



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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偈說法上--上人上公宣

古往今來春復秋 爭名奪利幾時休
富貴榮華三更夢 誰見享受永無憂

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

**From ancient times to the present, through countless turns of the seasons,
When will contention for fame and gain ever cease?
A life of wealth and luxury is but a fleeting dream,
Who sees immersion in affluence as worry-free?**

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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 #177)

阿難。又諸世界。六道眾生。其心不殺。則不隨其生死相續。

「阿難，又諸世界」：阿難，這個世界。「六道眾生」：天道、人道、阿修羅道、餓鬼道、地獄道、畜生道，這六道眾生。「其心不殺」：這六道眾生他的心不殺生，並戒殺、放生。這個殺生不單是身不殺生，在心裡也不殺生。「則不隨其生死相續」：如果能不殺生，你就可以和六道輪迴斷往還，所以就不會隨著生死的業報相續。

汝修三昧。本出塵勞。殺心不除。塵不可出。

阿難你想修行定力，本來這種願望就是想要除去塵勞，超出塵勞。你如果「殺心不除，塵不可出」：怎樣除殺心呢？就是戒殺、放生。好像前面說淫心不除，塵不可出；殺心不

In this world, Ananda, if living beings in the Six Paths had no thoughts of killing, they would not have to follow a continual succession of births and deaths.

“In this world, Ananda, if living beings in the Six Paths had no thoughts of killing,” If gods, humans, asuras, animals, hungry ghosts, and hell-dwellers did not harbor thoughts of killing, but instead ceased killing and liberated the living, **they would not have to follow a continual succession of births and deaths...** they could get out of revolving in the Six Paths, and not follow the karmic retribution of a continual succession of births and deaths. Here the reference to killing not only pertains to the physical act of killing, but also to the thought of killing. If one ceases killing, one does not have to undergo rebirth in the six paths and be subject to the karmic retribution of birth and death.

Your basic purpose in cultivating samadhi is to transcend the wearisome defilements, but if you do not renounce your thoughts of killing, you will not be able to get out of the dust.

“Ananda, you want to cultivate samadhi power. **Your basic purpose in cultivating samadhi is to transcend the wearisome defilements.** Your hope from the beginning has been to get out of the mundane dust. **But if you do not renounce your thoughts of killing, you will not be able to get out of the dust.**” How can one get rid of thoughts of killing? Cease killing and liberate the living. Early on, the text says, “If you do not renounce your lustful thoughts, you cannot get out of the dust,” You must

除，也是塵不可出。淫慾心要斷除了，你才能出塵，才能超出六道輪迴。可是淫心沒有了，你有殺心，這也一樣不能出塵，一樣不能脫出六道輪迴，也不能超出三界。

縱有多智。禪定現前。如不斷殺。必落神道。上品之人。為大力鬼。中品則為飛行夜叉諸鬼帥等。下品當為地行羅刹。

「縱有多智」：就算你有很多的智慧，這個多智，並不是出世的智慧，而是世智辯聰，是世間的智慧；一般人有的那種智其慧，就叫世智辯聰。就算你有世智辯聰，能言善辯，能以辨別。「禪定現前」：你修行到有禪定現前，你功夫相應了。「若不斷殺」：假使你不斷殺心的話。「必落神道」：將來會墮落到神道做神，或者在天上做天王、天主，或者做天上的大力將軍，這叫大力鬼，墮落到神道上去。「上品之人為大力鬼」：上品的這種人，做有大勢力的鬼神，這種鬼，也就是神。「中品則為飛行夜叉」：這個中品的鬼，中品的神，就叫飛行夜叉，在空中他會飛行。這大力鬼，就是天行夜叉。或「諸鬼帥」：或做鬼的元帥。在「下品當為地行羅刹」：下品的這種人就做地行的羅刹，在地下做羅刹鬼。

彼諸鬼神。亦有徒眾。各各自謂。成無上道。

這些鬼神、天主、天上的神，或地獄裡頭的鬼、人間地下行的地行羅刹，空中的飛行夜叉，和大力鬼神

sever thoughts of sexual desire in order to be free of defilements. That's the only way you can transcend the cycle of rebirth in the six paths. Nevertheless, if you dispense with your thoughts of lust but still harbor thoughts of killing, you likewise cannot get out of the mundane world, you cannot be liberated from revolving in the Six Paths and you cannot transcend the Triple Realm.

Even though one may have some wisdom and the manifestation of Chan samadhi, one is certain to enter the path of spirits if one does not cease killing. At best, a person will become a mighty ghost; on the average, one will become a flying yaksha, a ghost leader, or the like; at the lowest level, one will become an earth-bound rakshasa.

Even though one may have some wisdom and the manifestation of Chan samadhi, one is certain to enter the path of spirits if one does not cease killing. “Wisdom” here refers to worldly intelligence and skill in debate, not to transcendental wisdom. It is an ordinary kind of wisdom that enables one to have a certain amount of eloquence. And even if you have cultivated to the point that you have kung fu in Chan—you've had some responses—still, if you don't get rid of thoughts of killing, you'll fall into the realm of spirits. This means you might become a ruling god in the heavens. **At best, a person will become a mighty ghost**, that is, a powerful heavenly general. **On the average, one will become a flying yaksha.** The mighty ghosts are heaven-traveling yakshas; the flying yakshas travel in space. Or one will become **a ghost leader, or the like.** One will be a ghost who commands other ghosts. **At the lowest level, one will become an earth-bound rakshasa.**

These ghosts and spirits have their groups of disciples. Each says of himself that he has accomplished the unsurpassed way.

These ghosts and spirits have their groups of disciples. Each says of himself that he has accomplished the unsurpassed way. The ruling gods, the mighty ghosts in the heavens, the yakshas and rakshasas in the human realm, and the

王，他們也都有很多的徒眾。徒，就是徒弟。眾，就是一切他的黨類。如有大力鬼、有多財鬼、有少財鬼、有無財鬼，又有嗅香鬼、嗅臭鬼，很多很多的鬼，有幾萬種那麼多。所以說「彼諸鬼神，亦有徒眾」：你有徒眾，我有徒弟。「各各自謂，成無上道」：他們各各都自言成無上道了。好像中國的關帝公就叫多財鬼，不過以後他皈依三寶了，算是佛教裡一個伽藍菩薩，伽藍在佛教裡頭也是護法神，這護法神在廟裡、在佛前他都是站著的，沒有坐著的位子。

我滅度後。末法之中。多此鬼神。熾盛世間。自言食肉。得菩提路。

在「我滅度」之後：就是你我現在這個時候。「末法之中」：「末法」就是現在。「多此鬼神」：有很多這種鬼神都是因為在前生雖修行，但是不能戒殺，所以就墮落到神道上去了。「熾盛世間」：在這個末法的時候，很流行很盛行在這世間。「自言食肉，得菩提路」：自己對人說：「我有吃肉啊！吃肉，我一樣成佛啊！我不必戒殺，也不必吃齋，我現在也一樣是佛啊！」「菩提路」就是成佛道，說我現在開悟了。

好像有某某人說他也是開悟的，但是他吃肉、喝酒、抽煙，甚至於帶著一般青年人去用迷幻藥，大麻煙，又用LSD。他說他開悟了，豈有這個道理！佛當初開悟也並沒有用這些藥品，是他自己開的悟。而他現在吃這種毒品、麻醉品，把精神麻痺了，甚至於就快死了，自己還以為他自己是開悟了。你們說這顛倒不顛倒？這真是顛倒眾生！

(下期待續)

ghosts in the hells also have a lot of followers. There are mighty ghosts, wealth-in-abundance ghosts, wealth-in-lesser abundance ghosts, no-wealth ghosts. There are ghosts that smell fragrant objects and ghosts that smell malodorous objects. There are tens of thousands of varieties of ghosts. Kuan Ti Kung in China is an example of a wealthy ghost. But after he took refuge with the Buddha, he came to be known as Ch'ieh Lan Bodhisattva, a Dharma-protecting spirit. In the Buddha's assembly, he must stand; he has no seat assignment. However, the ghosts referred to here claim to have attained the Unsurpassed Way.

After my extinction, in the dharma-ending age, these hordes of ghosts and spirits will abound, spreading like wildfire as they argue that eating meat will bring one to the Bodhi way.

After my extinction, in the dharma-ending age, these hordes of ghosts and spirits will abound. That's the present time he's talking about—the age that you and I live in. There are innumerable ghosts and spirits in this Dharma-ending Age, all because in former lives they could not stop killing. They practiced cultivation, but could not cease killing, and so they fell into the path of the spirits. In the Dharma-ending Age, these beings will be **spreading like wildfire as they argue that eating meat will bring one to the Bodhi way.** They say, "I eat meat and I've become a Buddha just the same. I didn't have to stop killing or eat vegetarian food, but I'm enlightened and have attained the Bodhi Way, that is, I am a Buddha."

This is like a certain person who claims to be enlightened but who eats meat, drinks alcohol, smokes cigarettes, and has a group of young followers that he teaches to take hallucinogens, smoke marijuana and take L.S.D. Who ever heard of someone enlightened behaving like that? When the Buddha himself became enlightened, he did not use such drugs. Now you take pills that poison your system, upset your energy balance, and bring you to the brink of death, and you still insist you are enlightened. Is that upside down or not, I ask you.

(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

臨濟禪師



Chan Master Lin Jih

Excerpt from the *Hundred-day Chan Session*

Lectured by the Venerable Master Hsuan Hua at the Buddhist Lecture Hall in San Francisco, 1971

中國佛教由六祖以後分開五宗，這五宗有的傳到日本去，有的傳到暹羅去，有的傳到朝鮮去。臨濟傳到日本，曹洞也有傳到日本去，但是雲門、法眼、潑仰這三宗，就是看門口，看家的，不敢到外面去。日本有臨濟、曹洞宗，究竟曹洞宗是怎麼回事，或者有的日本人會知道，或者不知道。曹是曹山，洞是洞山，也和潑仰是一樣的，是兩個山合起來的，這叫曹洞宗；潑仰是一個潑山，一個仰山。雲門就不是了，雲門就是一個山叫雲門，法眼也不是，臨濟也不是。

臨濟宗的祖師以前很笨、很笨的，就是很愚癡。在黃檗那個地方住了三、四年，就是專門做飯、做廚房。當時有一個首座和尚，一看這個人這麼忠厚、這麼老實，一天到晚也不講一句話，

After the Sixth Patriarch, Chinese Buddhism has been divided into Five Sects. Some sects spread to Japan, some to Siam and some to Korea. The Lin Jih Sect was transmitted to Japan. So was the Tso Dong Sect. However, the three sects of Yun Men, Fa Yen, and Wei Yang continued watching their own doors -- they remained "in the family" and were not transmitted outside China. In Japan, there is the Lin Jih and the Tso Dong Sects. Ultimately, what is the Tso Dong Sects? Perhaps some Japanese might know, perhaps they might not know. "Tso" refers to Mt Tso. "Dong" refers to Mt. Dong. It is similar to Wei Yang. The names of two mountains form the two characters. Thus the sect is called "Tso Dong". Wei Yang got its name from Mt. Wei and Mt. Yang. On the contrary, Yun Men is different. Yun Men refers to a mountain named "Yun Men." Fa Yen is also different and so is Lin Jih.

In the past, the Patriarch of the Lin Jih Sect was a very, very dull person. He was very stupid. He lived in Dhyana Master Wang Po's way place for three to four years working in the kitchen. At that time there was a head monk who took a look at him and saw that he was so honest and earnest. Then the head monk noticed that he would not utter a word from morning to

所以就沒有妄語打，這是一個法器。就說：「你在這兒住多久啦？」他說：「或者是三年了。」「你有沒有和和尚請過開示啊？」臨濟說：「什麼叫請開示呢？」請開示，他又不懂。什麼叫請開示呢？首座和尚就說：「穿上你的袍，搭上你的衣，拿著你的具，到方丈和尚那兒去大展具，頂禮九叩首，然後你合掌長跪，請和尚開示、開示你。」「那我怎麼說？」他說：「你就請問和尚，如何是祖師西來的大意？」臨濟說：「這麼樣子，好！我就去囉。」他就去了，到了方丈和尚的寮房裡，也大展具，頂禮九叩首，然後長跪合起掌來，說：「請問和尚，如何是祖師西來的大意？」黃檗禪師拿起香板就打起來了，這一頓香板，打的這個臨濟真覺得痛了，拿起具就跑了。

第二天首座和尚看見他，說：「你昨天請開示怎麼樣？」他說：「你呀！你真害死人呀！我到那兒，也不知道什麼說錯了，就是說這一句話，說完了，和尚就打，拿香板打我一頓。」首座和尚說：「或者是你有一點不對的地方，或者你跪沒跪好，或者你合掌合得不恭敬，或者你說話不清處，他聽得不清處，聽錯了。你慢一點說，你不要慌慌張張的嘛！」他又說：「我到那兒很害怕的，所以我說話就說的大

night. Therefore he had no false speech. Recognizing him as a Dharma Vessel, the head monk asked him: "How long have you lived here?"

"Maybe almost three years."

"Have you ever requested instruction from the Abbot?"

Lin Jih said: "What do you mean by requesting instruction?" Apparently he did not understand.

The head monk replied, "Don your robe and sash and bring your bowing cloth with you. Go to the Abbot's quarters and formally spread out your bowing cloth. Bow your head to the ground nine times, then put your palms together, kneel down and request instruction from the Abbot."

"What shall I say?"

"You can ask the Abbot, 'What is the Great Intent of the Patriarch from the West?'"

Lin Jih said, "So it is. All right! I'll go now!"

Off he went. He arrived at the Abbot's quarters, formally spread out his bowing cloth, prostrated himself nine times, knelt, put his palms together and said: "May I ask the Abbot, what is the Great Intent of the Patriarch from the West?" Dhyana Master Wang Po grabbed an incense-board and gave him a good beating. The beating inflicted much pain upon Lin Jih. He picked up his bowing cloth and fled.

The next day, the head monk saw him and asked, "Yesterday you went off to request instruction. How did you do?" Master Lin Jih replied: "You! You really tried to kill me! When I got there, I didn't even know what I'd said wrong. I merely repeated the same words you taught me. After that, the Abbot just beat me with his incense-board." The head monk said, "Perhaps you did something wrong. Maybe you did not kneel properly; perhaps you were not respectful enough when you put your palms together or possibly your words were unclear when you spoke, so he could not hear you well or he may have misunderstood you. You should say it slowly. Don't be nervous!" The Master replied, "I was pretty scared when I was there. Perhaps I did not made

約是不太清楚。」首座和尚說：「明天再去，明天再去試試，還是這麼請開示。」他說：「還得挨打？」首座和尚說：「你挨打，你不請開示，你在這裏住這麼多年了，你一點好處都沒有得到，你要請開示，才能得到好處的嘛！」臨濟想一想，「是要請開示，才能得到好處。大約昨天我去，或者是講話講得不清楚，我今天去，慢慢的說，看看怎麼樣。」就穿上袍，搭上衣，持著具，又向方丈和尚來請開示。還是大展具，頂禮九叩首，長跪合起掌來了，這回慢慢講，「請一問一和一尚一如一何一是」剛說到這個「是」字上，黃檗禪師又拿起香板劈頭蓋腦地打起來了，這回比昨天打得更厲害、更重，甚至於把頭都給打得腫起來了。

(下期待續)

myself clear when I spoke.” The head monk said: “Tomorrow, you should go and try again. Request his instruction the same way.”

Master Lin Jih asked, “Will I be subject to another beating?” The head monk said, “If you are thinking not to go for instruction just because there may be another beating, think again. You have lived here for so many years and yet you have not gained any benefit. You have to request instruction before you can obtain any benefit!” Lin Jih thought about it and said: “It is the case that I must ask for instruction before I can gain any benefit. Perhaps yesterday, I did not made myself clear. Today, I’ll go again, speak slowly and see what happens.” So he donned his robe and sash, brought his bowing cloth along and presented himself before the Abbot to request instruction. He performed the same ritual of opening up the bowing cloth and bowing to the Abbot nine times. Putting his palms together, he knelt down and said slowly: “May – I – request – the – Abbot, -- what – is – ...” Before he could continue, Dhyana Master Wang Po grabbed his incense-board again and hit him heavily and repeatedly over the head. This time, it was more severe than the day before. He got beaten so hard that his head was swollen. (To be continued ...)

(Continued from Page 10)

(上承自第10頁)

圓寂之後，一般人才知道：哦！他是大勢至菩薩再來的。所以，印光老法師他最歡喜寫《楞嚴經》上的〈大勢至菩薩念佛圓通章〉，有很多居士都有他特別寫這一章的字畫。因此近代印光老法師是開悟的大德高僧。不是說佛滅度五百年之後，就沒有阿羅漢了，那不但是阿羅漢，還超過阿羅漢呢！當印光老法師圓寂的時候，燒出很多舍利來。有舍利，這都不是平常的人。

Afterwards, many people realized that the Venerable Master was a reappearance of Great Strength Bodhisattva. For this reason, Venerable Master Yin Gwang most enjoyed copying the Shurangama Sutra’s chapter on Great Strength Bodhisattva’s Perfect Penetration of Mindfulness of the Buddha. There are many lay people who have copies of his calligraphy on this chapter. Therefore, Venerable Master Yin Gwang is considered an enlightened greatly virtuous sanghan of the recent era. Hasn’t it been said that there will not be any arhats five hundred years after the Buddha’s nirvana? Well, Venerable Master Yin Gwang is even beyond the level of an arhat. When Venerable Master Yin Gwang entered perfect stillness, many shariras were produced upon his cremation. Shariras are a manifestation of those who are beyond ordinary people.

開悟證果隨時有 The Attainment of Enlightenment and its Fruits Occurs Constantly

宣公上人開示

An Instructional Talk by Venerable Master Hua

那一個人依照佛法真正的去修行，一樣可以證果。

不是說佛入涅槃後五百年就沒有新阿羅漢，沒有人開悟了。其實，隨時隨地都可以有人開悟，隨時隨地都有阿羅漢出世的；不過，這個阿羅漢他證果了，不准顯神通，不准各處去管閒事。好像印度到中國的摩騰、竺法蘭法師，都是有神通的；還有達摩祖師，他是在佛滅度後一千餘年出世的；另外，虛雲老和尚是中國近代的高僧；這都是阿羅漢，都是菩薩，不但是阿羅漢，而且是菩薩境界。還有近代的弘一律師、印光老法師也是。印光老法師，一般人公認他是大勢至菩薩到中國來的。就是佛入涅槃後五百年、一千年、一萬年，那一個人依照佛法真正的去修行，一樣可以證果，一樣可以開悟的。

講一講印光老法師。他是山西人，受戒之後，就到普陀山去閉關；他這個閉關，就是一天到晚看藏經。他看藏經是必恭必敬，端然正坐。到廁所去，要另外換衣服，另外換鞋子。用過廁所，洗淨之後，又把看經所穿的衣服再穿回來；即使廁所很

Anyone who truly practices cultivation in accordance with the Buddhadharma will be able to certify to fruition.

Hasn't it been said that five hundred years after the Buddha entered nirvana, there will not be any newly certified arhats nor anyone else achieving enlightenment? In reality, it is possible to have people attain enlightenment at any time, anywhere. It is possible for arhats to come into the world anytime, anywhere. However, arhats who have certified to fruition will not manifest their spiritual powers or meddle in other people's business. We have Dharma Master Kashyapa-matanga and Dharma Master Gobharana who went to China from India. They both had spiritual powers. There also was the Patriarch Bodhidharma, who came into this world more than one thousand years after the Buddha's nirvana. Moreover, there is Venerable Master Hsu Yun who is China's high sanghan of a more recent era. These personages are not only arhats, but bodhisattvas. Furthermore, there is Vinaya Master Hung Yi and the Venerable Master Yin Gwang of contemporary times. Many people claim that Venerable Master Yin Gwang is actually Great Strength Bodhisattva appearing in China. Even though the Buddha entered nirvana five hundred years ago, one thousand years ago or ten thousand years ago, as long as one truly practices cultivation in accordance with the Buddhadharma, one can certify to fruition and achieve enlightenment.

Let us talk about Venerable Master Yin Gwang. He was from the province of Shan Syi in China. After receiving the complete precepts, he went to Mount Potola for solitary cultivation, or seclusion. During this period, he read the treasury of sutras from morning till night. He regarded the treasury with utmost esteem. When reading from the sutra treasury, he was properly attired and sat upright. When going to the lavatory, he would change into another set of robes and footwear. After cleansing himself when finished with the lavatory, he would change to his attire for use

乾淨,他都要這麼換。穿著看經的衣服不到廁所;廁所穿的衣服,不穿到看經的房裏來。一天到晚他都是這個樣子,恭恭敬敬地看經。他在普陀山觀音菩薩的道場,住了十八年,每一天都是看經的,沒有一天閒著的時候。

那麼看經看了十八年後,就到南京去講《彌陀經》。講《彌陀經》,你說怎麼樣?憑這麼一位大德高僧,在這兒講經,居然沒有人聽。只有一個人,天天來坐到板凳上等著;他以爲這一個人聽經聽得很注意,很高興,他就問:「我講你聽得懂嗎?」他是山西口音,所以問。這個人說:「哦!法師我不懂啊!」「你不懂?你在這兒幹什麼?」他說:「我等著您講完經,我好收板凳;我是收板凳的,不是聽經的。」啊!這位老法師一聽,非常傷心,以後發願再也不在南京講經了。看!沒有人聽經,就一個人在這兒等著的,他以爲是聽經呢?原來還是等著預備收凳子的。

以後,上海居士林就請他講《彌陀經》;他到上海去講經,很多人聽,這回不是沒有人聽了。因爲南京那個地方佛法不太興,所以就是大德高僧,沒有人給他宣傳,不會有人知道,就不會有人來聽經;但是到上海,因爲他有一些皈依弟子都在上海,這些皈依弟子知道師父來講經,就各處宣傳:「你來聽啦!你來聽啦!」這把佛教徒都叫來聽法了。

in reading before resuming his studies. Even though the lavatory was clean, he never failed to change his clothes. The set he donned when reading the sutra treasury never entered the lavatory, and what was worn in the lavatory never entered the area of the sutra treasury. Day in and day out, he did the same thing – studying the sutras with utmost respect. For eighteen years, he lived in Mount Potola, the wayplace of Gwan Yin Bodhisattva. He read the sutras every day. There was not a day when he was idle.

After studying the sutras for eighteen years, he went to Nanking to speak the Amitabha Sutra. What do you think? Such a greatly virtuous high sanghan speaking the Amitabha Sutra, yet incredibly, no one came to listen. Only one person came daily. Venerable Master Yin Gwang thought this person was happily and attentively listening, so he asked him, “Do you understand what I am saying?” The Venerable Master was aware of his native accent and asked this question. This person answered, “Dharma Master, I don’t.” The Master queried, “Then, what are you doing here?” The person said, “I am waiting to put back the bench after you’re done speaking. I am here to put back the bench, not to listen to the sutra lecture.” When the Master heard this, he was very depressed, after which he vowed never to speak the sutras in Nanking again. Can you imagine? Nobody listening to the sutra! Not to mention that the only person present was there just to put the bench back.

Later, the Laity Grove in Shanghai requested that he speak the Amitabha Sutra. When he went to Shanghai to speak the sutra, many came to listen. This time a lot of people arrived. Buddhism was not popular in Nanking back then. Hence, even though there was a greatly virtuous high sanghan present, nobody was aware because nobody was spreading the word about him. Nevertheless, when he went to Shanghai, many people showed up because he had disciples in Shanghai who went about informing everyone about their master and encouraging them to come and listen to the sutra lectures. Consequently, they summoned all the Buddhists to come and listen.

其中有一學生，這學生不是個佛教徒，大約十八、九歲，二十歲的女學生，有一天晚間，她作了個夢。作什麼夢呢？有人告訴她說：「你要到居士林去聽經啊！現在大勢至菩薩在那兒弘揚佛法，講《彌陀經》呢！」第二天早上看報紙，果然居士林有一位印光老法師在那兒講《彌陀經》。哦！奇怪了？我怎麼作夢是大勢至菩薩在那兒講《彌陀經》？於是她就來聽經，同時也帶了很多學生來聽經。她告訴這些學生，她夢見這位法師是大勢至菩薩。她也不知道大勢至菩薩是誰？然後就問信佛的人，什麼叫大勢至菩薩？這些個信佛的人問她是怎麼一回事？她就說她在夢中聽人家說大勢至菩薩在上海居士林講《彌陀經》，叫她來聽經。她對這些居士一講。這些個居士想：喔！這老法師大約是大勢至菩薩來的。於是就去告訴印光老法師，有一女學生在夢中聽人說你是大勢至菩薩，在這兒講《彌陀經》呢！老法師說：「不要亂講，胡說八道的。」把這些人罵了一頓，沒有人敢再說了。以後這位女學生也就皈依印光老法師。

在這位女學生的夢中，也告訴她，這大勢至菩薩再待三年，他就回去，見不著他了。果然過了三年，民國三十三年，這位大勢至菩薩—印光老法師就圓寂了。

(下轉至第7頁)

In the midst of the students was a woman about eighteen to nineteen years old. She was not a Buddhist. One night, she had a dream. In her dream, someone told her, "You should go to the Laity Grove to listen to the sutras. Great Strength Bodhisattva is now propagating the Buddhadharma there, speaking the Amitabha Sutra." When she read the newspaper the next morning, she saw the news about Venerable Master Yin Gwang speaking the Amitabha Sutra in the Laity Grove. She wondered, "Strange! In my dream, it was Great Strength Bodhisattva speaking the Amitabha Sutra." She went to listen, bringing along many other students. She told them she dreamed of the lecturing Dharma Master as Great Strength Bodhisattva. At that time, she did not know who Great Strength Bodhisattva was. She asked those who were Buddhist, "What is the meaning of Great Strength Bodhisattva?" They, in turn, asked her, "What makes you ask?" She explained how, in her dream, someone told her to come to the Laity Grove in Shanghai to listen to Great Strength Bodhisattva speak the Amitabha Sutra. When the laypeople heard her story, they thought, "Oh! Maybe the Venerable Master is Great Strength Bodhisattva." They approached the Venerable Master saying, "Someone was told in her dream that you are Great Strength Bodhisattva speaking the Amitabha Sutra here." The Venerable Master scolded them, saying, "Do not talk nonsense. Stop your prattle." From then on, nobody dared bring up this topic. Later on, this student took refuge with the Triple Jewel under Venerable Master Yin Gwang.

In her dream, the student was also told, "After three years, Great Strength Bodhisattva will go back to the place he came from. You will not see him again." Indeed, after three years, in the 33rd year of the Republic, this Great Strength Bodhisattva -- Venerable Master Yin Gwang -- entered complete stillness.

(Continuing on page 7)

獨立日 法界聖城舉辦護國息災國慶音樂會
邀請名鋼琴家陳毓襄助陣演出 吸引中美嘉賓五百餘人參加

**Independence Day Concert for World Peace
at the City of the Dharma Realm**

More than five hundred guests attended the event
featuring internationally renowned pianist Gwhyneth Chen

本文轉載自二零零四年七月五日世界日報

This article was originally published by World Daily News on July 5, 2004

沙加緬度「法界聖城」，於7月4日下午舉辦「護國息災國慶音樂會」，除了中西音樂的演唱與演奏之外，特邀請國際知名鋼琴家陳毓襄表演名曲樂章，法界聖城「五觀堂」內雲集中美嘉賓五百餘人。

法界聖城恆貴法師致詞時說，為慶祝美國國慶及促進與社區互動，藉著無國界之分的世界語言—音樂，以表演會的方式祈求美國國運昌隆、人民安樂，並誠心祝願世界和平。

這場「護國息災國慶音樂會」中最耀眼的明星是享譽國際樂壇的知名鋼琴演奏家陳毓襄，出生於台灣台北，於1980年移居美國，茱麗亞音樂學院碩士畢業。第一次的公開演出時年僅11歲，13歲之後與包括洛杉磯愛樂交響樂團等世界各大樂團聯合演出，自此展開炫麗多采、遍佈世界各地的巡迴演奏生涯。

陳毓襄的比賽經驗非常豐富，曾經連續榮獲全美五十州鋼

The City of the Dharma Realm in Sacramento held a Concert for World Peace on July 4 in celebration of Independence Day. The program included not only singing and instrumental performances of traditional Chinese and modern Western music, but also the solo piano performance of internationally renowned pianist Gwhyneth Chen. The entire Five Contemplations Hall at the City of the Dharma Realm was fully seated. There were approximately five hundred in the audience.

Dharma Master Heng Gwei said in the opening remarks, "In celebration of Independence Day and to promote an interaction with the community of Sacramento, the City of the Dharma Realm presents a free concert for the public. It is our hope that the music from this event will serve as a universal language calling forth peace and harmony in our nations and throughout the world."

At the heart of the concert is a piano recital by Gwhyneth Chen, who was born in Taipei, Taiwan, moved to the United States in 1980 and received her Master's Degree from Juilliard School of Music in New York City. At the age of ten, Gwhyneth had given her first public performance. By thirteen, she had performed with several reputable international symphony orchestras including the Los Angeles Philharmonic Orchestra. Thereafter, she began her performing career around the world and lives an enriched life.

Gwhyneth has participated in many piano competitions. Consecutively, she won both

琴比賽少年組及青年組的首獎，1990年參加柴可夫斯基國際鋼琴大賽得到桂冠獎，1992年參加浦羅高菲夫國際鋼琴大賽獲得季軍，而在1993年全球矚目的第一屆波哥雷利奇國際鋼琴大賽，陳毓襄以23歲最年輕的參賽者，在高手如雲的情況下奪得首獎，旋即受到國際樂壇極佳評價，並成為全球音樂界矚目人物。同年，陳毓襄獲得宣化上人開示皈依為弟子，自此凡是宣化上人創辦的萬佛聖城或是法界聖城等道場舉辦的盛大活動，她都鼎力參與。當天陳毓襄演奏了蕭邦、孟德爾頌及史特勞斯等作品，她以超絕的技巧、豐富的感情以及對樂曲天賦的詮釋力，使得觀眾陶醉其間。

「護國息災國慶音樂會」的其他節目還有女高音獨唱、小提琴獨奏、二胡鋼琴合奏、合唱以及國樂演奏等。來自聖地牙哥的羅致遵不僅擔任當天的節目主持人，他還是合唱節目的指揮，另外羅致遵以二胡與侄兒羅彥森的鋼琴合奏「河北敘事曲」和「三門峽暢想曲」，十分精采。擔任合唱的金輪寺合唱團一行二十餘人來自洛杉磯，均是熱愛歌唱的佛友，他們的第一首歌詞取自「禮運大同篇」的「世界大同」，另兩首是佛教宣化上人所作詞作曲的「盡虛空」與「轉法輪」。音樂會最後在法界聖城國樂社與柏克萊聖寺國樂社聯合演奏「阿里山之歌」、「將軍令」與「America the Beautiful」圓滿結束。

the early youth and youth championships in national piano contests. In 1990, she won the Laurel awards at the Tchaikovsky International Piano Competition. In 1992, she won third prize at the Prokofiev International Piano Competition. In 1993, at the age of 23, she entered the first Pogorelich Piano Competition as the youngest contestant, and won the first prize among the world-class participants. She received remarkable comments from international musical circles, and became an internationally renowned pianist. In the same year, she took refuge with the Venerable Master Hsuan Hua. After that point, she put forth her full effort in supporting many grand events conducted by the City of Ten Thousand Buddhas and the City of the Dharma Realm. On July 4th, she performed the piano pieces written by Chopin, Mendelssohn, and Strauss. She captivated the audience with her exceptional expertise and gifted interpretation of the music.

Other performances on that day included a soprano solo, a violin solo, a performance with an Er Hu (Chinese cello) and piano combination, a choir and a Chinese orchestra performance. Michael Lo from San Diego served as emcee and the conductor of the choir. In addition, it was remarkable to listen when he played the Er Hu with Jason, his nephew, as the pianist. The music they performed was *The Ballad of He Bei* and the *Splendid Yang-tse Gorges*. The choir was from Gold Wheel Monastery in Los Angeles. It is composed of a group of laity with a common interest in singing. Three songs were rendered. The first song was *The Great Unity*. The other two songs were *Throughout Empty Space* and *Turning the Dharma Wheel*, which were written and composed by the Venerable Master Hsuan Hua. The concert concluded perfectly with the *Song of Ali Shan, General's Command* and *America the Beautiful* performed by the Chinese Orchestra of the City of the Dharma Realm and Berkeley Monastery.



百部地藏法會

~恭誦百部地藏菩薩本願經~



宣公上人於1982年地藏法會慈悲開示：「我們虔誠的念『南無地藏王菩薩』，祈求把世界的大災難化爲小災難，把小災難化爲烏有。以我們一片至誠懇切的心，來爲世界所有的人類祈禱和平，得到幸福。

我們口中至誠的念地藏菩薩，那麼，六道輪迴便停止旋轉。不知有多少眾生，藉此機會，能超出輪迴之外，不再受輪迴之苦。所以說念地藏菩薩的名號，乃是最神聖的工作，有不可思議的功德。」

日期：9月4日灑淨 7:30 PM ~ 8:30 PM

9月5日起至11月21日止。

時間：週一~週五： 7:00 PM ~ 8:30 PM

週六： 1:00 PM ~ 4:00 PM

週日： 8:00 AM ~ 3:00 PM

Dharma Assembly of A Hundred-volume Recitation of Earth Store Sutra

During the Earth Store Dharma Assembly in 1982, Venerable Master Hsuan Hua kindly and compassionately spoke to the assembly: "Let us earnestly recite 'Namo Earth Store Bodhisattva,' praying that the great disasters in the world be minimized and the small disasters be banished. With utmost sincerity, let us ask for peace and blessings for all the people in the world. When our mouths recite 'Namo Earth Store Bodhisattva' with heartfelt sincerity, transmigration in the Six Paths stops. When this happens, an immeasurable number of living beings will be able to transcend samsara and be freed from the sufferings of transmigration. Therefore, reciting the name of Earth Store Bodhisattva is a holy endeavor. It brings inconceivable merit and virtue."

Schedule: Purifying the Boundaries on September 4, 7:30 pm – 8:30 pm
Start of Recitation on September 5, concluding on November 21, 2004

Monday thru Friday: 7:00 pm – 8:30 pm

Saturday: 1:00 pm – 4:00 pm

Sunday: 8:00 am – 3:00 pm

育良中文學校秋季班開學通知

上課時間：9/4/2004 ~ 12/18/2004

星期六早上8:30至下午2:00 學費每人180元



宣公上人說：『要教育好下一代的人格基礎。要讓他們都明白孝、悌、忠、信、禮、義、廉、恥的道理』。因此，金輪寺育良中文學校將於週六提供中文、佛學、讀經、倫理道德等課程。教導學生孝順父母，尊敬師長，以培養健全的人格，做一個有為的青年人。歡迎及早報名，詳情請洽本寺。

課程表

8:30 ~ 8:40 三皈依	12:00	結齋、三皈依
8:40 ~ 9:30 讀經	12:00 ~ 12:40	出坡
9:40 ~ 10:30 佛學、打坐	12:50 ~ 1:50	中文課
10:40 ~ 11:50 上供、午齋	2:00	放學

備註：請家長必須準時接送

Instilling Goodness Chinese School

2004 Fall Semester, (September 4, 2004 – December 18, 2004)

Time: Saturday 8:30AM – 2:00PM, Tuition: \$180/student

The Venerable Master said: “To develop good personality and character in the next generation, we need to help them understand the principles of filiality, brotherhood, loyalty, trustworthiness, propriety, righteousness, integrity and sense of shame.”

Objectives: To teach students to be filial to their parents, respect their teachers, so as to develop good character traits amidst their natural exuberance.

Curriculum: Chinese language, morality and ethics, Buddhist study, Sutra and Mantra recitation. For registration, please call Gold Wheel Monastery.

Class Schedule:

8:30 ~ 8:40 Taking the Three Refuge	12:00	Meal conclusion, Taking the Three Refuge
8:40 ~ 9:30 Sutra and Mantra recitation	12:00 ~ 12:40	Community Service
9:40 ~ 10:30 Buddhist study, meditation	12:50 ~ 1:50	Chinese language
10:40 ~ 11:50 Meal offering, lunch	2:00	Class Dismissed

Note: Parents need to be punctual in sending their children to school and picking them up after class.

2004年9月法會時間表 Schedule of Events – September of 2004

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
※誦地藏經百部法會 9月5日起 週一 ~ 週日 A Hundred-volume Recitation of Earth Store Sutra Starting from the 5 th of September, 2004 Mon - Fri: 7:00 pm-8:30 pm Sat: 1:00 pm - 4:00 pm Sun: 8:00 am-3:00 pm ☆9/23 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana			1◎※	2◎※	3◎※	4※ 百部地藏法會灑淨 Purifying the Boundaries for Earth Store Recitation 7:30 pm-8:30 pm
5 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:00 pm	6◎※	7◎※	8◎※ 龍樹菩薩聖誕 Celebration of Nagarjuna Bodhisattva's Birthday	9◎※	10◎※	11※
12 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:00 pm	13◎※ 地藏菩薩聖誕 Celebration of Earth Store Bodhisattva's Birthday (Actual Day)	14◎※ 八月初一	15◎※	16◎※	17◎※	18※
19 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:00 pm	20◎※	21◎※	22◎※	23◎※☆ 初十	24◎※	25※
26 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:00 pm	27◎※	28◎※ 十五	29◎※	30◎※	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm	

敬老節 Respecting Elders Day

11/28/2004 Sunday 星期日

誠摯邀請年滿六十五歲的長者蒞臨，歡度佳節。因名額有限，請及早向本寺電話報名，額滿為止。

Seniors 65 and above are cordially invited. Due to limited space, please register ahead of time to ensure reservation. Please call Gold Wheel Monastery as soon as possible.



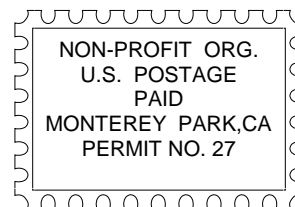
時間：早上九點至下午一點 備有精美的素宴

Time: 9:00 a.m. – 1:00 p.m. Delicious vegetarian banquet served.



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10月法會時間表 Schedule of Events – October of 2004

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
※誦地藏經百部法會 9月5日起 週一 ~ 週日 A Hundred-volume Recitation of Earth Store Sutra Starting from the 5 th of September, 2004 Mon - Fri: 7:00 pm-8:30 pm Sat: 1:00 pm - 4:00 pm Sun: 8:00 am-3:00 pm					1◎※	2※
3 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:00 pm	4◎※	5◎※ 燃燈古佛誕 Burning Lamp Buddha of Antiquity Birthday	6◎※	7◎※	8◎※	9※
10 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:00 pm	11◎※	12◎※	13◎※	14◎※ 九月初一	15◎※	16※
17 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:00 pm	18◎※	19◎※	20◎※	21◎※	22◎※	23※ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana
24 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:00 pm	25◎※	26◎※	27◎※	28◎※ 十五	29◎※ 宣公上人出家日 Venerable Master Hua's Leaving Home day	30※
31 夏令時間結束(撥回一小時) Daylight Savings Time ends 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:00 pm	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm					

~常將有日無日，莫待無時想有時~