledge and deviant views. Their outlook is improper. What is proper, they say is not right. What is deviant, they say is the best.

“During the Dharma-ending Age,” Ananda says, “such teachers will abound.” **I want to enable those beings to collect their thoughts and enter samadhi.** Even though there will be many deviant teachers in the Dharma-ending age, I want to enable all living beings to give rise to proper knowledge and proper views, and obtain proper Samadhi. **How can I cause them to reside peacefully in a Bodhimanda, far from the exploits of demons, and be irreversible in their resolve for Bodhi?** For example, there are some deviant demons and externalists who focus on one mode of deceptive talk. They talk about the lustful affairs between men and women! They say that the heavier one's sexual desire is, the faster one can become a Buddha. This is totally wrong, entirely deviant! You should be very careful.

正的佛法，一講淫慾就錯了，那就不是佛法了，這種說法，就是魔事。「於菩提心」：對於他的菩提心。「得無退屈」：不會退失。有些學佛的人，學學就退失菩提心了。他說：「唉呀！不要學佛法了，學佛法這麼難，儘要去我的毛病，我的毛病去不了，這怎麼辦呢？」所以不要學佛法了，這就叫退失菩提心了。菩提心退了、屈了。「屈」，就是屈服了，沒有精進心了，也就是戰敗了。譬如打仗，日本投降，這叫屈服了。沒有志氣，被魔鬼打勝了，這叫屈了。怎這樣才能叫他不退失菩提心呢？

爾時世尊於大眾中稱讚阿難。善哉善哉。如汝所問安立道場。救護眾生末劫沉溺。汝今諦聽。當為汝說。阿難大眾。唯然奉教。

「爾時世尊」：當爾之時，世尊聽見阿難這麼請問，怎樣才能離開邪師說法？怎樣才能離開魔事？怎樣才能令眾生不退失他的菩提心？最重要的，不是一學佛法，學三天兩天就不學了。要永遠永遠有精進心，發願一定要護持佛教，一定要修行、學習佛法，這個菩提心永遠都不退。怎樣才可以做到這樣呢？所以釋迦牟尼佛聽阿難這樣請問，他高興了。為什麼高興？雖然說佛是如如不動的，但是有人想要擁護佛法，令人成佛，他也高興的，也就歡喜。

Do not be cheated. In the orthodox Dharma, any mention of sexual desire as favorable is wrong. Such propaganda arises from the exploits of demons.

Ananda wants to know how to help living beings in the Dharma-ending age not to retreat from Bodhi. Some people study the Buddhadharma for a while and then regress in their resolve. "I don't want to study the Buddhadharma. It's too difficult. I have to get rid of all my faults. But what if I can't? It's better if I just don't study." They lose their diligence. They lose their determination and are defeated by the demonic ghosts. Ananda wants to know how to keep this from happening.

At that time, the World-Honored One praised Ananda in front of the whole assembly, saying, "Good indeed! Good indeed! As to the questions you asked -- how to establish a Bodhimanda, how to rescue and protect living beings sunk in the morass of the Dharma-ending Age, listen attentively now, and I will tell you." Ananda and the great assembly followed in accord with the Buddha's teaching.

At that time refers to that time when the Buddha heard Ananda asking the questions – how to stay away from deviant teachers and demonic affairs, how to cause living beings to have unwavering Bodhi resolve. The most important factor in learning the Buddhadharma is perseverance. Do not study for two or three days and then let go. Always remain diligent. Vow to protect and support the teachings of the Buddha. It is imperative to cultivate, to learn the Buddhadharma. Never retreat from Bodhi. How can this be accomplished? When Shakyamuni Buddha heard Ananda ask these questions, he was delighted. Although the Buddha is constantly in a state of 'such, such, unmoving,' when someone wants to protect the Buddhadharma and help people become Buddhas, it nonetheless makes him happy.

「於大眾中稱讚阿難」：佛在大眾中稱讚阿難。「善哉善哉」：說阿難你真好啊！阿難你真好啊！善哉善哉！稱讚兩次，這是很嘉許他，說你真好，你真是一個好徒弟，讚歎阿難。「如汝所問」：像你所問的。「安立道場」：能安立道場。「救護眾生末劫沉溺」：在這末劫—末法的時候，你想救護這些沉溺到水火裡頭的眾生。「汝今諦聽」：你現在好好聽著吧！我現在「當為汝說」：我現在跟你講一講。「阿難大眾」：阿難聽見佛要說法了，更高興，所以和大眾「唯然奉教」：大家都依教奉行了。邪師說法，專門講一些淫慾，他們講的是很不合乎道理的，這一點要分別清楚。在菩薩的境界，有時也用一種慈悲愛護眾生的心，因為他知道一切眾生都有很重的慾念。所以最初他教化人，他不令一切眾生斷絕慾愛，即淫慾心。而用種種的方便法門，使令眾生自己把淫慾心看破，然後自己就會把它停止了。這是一種菩薩的境界，和邪師外道又不同了，所以在這個地方應該要明白。

例如菩薩示現一個女子，令一切的男人，一見她就歡喜，一歡喜後她就叫他修行念佛，結果她令這些眾生成佛了。從前在普門品有一個魚籃觀音，這魚籃觀音相貌生得最好、最美麗，拿個魚籃在買魚。這一條村裡的人根

The World-Honored One praised Ananda in front of the whole assembly, saying, "Good indeed! Good indeed!" The Buddha was pleased. He praised Ananda twice, saying, "You're really good. You are truly a good disciple." As to the questions you asked -- **how to establish a Bodhimanda, how to rescue and protect living beings sunk in the morass of the Dharma-ending Age.** Living beings in the Dharma-ending Age are consumed by fire and drowning in water. Ananda wanted to rescue them. **Listen attentively now, and I will tell you.** Pay close attention to what I am going to tell you now. **Ananda and the great assembly followed in accord with the Buddha's teaching.** When they heard the Buddha agree to speak the Dharma, their joy was even greater. The Buddha probably said, "Do you want to listen to this?" Everyone undoubtedly answered, "We want to. We want to."

When deviant teachers speak, they concentrate in talking about sexual desire. The things they say are unprincipled. This should be distinguished clearly. Bodhisattvas know that living beings are steeped in thoughts of desires. Hence, they sometimes utilize a form of loving kindness and compassion in teaching and transforming them. In the initial stage, Bodhisattvas do not force living beings to cut off love and desire right away. Rather, they will use various expedient means to cause living beings to see through sexual desire and eventually renounce it voluntarily. This is the state of Bodhisattvas, totally different from that of deviant teachers and externalists. This is an important point to remember.

For example, a Bodhisattva may appear in the form of a maiden, making all men who see her happy. Once the men are happy seeing her, she will tell them to cultivate the Buddhadharma and to recite the Buddha's name. In the end, she causes these men to become Buddhas.

Once, Gwan Yin Bodhisattva transformed into a fishmonger. She had perfect features and was exquisitely beautiful. She went about the

本就不信佛，一見到這麼美貌的女人，這些青年男人就都生出一種貪心，每一個人都想向她求婚。這條村人雖然不多，但是也有一百多個青年，這魚籃觀音說：「我一個女人不能嫁給一百多個丈夫啊！現在我有一個方法來選擇丈夫，你們這一百多人，誰能先會背誦普門品，我就和那一個結婚。你們現在回家去背，我限你們三天的時間。」這一百多個年輕人，於是乎就各拿一本「妙法蓮華經觀世音菩薩普門品」，即法華經第二十五卷回去唸。在三天就有半數約四、五十個人能背得出。張三說他背得出，李四也說他背得出，有五十多個背得出。觀音菩薩（魚籃觀音）說：「現在有這麼多人，你們雖然五十多個人能背得出，但我也不能嫁五十多個丈夫啊！我只可以嫁一個呀！好吧！你們都回去，再給你們五天的期限，誰能把金剛經背得出，我就和誰結婚。」這五十多個入圍的人又回去，每一個人又唸金剛經。在五天之中，又有二十多個人唸會了。拿著魚籃賣買魚的這個女人說：「那還是這麼多，我也不能嫁這麼多人。在你們這些人中，我現在再有一個條件，我限你們七天，誰把法華經背出，我就和誰結婚，這回我相信無論是那一個人能背，都可以了。」這二十多人和以前一百多人又統統都唸法華經。

village with her fish-basket. No one in the village believed in the Buddha. When the young men of the village caught sight of her, they all offered her marriage proposals. Although it was a small village, there were at least a hundred young men. Gwan Yin with-the-fish-basket said, "There are so many of you! I can't marry a hundred men, but I've thought of a method to choose a husband. I will marry whoever is able to recite from memory the *Universal Door Chapter* of the *Lotus Sutra*. I'll give you a period of three days. Now, go back home and start memorizing."

At the end of three days, there were about forty to fifty young men who could recite from memory the *Universal Door Chapter*. The maiden with the fish basket said, "There are still too many of you. Even though you have met the requirement, I can't have fifty husbands. Let us do it this way. Whoever can recite from memory the *Vajra Sutra* in a period of five days, I will marry him.

The fifty young men went home and began to memorize the *Vajra Sutra*. At the end of five days, there were around twenty who could recite it by heart. The maiden said, "There are still too many of you. It is still impossible for me to marry you all. Here is one more requirement to fulfill before I decide who I will marry. Anyone who can memorize the *Lotus Sutra* in a period of seven days will be my husband. I believe this time we will have a candidate." The twenty young men began to recite the *Lotus Sutra*.

七天之內有一個把法華經唸熟，背得出了。這個人姓馬，他說他入圍了，這個賣買魚的女人就一定會和他結婚了。他家裡又有錢，於是就請人發帖子，拜堂結婚。誰知拜堂後一入洞房，這個美麗的女人卻得了個心痛病就死了。這姓馬的費了這麼大精神，唸會普門品、金剛經、法華經。才結婚入洞房，她卻死了。

出殯時，來了一個穿紫袍的和尚，問說：「你們在幹什麼？」他說：「娶個新媳婦，她生病死了，我們現在送殯。」這個和尚說：「不是的，你棺材裡根本沒有東西，怎麼有死人呢？你打開看一看！」打開棺材一看，本來這個拿魚籃的女人死了，放在棺材裡，現在什麼也沒有，空了。這些人說：「那她跑到什麼地方去呢？快去追啊！快去各處把她找回來。」這老和尚說：「其實那一位是觀音菩薩，因為你們這個地方的人都不相信佛，所以他示現一個美女相來使得你們這一般好色的男人學一學佛法，現在學了，他也就走了。」姓馬的新郎想：「喔！原來是這樣的。」於是乎他也把世間上什麼事都看破了，出家了，出家以後也證果了。

(下期待續)

At the end of seven days there was one young man who could recite it from memory. His name was Ma, and he came from a wealthy family. The day of the wedding was set and invitations were sent. Before retiring for the night after the wedding ceremony, the bride had a heart attack and died instantly! To think that the bridegroom had exerted so much effort! He had memorized the *Universal Door Chapter*, the *Vajra Sutra*, and the *Lotus Sutra*, and in the end his beautiful bride died.

During the funeral, a monk in purple robes appeared. "What's going on?" he asked. "Our new daughter-in-law passed away suddenly, and we are burying her."

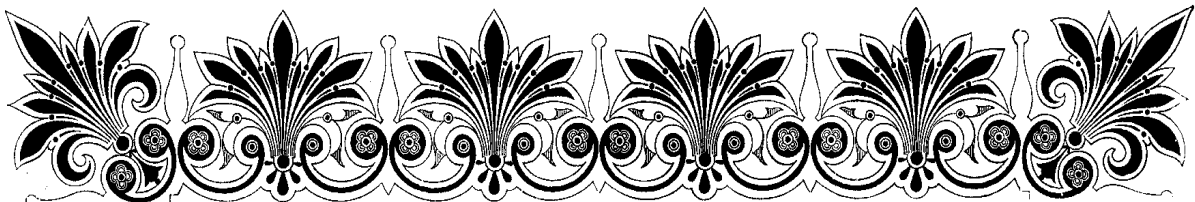
"No," said the monk. "There's nothing in that coffin at all! Who are you mourning for? Open it and take a look."

Indeed, the coffin was empty. They were all amazed. "Where's she gone? Go after her! Bring her back!"

The monk told them, "That was Gwan Yin Bodhisattva. You people in this village didn't believe in the Buddha, so she manifested as a beautiful maiden in order to get your young men, who are so fond of forms, to study the Buddhadharma. Now that her mission is accomplished, she has departed."

When the bridegroom, Ma, heard that, he reflected on the whole occurrence and understood, "Oh! So that was the whole purpose." He renounced all worldly things and left the home-life. After that, he certified to the fruition of a sage.

(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

曇戒法師



Dharma Master Tan Jye

Excerpt from the *Hundred-day Chan Session*

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

現在再講一位高僧，這位高僧是晉朝人，在長沙寺，他的名字叫曇戒。這一位高僧是南陽人，就是現在的河南，在沒出家以前是姓卓，有一個做官的兄弟。但是他家裡很窮的，雖然很窮，他是很歡喜讀書，把《三墳五典》都讀了，讀的書有三個墳裡頭那麼多，五典就四書五經之類的。中國人讀書讀多了，就說是《八鎖九丘》，讀的書多得像一條鎖似的，就好像是一個山丘似的，書讀得多就像這樣。那麼他讀了這麼多書，生性很沈靜，誰也不知道他讀了這麼多書，他也不炫示，也不對人說：「我讀書讀得最多了。」，他是不講的。

有一次法道法師，講《放光般若經》，因為窮得很厲害，

Now I am going to introduce another High Sanghan. This High Sanghan, Tan Jye, was a native of Nan Yang (present day He Nan province) during the Jin dynasty. He resided at Chang Sha ("Long Sand") Monastery. Before he left the home-life, his family name was Tso, and he had a brother who was a government official. The Master came from a very poor family. However, he was fond of reading. It was said that he had read books as many as "Three graves and Five Classics." That means he had read so many books that the quantity could pile up into three graves. The five Classics include the Four Books, the Five Classics and the like. When Chinese had studied a lot and were learned, they were also called the "Eight Chains and Nine Knolls". It means the books they read were like a series of long chains or small hills. The Master's temperament was gentle and quiet. No one knew he was erudite, and he never showed off. He never said: "I am the most learned person." He would not speak of it.

On one occasion, there was a Dharma Master Fa Dao who was giving lectures on the "Emitting Light Prajna" Sutra. The

他自己想去聽經，但是穿了破衣服也不好去，就向他朋友借了一件衣服去聽經。到那兒一聽經呢，他就豁然了悟了，說：「哇！原來這個佛法，是這麼妙的」。所以就不做在家人，做出家人。做出家人，他就拜道安法師做師父。

這個時候他就修行，誦經誦了五十多萬言，一部《法華經》是六萬餘言，他誦五十多萬言，修行是很用功的。但是他就生病了，修行的人會修行，是沒有病，他卻生了病，病得很厲害、很危險，越危險他越念，「南無當來下生彌勒尊佛。」那麼他弟子就問他：「師父，你怎麼不求升西方極樂世界呢？怎麼念『南無當來下生彌勒尊佛』呢？」他說：「唉！你不知道，因為我和我的師父，我們有八個人，一起發願要生兜率天，見彌勒菩薩。我的師父和道願，他們這七位已經都去了，就剩我一個人在這兒還沒有去，所以我一定要求生兜率天，見彌勒菩薩。」說完這話之後，他更很虔誠的來念彌勒菩薩。他的徒弟就看見有光到這兒來，他自己也看見這種祥瑞的光明，就很歡喜的，更是不斷的一聲接著一聲，以後就在念「南無當來下生彌勒尊佛」的佛號中，他就圓寂了。圓寂時，他的面上非常的歡喜，這是道安法師一個有道的徒弟。

Master was poor. Though he wanted to go and listen to sutra lectures, his clothes were too tattered and he had to borrow some from his friend. When he arrived and heard the sutra being lectured upon, he had an immediate enlightenment. He exclaimed aloud, "Oh! The Buddhadharma is so wonderful." From then on, he renounced being a layperson. He bowed to Dharma Master Dao An as his teacher and became a left-home person.

The Master cultivated vigorously and he read more than five hundred thousand characters from the sutras. One volume of the "Dharma Lotus Sutra" contains about sixty thousand characters, yet the Master read well over five hundred thousand characters. He was extremely diligent in his cultivation. Then he fell ill. Usually, when cultivators cultivate well, they do not get sick. In his case, the Master was gravely ill. However, the more severe his illness was, the more the Master recited "Homage to Maitreya, Honored Future Buddha." Hearing that, his disciples asked him: "Teacher, why don't you seek rebirth in the Western Land of Ultimate Bliss? How is it that you recite "Homage to Maitreya, Honored Future Buddha.?" The Master replied: "Ai! You have no idea. It was because in the past, between my teacher and me, there were a total of eight people who had made vows to be reborn in the Tushita Heaven to see Maitreya Bodhisattva. My teacher and Dao Yuan -- seven of them are gone. I am the only one who is left here. Therefore, I must seek rebirth in the Tushita Heaven to see Maitreya Bodhisattva." Having said that, he recited Maitreya Bodhisattva's name even more sincerely. Then his disciple saw a ray of light shining in. The Master also saw this auspicious light, and he relentlessly recited the Bodhisattva's name. Later, in his continuous recitation of "Homage to Maitreya, Honored Future Buddha," he happily passed into stillness. He was one of the disciples of Dharma Master Dao An who attained the Way.

今天有很多的貴賓到這兒來，藍教授也到我們講堂來了，藍教授很久沒有來了，今天來了，所以我很高興的。爲什麼藍教授來呢？他來看看我們這些個用功的人，是胖了、是瘦了、是高了、是矮了，是不是修行有一點成就了？還是和以前一樣？到這兒來看一看，所以我們所有參加禪七的，鑑於有這種情形，我們更應該要勇猛精進了。「諸法從緣生，諸法從緣滅，我佛大沙門，常作如是說。」這是馬勝比丘見著舍利弗和目犍連，告訴他們佛常說的道理。

舍利弗和目犍連原來是外道，見到馬勝比丘他的威儀嚴整，於是就請問馬勝比丘，說：「你學得這麼好樣子，你師父是哪一位呀？你一定有師父，你師父所講的是什麼呢？」馬勝比丘就說：「我師父就是釋迦牟尼佛，他所說的法，就是『諸法從緣生，諸法從緣滅』，佛也叫大沙門，他常常講這個道理」。

講到這個緣，我們修道一定要結緣，不結冤，和所有的人都要好，甚至於心裡邊都不要想人的不好，要想人的好。你要想人家不好，這有一個不好的念，對方對你也沒有好感，所以我們每一個人在修道的期間，不要生一種妒忌心，不要生一種障礙心，不要怕人比自己好。怕人比自己好，結果自己就

Today, many honorable guests have come to this place. Even Professor Nan is here in our lecture hall. It has been a long time since Professor Nan was here and I am very happy to see him today. Why did Professor Nan come? He wants to see if our people who applied efforts in cultivation have gained any weight or lost any weight. Have they become taller or shorter, or have they made any progress in their cultivation? Or are they the same as before? He wants to come to take a look. Therefore, all of us who are now participating in the Seven-day Chan Session should take heed and be more vigorous and diligent. "All Dharmas arise from conditions. All Dharmas cease with conditions. Our Buddha, the Great Shramana, always speaks in this way." This what? Bhikshu Asvajit ("Horse Victory) told Shariputra and Maudgalyayana.

Originally, Shariputra and Maudgalyayana were both externalists. When they saw Bhikshu Asvajit's awesome deportment, they respectfully asked him, "Your deportment is so adorned, who is your teacher? You must have a teacher. What does your teacher teach?" Bhikshu Asvajit replied, "My teacher is Shakyamuni Buddha. He speaks the Dharma of 'All Dharmas arise from conditions. All Dharmas cease with conditions.' The Buddha is also known as the Great Shramana. He often speaks of this principle."

Speaking of "condition", in cultivation, we must tie affinity, not resentment. We must be nice to all people, to the point we must not harbor any bad thoughts on them. We should think of their goodness. If you have bad thoughts on others, there is a bad thought existent, others will not feel good about you either. Therefore, in our course of cultivation, each one of us should not have a jealous heart. We should not harbor an obstructive heart. Do not be afraid that others are better than you are lest in the end, you will not be able to match up, and you will not be as good as they are. You should not be afraid that others are

會不如人,就會沒有人那麼好,你要不怕人比自己好呢,你自己要勇猛精進,向前用功修行,那才能有所成就的。那麼你對人好,人對你也好,我們大家就一天比一天好,做好的朋友,你對人不好,人對你也不好,一天比一天就有一種怨恨,那麼怨恨就沒有緣,他對你好就有緣。

譬如這個法師,本來他道德很高超,但是就沒有人緣,他講的道理也非常妙,沒有人聽,沒有人信,這為什麼呢?就是沒有種下這個緣,沒有結下這個緣,所以他法緣就不盛。有的法師講經講得很不好,好像我似的,連個字都不認識,結果很多不懂話的人,聽不懂也要聽,這樣都是有緣的關係。要沒有緣請他到這兒來聽,他聽了兩句半,三句都等不了就跑了;有緣的在這兒聽完了,還不願意走。好像一位弟子,昨天晚間,他說:「要走了,走的時候非常困難,不知道怎麼樣走法。」就是因為和佛教有大因緣。他種下這個緣了,是很深很深的,到我們這個道場裏邊,他就覺得像到自己家了一樣,就不願跑了。我們修行要結緣,要把你那個慈悲心發大了,發大菩提心,發大慈悲心,和一切眾生結緣。佛為什麼有那麼多徒弟?就因為他和這一切眾生結緣結的,生生世世,他都願意幫助眾生來修行成佛,因為結下那麼多緣,所以一切眾生就對他那麼恭敬,供養,禮拜。

(曇戒法師全文完)

better than you. You should diligently apply your efforts and progress forward in your cultivation. Only then can you achieve success. Likewise, if you are nice to people, people will also be nice to you. All of us should make ourselves better and better every day. We should all be good friends. If you are bad to people, people will be bad to you, and resentment will start to accumulate day after day. Having resentment deprives one of affinity. If others are good to you, this is having affinity.

For example, this Dharma Master basically had very lofty virtue. But he had no affinity with people. He could expound very wonderful principles. However, no one listened to him. No one came to believe in him. Why? It was because he had not planted affinity in the past. He had not tie up affinity with people. Therefore his Dharma affinity did not prosper. On the other hand, there are many Dharma Masters who did not lecture the sutra well. Like me, I do not recognize even one (English) word. However, many who do not speak my language did come to listen. Even though they do not understand, they still want to listen. This is all the working of affinity. Without affinity, even if you invite him to come to listen, after two and a half sentence, not wanting to wait to hear the third one, the person will ran away. If he has affinity then he would still want to stay long after the lecture was finished. It was like one of my disciples. Yesterday evening, he said: "We have to leave. It's so hard to leave. I don't know how to do it." Because he had great affinity with Buddhism, he had planted deep, deep conditions. Therefore, when he came to this Way Place, he felt he was right at home, and he did not want to leave. So when we cultivate, we need to tie affinity. Develop your kind and compassionate heart. Resolve to a great Bodhi mind. Bring forth a great compassionate heart to tie affinities with all living beings. Why does the Buddha have so many disciples? It is because he had created affinities with all living beings. Life after life, he is willing to help all living beings cultivate and accomplish Buddhahood. Since he had created so many affinities, all living beings came to revere, make offerings, and worship him.

(The End of the Article on Master Tan Jye)

護國息災—三昧水懺敬老節法會

尊老重賢孔孟訓 學佛習聖釋子傳 耆年壽考祖師教 耄耋齡高天地寬
福慧雙圓黎民慶 道德齊臻草木歡 竹梅冰雪愧予忘 松柏長青祝君安

一九九二年十二月二十日宣公上人作於長堤聖寺敬老節

Protecting the Nation and Quelling Disasters; The Water Samadhi Repentance and Respecting Elder's Day

Respecting elders and honoring the worthy are teachings of Confucius and Mencius.
Learning from the Buddha and practicing with sages is the goal of Buddhist disciples.
Advanced years and longevity should be revered according to the patriarchs' direction.
The long lifespan of elders is as great as heaven and earth.
Blessings and wisdom both complete, the multitude exults.
The virtue of the way accomplished, all nature rejoices.
Bamboo and plum last through ice and snow; I would be ashamed to forget.
Like pine trees growing forever green, I wish you peace and health.

Composed by Venerable Master Hua

「敬老尊賢」是中國傳統的美德，其目的是要提醒世人重視孝道。所謂「家有一老，如有一寶。」長者的人生經驗和智慧，乃是人間至寶，可以作為年輕人的圭臬，邁向人生正道。同時，他們也是安定社會的最大力量。所以為人子女者應當孝順父母、尊重賢人，看所有的老人都等於自己的父母一樣，這才是做人的本份。所以古來聖王無不重視孝道，均以孝治天下，尊老重賢，矜寡孤獨者，皆蒙矜育照顧，故社會安樂、天下太平。

回顧中國歷史，諸朝代中，國運最長，文化最璀璨的，便屬周朝。究其原因，實乃其開國聖君文王、武王，賢相周公、姜子牙等，均是一群七八十歲的老人家。但仍夙夜匪懈，憂勤國事，發政施仁，比起年輕人有過之而無不及，是名副其實的老人政

“Respecting elders and honoring worthy ones” has been one of the traditional Chinese virtues. Its aim is to remind people of the value of filial piety. It is said, “When there is an elder, there is a treasure.” The life experiences and wisdom of elderly people are precious as exemplary models for the younger generation. Elderly people also have the greatest power to stabilize society. Therefore, all children should be filial and respectful to their parents, honor virtuous ones and view all elders as if they were their own parents. This is the proper thing to do. All the sagely monarchs in history valued filial piety and ran the country in accordance with it. They revered the elderly and honored the worthy. Those who had no relatives were taken care of. There was peace and contentment in the country.

Among all the dynasties in Chinese history, Chou had the greatest fortune and the brightest culture. The founders of Chou, King Wen, King Wu and their prime ministers, were all elderly people seventy and eighty years old. However, they still attended to national affairs, day and night, diligently, to issue orders and implement policies with kindness. They were no less devoted than young people. The Chou dynasty was virtually run by elderly people. Its duration of eight hundred years is not comparable to any

治。故能為周朝立下八百年的基業，傳為歷史的美談，為任何朝代所不能及，誠可謂祖德深厚矣！所以「敬老尊賢」的孝道觀念，古來極受重視，是有其歷史淵源的。法界佛教總會創辦人 宣公上人一生慈悲為懷，有感於西方倫理道德淪喪，孝道式微，年老者孤獨無依。故本著「老吾老以及人之老，幼吾幼以及人之幼。」之胸懷，於每年秋冬之際，訂定敬老節，提醒世人，孝敬父母，慎終追遠，不可忘本。因為沒有父母，哪有我們？如果普天下的老人，都能得到安養和照顧，則民風自然淳厚，社會安定和諧，必臻於世界大同之境。此乃 上人訂定敬老節的最大意義和目的。

為了使「敬老尊賢」的孝道觀念，早日在西方國家落實生根，法界佛教總會各分支道場，每年秋冬之際，均舉辦敬老聯歡會，邀請各界老者，回到法總的大家庭裡來，並準備素筵及精彩節目，為老人家們祝壽，歡度佳節。至於洛杉磯金輪聖寺，亦不例外，每逢佳節便邀請來自各方的數百位老者，回到上人道場來，歡聚一堂。

這些白髮皤皤的老人家，即使青春歲月不再，然其充滿睿智的人生經驗，值得我們學習、效法。且其一生為家庭、社會所做的努力和貢獻，我們亦給予鼓勵和肯定。所以每逢敬老節當天，大家便懷著感恩的心，迎接穿戴整齊的老人家回家，一一為他們別上大紅花。何喜氣洋洋！香花佈置的佛殿，亦莊嚴

other dynasty. The virtues of its founders are indeed profound. This is the historical origin of the valuable tradition of respecting elders and honoring worthy ones. In view of morality being lost, the concept of filial piety declining and older people being alone, the founder of the Dharma Realm Buddhist Association, Venerable Master Hsuan Hua, established "Respecting Elder's Day" to be held between fall and winter every year. He had the kindness of heart to "honor other people's elders, as one honors one's own; to be kind to other's young, as one is kind to one's own." His intention was to remind everyone to show respect to their elders and to remember their ancestors in gratitude. If all elderly people are to be taken care of, the customs of a country will naturally be pure and honest. There will be harmony and stability in society. World peace will be achieved. This is the meaning and purpose of "Respecting Elder's Day."

In order to instill the concept of "Respecting elderly people and honoring worthy ones" into the minds of people in the western world, all the branch monasteries within the Dharma Realm Buddhist Association welcome elders from all walks of life to join in a yearly event held at DRBA. The party, celebrating the longevity of the elders, typically includes a vegetarian feast and brilliant performances. Gold Wheel Sagely Monastery is no exception. Every year hundreds of elderly people get together happily at the monastery.

These elders, though aged, are full of wisdom and life experiences, which are worthy of learning. The contribution they have made to their families and society deserves our acknowledgement and appreciation. On "Respecting Elder's Day," all the volunteer workers, with hearts of gratitude, welcome the elderly guests. They pin a brooch of flowers on the lapel of each and every guest. Everyone is beaming with joy. The Buddha Hall is decorated with flowers, beautiful and imposing. Volunteers at the monastery prepare a delicious vegetarian feast and sponsor

富麗，寺裡並以精美的素菜及悉心安排的節目，為老人家們祝壽慶生，祝福他們「松柏長青，福慧雙圓。」和樂融融如同一家人。個個無不欣喜充滿，盡興而返。

然而今年的金輪聖寺敬老節，卻不同於以往的聯歡會，而代之以護國息災三昧水懺敬老節法會。只因於11月秋冬之際，洛杉磯不幸發生森林大火，風乾物燥，火勢凶猛，難以控制，連續延燒了七晝夜，一時熊熊大火，煙霧滿天，甚至蔓延至南方的聖地牙哥。數千棟民宅，付之一炬，數千人無家可歸，美好家園毀於一旦。原本蔥鬱的山林，頓成片片焦土，令人不忍卒睹！不少山間居民及森林無以數計的生靈，皆未及倖離，葬身火海。呻吟哀嚎，宛如火山地獄般，令人毛骨悚然！

金輪寺法師們，哀憫我等眾生，業重福輕，竟遭此浩劫！故於11月30日的感恩節，亦即敬老節當天，改以護國息災三昧水懺法會方式舉行。祈以三昧法水，滌除眾生的罪愆，得到清涼的法喜，迴向法界眾生，冥陽兩利。因緣殊勝而難得！法會當天，大家發菩提心，誠心禮懺，祈求世界和平，災難永除。不少與會的老人家，亦全程禮懺，至誠懇切，令人感動！金輪寺法師們，體恤大家，午齋時，亦準備精美素宴及素糕，為老人家們祝壽，氣氛莊嚴不失溫馨。下午繼續拜懺，法會於五點左右，圓滿結束。眾人度過了一個殊勝難忘的敬老節法會。

wonderful programs to celebrate the longevity of the elderly guests, wishing them to be “as ever-green as pine trees” and “complete in both blessings and wisdom.” All is harmonious like a happy family and full of the joy of dharma.

However, this year the celebration of “Respecting Elder’s Day” was different from that of previous years. It was replaced by the ceremony of “Protecting the Nation and Quelling Disasters,” the “Samadhi Water Repentance.” The reason for the change was that, between fall and winter, a fire swept through the forests in LA County, with a devastating force which was beyond control. Smoke and fog filling up the sky, the flaming fire lasted for seven days and seven nights and stretched into San Diego. Thousands of houses were committed to the flames. Hundreds and thousands of people lost their homes and property. The originally rich and green forest became scorched earth. The scene was unbearable. Many sentient beings in the mountains and forests failed to escape from the flames. The mournful sound of groaning and wailing, as if coming from hell, was horrible to hear.

Out of pity for the living beings who, with heavy karma, encountered such a calamity, the dharma masters at Gold Wheel Monastery decided to hold a ceremony of “Samadhi Water Repentance” on November 30, the day designated to celebrate “Respecting the Elder’s Day.” It was wished that Samadhi dharma water would cleanse the offenses of the living beings so that they would obtain refreshing dharma joy. The merit and virtue from the ceremony was transmitted to both living and deceased beings in the Dharma Realm. The affinities were rare and supreme. On that day, all the participants bowed with the utmost sincerity, praying for peace in the world and that disasters be eliminated forever. Many elderly people participated throughout the entire ceremony. Their sincerity was touching. The dharma masters were so considerate that they made delicacies and cakes for the elderly people. The atmosphere was warm and also solemn. The ceremony was completed at 5 o’clock in the afternoon. Everyone had an unforgettable and special “Respecting the Elder’s Day.”

2004年3月法會時間表 Schedule of Events – March of 2004

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
	1◎	2◎	3◎	4◎	5◎ 十五 釋迦牟尼佛 涅槃日 Shakyamuni Buddha's Nirvana Day	6◎
7 觀音菩薩聖誕法會 Dharma Assembly in Celebration of Gwan-Yin Bodhisattva's Birthday 8:00 am - 10:10 am 普賢菩薩聖誕法會 Dharma Assembly in Celebration of Universal Worthy Bodhisattva's Birthday 1:00 pm - 3:30 pm	8◎	9◎ 十九 觀音菩薩聖誕 Gwan-Yin Bodhisattva's Birthday (Actual Day)	10◎	11◎ 普賢菩薩聖誕 Universal Worthy Bodhisattva's Birthday (Actual Day)	12◎	13◎
14 佛一 One-day Buddha Recitation Session 8:00 am-3:30 pm	15◎	16◎	17◎	18◎	19◎	20◎
21 初一 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:30 pm 放生法會 Liberating Life Ceremony 1:00 pm - 2:00 pm	22◎	23◎	24◎	25◎	26◎	27◎
28 誦楞嚴咒 Recitation of Shurangama Mantra 8:00 am -- 10:10 am 誦楞嚴經 Recitation of Shurangama Sutra 1:00 pm - 3:30 pm	29◎	30◎☆ 初十	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ☆3/30 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana		

法會通告：

萬佛城將於以下日期舉辦法會，若諸位佛友欲發心前往，請及早登記，待人數具足，本寺可安排巴士參加朝聖之旅。

三月七日：觀音菩薩聖誕法會

五月二十三日：浴佛節

A Reminder of Upcoming Dharma Assemblies in the City of Ten Thousand Buddhas (CTTB)

March 7: Celebration of Gwan Yin Bodhisattva's Birthday

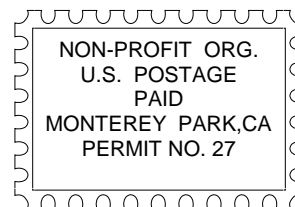
May 23: Celebration of Shakyamuni Buddha's Birthday (Bathing the Buddha Ceremony)

Note: If enough people register to go to CTTB for the above Dharma assemblies, we will have chartered buses for the pilgrimage.



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4月法會時間表 Schedule of Events - April 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 ☆4/28 宣公上人涅槃每月紀念日 Month1y Memorial Day of Venerable Master Hua's Entering Nirvana				1◎	2◎	3◎
4 十五清明 夏令時間開始(撥快一小時) Daylight Savings Time begins 2:00 am 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:30 pm 放生法會 Liberating Life Ceremony 1:00 pm - 2:00 pm	5◎	6◎	7◎	8◎	9◎	10◎
11 佛一 One-day Buddha Recitation Session 8:00 am-3:30 pm	12◎	13◎	14◎	15◎	16◎	17◎
18 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 - 3:30 pm	19◎ 初一	20◎	21◎	22◎	23◎	24◎
25 藥師懺 Medicine Master Repentance 8:00 am-3:30 pm	26◎	27◎	28◎☆ 萬佛城萬佛寶懺開始	29◎	30◎	

～常將有日無日，莫待無時想有時～