



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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偈法說堂上--上人上公宣

是道則進 非道則退
擇善而從 不善而改

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

*If it is the Way, advance onward;
If it is not the Way, retreat from it.
If it is wholesome, follow forth;
If it is not wholesome, correct it.*

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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 #178)

阿難。我令比丘食五淨肉。此肉皆我神力化生。本無命根。汝婆羅門地多蒸溼。加以砂石。草菜不生。我以大悲神力所加。因大慈悲假名為肉。汝得其味。奈何如來滅度之後。食眾生肉。名為釋子。

「阿難！我令比丘食五淨肉」：我在佛教裡頭，叫一切的比丘吃五淨肉。什麼叫五淨肉呢？就是不見殺、不聞殺、不疑為我殺，或牠自己死的，或鳥殘（即鳥吃剩下的，好像鷹抓起小雞吃，吃不了，剩下的你看到你撿來吃，這叫鳥殘），以上是五淨肉。「此肉皆我神力化生」：這五淨肉都是佛的神力所化生的。「本無命根」：牠沒有命根，什麼叫命根？就是沒有識，沒有暖，沒有命根。「汝婆羅門」：汝，就是你，你們這些清淨行的婆羅門。「地多蒸溼」：這些地有很多沙，又有很多水。「蒸」，有砂石的熱氣蒸出來；「溼」，有很多水。「加以砂石」：加上砂石混合土。「草菜不生」：

Ananda, I permit the bhikshus to eat five kinds of pure meat. This meat is actually a transformation brought into being by my spiritual powers. It basically has no life-force. You brahmans live in a climate so hot and humid, and on such sandy and rocky land, that vegetables will not grow; therefore, I have had to assist you with spiritual powers and compassion. Because of the magnitude of this kindness and compassion, what you eat that tastes like meat is merely said to be meat; in fact, however, it is not. After my extinction, how can those who eat the flesh of living beings be called the disciples of Shakya?

Ananda, I permit the bhikshus to eat five kinds of pure meat. The Buddha's teaching allows these five kinds:

- 1) Flesh of an animal that I did not see killed.
- 2) Flesh of an animal that I did not hear killed.
- 3) Flesh of an animal that I am sure was not killed for my sake.
- 4) Flesh of an animal that died by itself.
- 5) Flesh that is the remaining of an animal after birds have scavenged.

This meat is actually a transformation brought into being by my spiritual powers. It basically has no life force. The Buddha created these kinds of flesh; they are not from living creatures. They have no life force; that is, no consciousness, no warmth, and no breath. **You brahmans live in a climate so hot and humid, and on such sandy and rocky land, that vegetables will not grow;** You who practice pure conduct live in a land full of sand and dampness.

草和菜都不會生的。「我以大悲神力所加」。「因大慈悲」：因為大慈悲的關係。「假名為肉」：把這種東西假名為肉，不是真肉。「汝得其味」：你們得以吃這種東西，現在我叫你們比丘吃這種肉。「奈何如來滅度之後，食眾生肉，名為釋子」：你們呀不吃這五淨肉，專門就去吃一般的肉，這怎麼可以叫釋子呢？釋子是出家人另外一個名稱。

汝等當知。是食肉人。縱得心開似三摩地。皆大羅剎。報終必沉生死苦海。非佛弟子。如是之人。相殺相吞相食未已。云何是人得出三界。

在末法之中，我滅度之後，所有出家的比丘，如果他想要吃肉的，不管是五淨肉、是三淨肉，總而言之，是肉他就吃。「汝等當知」：你們應當知道「是食肉人」：在我滅度後，他冒充佛的弟子，大口吃肉，大口飲酒，吃肉飲酒，無拘無束，他說要自由。「縱得心開」：這個吃肉的人，縱然他得到一點小境界，或者開了一點小智慧。「心開」，心裡明白一點道理。「似三摩地」：似，好像是，本來不是的。本來他不是開智慧，他自己就認為他開智慧了。

好像某一天來了一個人，自己說和六祖是一個樣的，我問他說：「我問你，憑什麼你和六祖一樣？」他說：「我呢，不憑什麼和六祖不一樣。」他以為這就是有了

Therefore, I have had to assist you with spiritual powers and compassion. Because of the magnitude of this kindness and compassion, what you eat that tastes like meat is merely said to be meat; in fact, however, it is not. That's what you are really eating. I allow you to eat this kind of meat at present. But, after my extinction, how can those who eat the flesh of living beings be called the disciples of Shakyamuni? They are not eating the five kinds of pure meat; they are just eating the flesh of living beings outright. Are they to be known as disciples of the Buddha? They cannot be referred to as disciples of Shakyamuni, that is, people who left the home life.

You should know that these people who eat meat may gain some awareness and may seem to be in samadhi, but they are all great rakshasas. When their retribution ends, they are bound to sink into the bitter sea of birth and death. They are not disciples of the Buddha. Such people as these kill and eat one another in a never-ending cycle. How can such people transcend the Triple Realm?

You should know that these people who eat meat may gain some awareness and may seem to be in samadhi, but they are all great rakshasas. They pay no attention to what kind of flesh they are eating. They don't care whether it is one of the three kinds of pure meat or the five kinds of pure meat; if it's meat, they'll eat it. Ananda, you should realize that after my extinction such beings will pretend to be disciples of the Buddha and will consume both alcohol and meat. They'll be completely uninhibited, saying that everyone is free to do as he or she pleases. Although they may attain a small state of awakening or gain a little wisdom, they will only appear to be in samadhi. Actually they are not.

They are like the person who came here and claimed he was the same as the Sixth Patriarch.

“What evidence do you have that you are the same?” I asked him.

He replied, “I don't have any evidence that

智慧。這一種人，就是現在所講的這一類的人。「似三摩地」：他好像得到一點點的定力。「皆大羅刹」：可是這正是大羅刹，這是大的魔王，大的鬼，羅刹鬼。「報終」：他的壽命終了之後。「必沉」：必定墮落，墮落到什麼地方？墮落到「生死苦海」裡面。「非佛弟子」：這種人他雖然穿著佛的衣服，吃著佛的飯，但是他不是佛的弟子。「如是之人」：像這種人。「相殺相吞」：他又殺生又吃肉，又不戒殺又不戒葷。「相食未已」：他們互相吞食，你吃我的肉，我也吃你的肉。你吃我的，你就要還我的；我吃你的，也要還你的，互相還報，互相吞食。「未已」：沒有完的時候。因為什麼？你要吃我的肉，我就要吃你的肉；我吃你的肉，你又要吃我的肉；今生你吃我的肉，來生我也吃你的肉；再來生你又吃我的肉。這互相相食未已。「云何是人得出三界」：怎麼可以說這個人能超出欲界、色界、無色界這三界苦呢？

汝教世人修三摩地。次斷殺生。是名如來。先佛世尊。第二決定清淨明誨。

你教化世人，叫世間人修三摩地的定力。「次斷殺生」：第一要先斷淫慾心，淫慾心不除，塵不可出；可是殺生的心不除，也是塵不可出的，要戒殺生。「是名如來」：這就是如來世尊所提倡的教化。「先佛世尊」：以前所有的佛，所有的世尊，和現在佛。「第二決

I'm not the same." He thought that was a wise answer. Actually, he was in a class with the beings described in this passage. Such people may seem to have a little samadhi power, but in fact they are great rakshasas—big demons, big ghosts. **When their retribution ends, they are bound to sink into the bitter sea of birth and death. They are not disciples of the Buddha.** Although such people wear the Buddha's clothes and eat the Buddha's food, they are not disciples of the Buddha. **Such people as these kill and eat one another in a never-ending cycle.** They take life and eat meat and do not prohibit either one. They keep eating one another; you eat me, and I eat you; kill and eat, be killed and be eaten. **How can such people transcend the Triple Realm?** Behavior like this sets up an endless cycle. In this life, you eat my flesh; and in the next life, I eat yours. In the life after that, it's your turn to eat me again, and it goes on and on. How can such beings get out of the Desire Realm, the Form Realm, and the Formless Realm?

When you teach people in the world to cultivate samadhi, they must also cut off killing. This is the second clear and unalterable instruction on purity given by the Thus Come Ones and the Buddhas of the past, World-Honored Ones.

When you teach people in the world to cultivate samadhi, they must also cut off killing. First, they must sever sexual desire. Without severing sexual desire, one can not break free from the mundane dust. Nevertheless, one cannot break free from the mundane dust if thoughts of killing are not severed. **This is the second clear and unalterable instruction on purity given by the Thus Come Ones and the Buddhas of the past, World-Honored Ones.** This is the teaching advocated by all the Buddhas of

定清淨明誨」：都是這樣明顯的教誨，這就是第二種的決定清淨明誨。你一定要遵守，如果不遵守，是不會出離三界的。

是故阿難。若不斷殺，修禪定者。譬如有人。自塞其耳。高聲大叫。求人不聞。此等名爲欲隱彌露。

「是故」：因爲這個，所以「阿難」呀！你要知道。「若不斷殺，修禪定者」：你若不斷殺生的話，就沒有慈悲心，斷慈悲種。你斷慈悲的種子而修禪定。「譬如有人」：就比方有一個人，幹什麼呢？「自塞其耳」：自己把自己的耳朵堵上，堵上怎麼樣呢？「高聲大叫」：大大的聲音喊著。「求人不聞」：想要人家聽不見。這就叫什麼呢？掩耳盜鈴，把自己的耳朵堵上了去偷鈴噹，以爲自己聽不見，旁人也不會聽見。「此等名爲」：這個叫什麼呢？有這種行爲的人，給他取個名字叫什麼呢？「欲隱彌露」：想要隱藏起來，可是更暴露出來，愈想隱藏，愈暴露出來。

清淨比丘及諸菩薩。於歧路行不蹋生草。況以手拔。云何大悲取諸眾生血肉充食。

「清淨比丘及諸菩薩」：就是修行非常清高，非常潔淨的這些比丘、菩薩，和一切的大菩薩。「於歧路行不蹋生草」：歧路就是又路，歧路口會有草生起來。可是這些清淨比丘和菩薩不踏青草，就是不踩在生草上。因爲踩在生草上面，會

the past and the present. This is the second clear and unalterable instruction on purity. You must certainly adhere to it. If you don't, you won't be able to get out of the Triple Realm.

Therefore, Ananda, if cultivators of chan samadhi do not cut off killing, they are like one who stops up his ears and calls out in a loud voice, expecting no one to hear him. It is to wish to hide what is completely evident.

Therefore, Ananda, if cultivators of chan samadhi do not cut off killing, they do not have kindness and compassion in their hearts, and they have smothered the seeds of kindness and compassion.. They are like one who stops up his ears and calls out in a loud voice, expecting no one to hear him. This is known as plugging up one's ears while one steals a bell; one supposes that if one can't hear oneself, no one else can either. **It is to wish to hide what is completely evident.** The more one wishes to cover up one's conduct, the more it is revealed. In the same way, someone who practices samadhi but does not stop killing will find it impossible to realize his expectations.

Bodhisattvas and bhikshus of clean and pure conduct will not even step on grass in the pathway; even the less will they pull it up with their hand. How can one with great compassion pick up the flesh and blood of living beings and proceed to eat his fill?

Bodhisattvas and bhikshus of clean and pure conduct will not even step on grass in the pathway. Bhikshus of clean and pure conduct refer to bhikshus whose cultivation is extremely pure and lofty. At a place where several paths come together there is usually grass growing in the walkway. A bhikshu of pure conduct or Bodhisattva will not walk on growing grass because it could kill the grass. **Even less will**

把草踩死了。「況以手拔」:也不用手來拔草。「云何大悲」:怎麼可以講你有大悲心?「取諸眾生血肉充食」:卻把一切眾生的血拿來喝,肉拿來吃呢?這是不可以的。

若諸比丘。不服東方絲絲絹帛。及是此土靴履裘毳乳酪醍醐。如是比丘。於世真脫。酬還宿債。不遊三界。

「若諸比丘」:假使有比丘。「不服東方絲絲絹帛」:不服,就是不穿就種東方衣服。東方的什麼呢?「絲」:即蠶所吐的絲。「絲絲」和「絹帛」。不穿這些由生命來造成的衣服,普通的綿花不算。「及是此土」:和這個土地所產的產品。「靴」:就是皮靴。「履」:就是皮鞋。「裘」:就是皮袍。「毳」:就是毛,好像鳥毛。「乳」:就是牛奶。「酪」:牛奶提煉出來的乳酪和醍醐。「如是比丘」:像這種比丘。「於世真脫」:在這個世上真正得到解脫了。「酬還宿債」:他把所有的宿債都還完了。「不遊三界」:不會再來三界了。乳酪,在這上面,雖然說是禁止不可以吃,但是在大小戒裡,都沒有一定戒乳酪牛奶。所以這經文上,是指持殺生戒非常清淨的人。凡是和眾生有這種因緣關係的,他都不用。好像衣服,他不穿絲帛,不穿蠶吐的絲,因為蠶吐的絲,有蠶的生命;他也不喝蜜糖,蜜糖裡有蜂的造釀。其實在戒律裡頭,這些地方它有開緣;有開緣,就是不一定限制這些。如果能不用它,這是最清淨的,最好的。

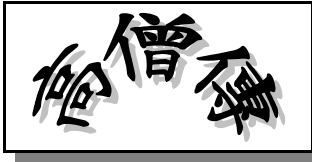
(下期待續)

they pull it up with their hand. They don't do any weeding. **How can one with great compassion pick up the flesh and blood of living beings and proceed to eat his fill?** That is not permissible.

If there are bhikshus who do not wear silk clothing, leather footwear, fur or down, or consume milk, cream, or butter, then they have truly attained liberation from this world. When they have paid back their past debts, they will not have to re-enter the Triple Realm.

If there are bhikshus who do not wear silk clothing, leather footwear, fur or down, or consume milk, cream, or butter, then they have truly attained liberation from this world. Silk, leather, fur, and down come from living creatures. It involves ending the life of living beings from which these products are made. Ordinary cotton does not count. Therefore, these bhikshus also do not wear leather shoes or carry leather bags. Neither do they consume dairy products. This kind of bhikshus has truly attained liberation from this world. **When they have paid back their past debts, they will not have to re-enter the Triple Realm.** It says here that milk and milk products should not be ingested, but in the precepts of the greater and lesser vehicles it does not state that one must certainly refrain from these things. This passage of Sutra text is describing those who hold precepts with a maximum of purity. They thoroughly uphold the precept against killing. They do not use anything that has any connection with living creatures. They don't wear silk because a lot of silkworms' lives must be spent in the process of obtaining the silk. They don't eat honey, because it is made from bees. But in the Vinaya Proper, this is an open question. There is room for flexibility. The precepts do not specifically forbid these things. For you to avoid using them is to be extremely pure and good.

(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

(Continued from issue #178)

(接上期)

回去一見著首座和尚，就埋怨的說：「我說我不去，你偏叫我去，被和尚又打了我一頓。」臨濟被打了兩次，首座和尚說：「你怎麼樣？到那兒怎麼樣情形你說一說看。」他就說了：「我穿袍搭衣，大展具，到那兒頂禮九叩首，然後你叫我慢慢講，我就說：『請—問—和—尚—如—何—是』我這麼樣說的，我說到了『是』，和尚就打起來了，把我打了一頓。」這首座和尚說：「你太認真，你真是愚癡王，愚癡王就是在和尚裏最笨最笨的一個人。」他說：「你叫我慢說的嘛！」，首座和尚說：「你慢，也不要慢得太厲害了嘛！你要不快不慢才可以的。」他想：或者是。首座和尚說：「你再去，再去請開示！」他說：「再去！再去和尚把我打死了！」這個首

When he returned to see the head monk, he complained, "I said I wouldn't go. But you still insisted I should. The abbot beat me again." Lin Jih had been beaten twice at this point. The head monk asked, "What happened? Tell me what was going on when you were there."

"I donned my robe and sash, stood before the abbot and formally spread out my bowing cloth, bowed down nine times, touching my head to the floor, and spoke as you told me, saying slowly, 'May ... I ... request ... the ... Abbot, ... what... is ...' After I uttered the word 'is', the abbot started to beat me."

The head monk replied, "You are too serious. You're really a 'la-da-wang.'" "La-da-wang" means the most stupid person among the monks.

The Master protested, "But it's you who have asked me to speak slowly!"

The head monk replied, "You have to be slow, but not terribly slow! You have to be not too slow and not too fast in order to pass."

The Master thought about it, "Perhaps that's it."

The head monk said, "You go again. Go again and

座和尚說：「你不要怕打，要為法忘軀。你怕打！釋迦牟尼佛當初修捨身餵虎，割肉餵鷹，那比打還痛得厲害呢！他都不怕，你打這一點，就不敢去了，那怎麼能修行呢？」臨濟一聽有點道理，說：「那麼我再去，和尚真不會打我了嗎？」首座和尚說：「我保證不會再打你了，你去吧！」

第二天他又是照樣，穿上袍搭上衣手持著具，這回一邊走，這個心就變成了兔子，在那裏跳得不得了。那麼走到方丈和尚房裡面去，又是大展具，頂禮九叩首，長跪合掌，不慢也不快，就說：「請問和尚」，剛說四個字，黃檗禪師拿起香板，這回沒有頭，沒有身的，就亂打一通。手也給打出血了，腳也給打癢了，跑路也跑不動，跑不太快了，具也不記得拿就跑了。跑了，就把衣單收拾、收拾，他想：「這兒我不能住了，我做了三年飯，沒有功勞也有苦勞呢！這和尚對我一點都不客氣，打我，我不能在這兒住了，一定要走了。」

正在收拾衣單要走，首座和尚又來了，說：「臨濟！你幹什麼？」「哼！你害死我了，這個地方我這碗飯不能吃了，我再也不能在這兒住了，你簡直就是想叫我餓死呢！我不能在這兒住了。」一邊收拾東西，就一邊哭，首座和尚問：「你到什

request instruction!” The Master replied, “Go again! The abbot will probably beat me to death!” The head monk said, “You should not be afraid of being beaten. You have to forget your body for the sake of the Dharma. You’re afraid of getting beaten! Shakyamuni Buddha in the past renounced his life to feed a tiger, and cut off his flesh to feed an eagle. He was in more pain than a simple beating! However, he showed no fear at all. Now you have been roughed up a bit, and you dare not go again. So, how would you be able to cultivate?” When Lin Ji heard this, he thought it made sense and replied, “Oh, well, I’ll go again. Are you sure that the abbot will not beat me this time?” The head monk said, “I guarantee that you won’t get a beating this time. Go now!”

The next day, Dharma Master Lin Ji again donned his rope, put on his sash and carried his bowing cloth. As he was walking towards the abbot’s quarters, his heart was throbbing inside like a rabbit hopping. After he went into the room, he again formally spread out his bowing cloth, bowed nine times, knelt and put his palms together. With a tone neither too slow nor too fast, he said, “May I please request the Abbot ...” As he uttered these words, Dhyana Master Huang Bei picked up an incense board, and start whacking him head to toe until his hands oozed blood, and his feet could hardly move. The Master could not run. He could not get away fast enough. Forgetting to take his bowing cloth, he finally managed to get out of the room.

Afterward, he started to pack his things. He thought to himself, “I can no longer stay here. I cooked for three years, even if I may not have any merit of (cultivative) accomplishment, still, I should still have some merit for all that labor! This monk has not been even a bit courteous to me. He beat me. I cannot stay here any more. I must go.”

While he was still packing, the head monk came to see him again and asked, “Lin Ji! What are you doing?” “Ump! I am completely finished here. I can’t eat my fill anymore in this place. I can’t live here any longer. You really want to starve me to death! I can’t stay here any more.” He cried as he continued to pack.

The head monk asked him, “Where are you going?” He replied, “I don’t know where I’m going.” “If you do not know where you are going, and you do not have

麼地方去啊？」他說：「我也不知道到什麼地方去。」首座和尚說：「你不知道到什麼地方去，你沒有地方去，你怎麼要走呢？」他說：「我在這個地方，和尚總打我，我怎麼可以在這個地方再住了呢？」首座和尚說：「你想要走嘛？你還要去問方丈和尚才可以呢！方丈和尚打你三次，你現在要走，你還要問問方丈和尚，你應該到什麼地方去！」他說：「我不敢去了，我寧可餓死，我都不去請開示了，我也不想開悟了！」首座和尚說：「不要緊，你這回去，無論如何和尚再也不能打你了。你就到那兒去，向和尚告假，告假完了，你就請問和尚，我到什麼地方去好呢？問問和尚。」他根本也沒有地方去，自己也不知道哪個地方會留他，會有飯吃。

臨濟祖師那個樣子，就是笨，愚癡到極點，變成一個愚癡王。他這回收拾東西，哭溜溜的，沒有地方去，還要去問和尚囉！這回沒有具了，到和尚那地方，把他的具又要回來。要回來，又頂禮九叩首，長跪合掌，說：「和尚我向你告假。」黃檗說：「你告假，你想到什麼地方去？」「我就是沒有地方去，被和尚你打得我沒有地方跑了，我應該到什麼地方去呢？」和尚黃檗一看，說：「喔！你要走，好了！

a destination, why are you leaving?” “If I live here, the Abbot will always beat me. How can I remain here any longer?”

The head monk responded, “If you want to leave, you still have to go and ask for the abbot’s permission. Although the abbot has beaten you three times, if you want to leave, you still have to ask the abbot where you should go.”

The Master said, “I dare not go to him again. I would rather starve to death than to go and request instruction again. I no longer wish to be enlightened.”

The head monk replied, “It’s all right. This time, when you go, for sure the abbot will not hit you any more. You just go there and ask for permission to take leave. Having said that, you should request the abbot to tell you where a good place for you to go would be. Ask the abbot.” The Master basically had no place to go. He did not know where he would be admitted to stay and have food to eat.

Master Lin Ji was stupid, stupid to the utmost, turning himself into a king of utmost stupidity. He packed and cried, and not having a place to go, he went to ask the abbot! Since he had left his bowing cloth behind, he went back to the abbot’s quarters to reclaim it. He bowed nine times again, knelt and with his palms together, he said, “Abbot, I want to take a leave of absence.”

Huang Bei said, “You’re taking a leave of absence, but where do you want to go?”

“I don’t have a place. I was beaten by you to the point that I have nowhere to go. Where should I be heading?”

Huang Bei took a look and said, “Oh! You want to leave? That’s all right! You can go to Dai Yu’s place.”

Lin Ji already knew where Dai Yu was located. Now that the abbot had asked him to go

你到大愚去了。」臨濟平時知道大愚在什麼地方，這回和尚叫他到大愚去，他知道和尚叫他去，那個地方一定會留他單的。那時候是掛單的，你到什麼地方，要有人介紹你，你才能住的。

擔子一擔就到大愚去了。大愚的方丈和尚是個開悟的人，這裏的知客師也是個開悟的人，早就知道了！方丈和尚就告訴知客師，說：「你今天看見有個叫臨濟的，他來掛單，你告訴我！」知客師就等著，果然等一等，有這麼一個和尚來了，要到這兒掛單，一問名字叫什麼，叫臨濟，就通知方丈和尚了。你說怎麼樣呢？方丈和尚就拿香板在後邊備著，出來到這兒見面，他一句話也沒講，根本就沒開口，大愚說：「這個黃檗，老婆心切！」老婆心切，就像老太婆那麼慈悲。也沒有等講話，拿起香板又劈頭蓋腦，就打起來了。正打著呢，臨濟說：「好了！」上去把香板搶過來，就要打大愚，大愚說：「不關我事！你去找黃檗去！」他又回到黃檗那個地方，拿著香板找黃檗去了，黃檗說：「好了！我讓給你。」就叫他陞座做方丈，這是被打出來的。大愚在打的那個時候，才把他打開悟了。你不要以為打是不好，打會開悟的；你們誰想要開悟，就先來要打。

(臨濟禪師全文完)

there, he knew that when he arrived, he would be allowed to stay. At that time, if you wanted to live in a temple in another place, you needed to have a recommendation from someone before you would be admitted.

Thereupon, Lin Ji carried his belongs on a pole and traveled to Dai Yu's temple. Abbot Dai Yu was an enlightened person, so was the monk who served as his guest prefect. They knew about his visit ahead of time! The abbot told the guest prefect, "Today, you will see a monk named Lin Ji coming to stay. Let me know when he come." The guest prefect waited. Then he saw a monk come and request to live in the temple. He asked for his name and sure enough, it was Lin Ji, so he reported it to the abbot. What do you think happened next?

The abbot was waiting, holding an incense board behind him. When the abbot came out to see him, before the Master had even opened his mouth to say a single word, Abbot Dai Yu said, "That Huang Bei has an old lady's heart!" "An old lady's heart" means one with a lot of compassion, like an old lady's. Without waiting for a reply, he held up his incense board and beat the Master on the head.

In the middle of the beating, Lin Ji said, "That's it!" He grabbed the incense board and was about to hit Dai Yu.

Dai Yu declared, "This is none of my business! Go find Huang Bei!" The Master returned to Huang Bei's place. Carrying the incense board, he went in search of Huang Bei.

Huang Bei said, "Okay! I yield to you." Then he asked the Master to ascend the seat to become an abbot. His role of abbot was a result of getting beaten. When Dai Yu was hitting the Master, he hit him to become enlightened. Don't think that getting beaten is not a good thing. One can become enlightened upon being beaten. All of you, whoever wants to become enlightened, you have to come first for a beating.

(The End of the Article on Master Lin Ji)

諸有修治普賢願 入佛境界大智人
護國息災音樂會見聞記

“All Who Practice Universal Worthy Bodhisattva’s Vows
Will Become Greatly Wise Individuals Who Enter the Buddha Realm.”

A Report of the “Protecting the Nation and Quelling Disasters” Concert

魏果增 By Gwo-Zeng Wei

七月三日晨，金輪寺備有遊覽車開往法界聖城，參加慶祝美國國慶舉辦護國息災音樂會。法界聖城當地報紙也有報導這項活動，歡迎當地人士參加。遊覽車約早上八點四十分起程，大家在出發時，即由法師帶領齊唸觀世音聖號及大悲咒。下午約兩點平安到達。居士們取下行李及隨車的蔬果後，即入大殿禮佛，並參觀幼稚班夏令營的樂器表演。教師隨幼童樂器聲和拍，畫面生動，小朋友笑臉表現出意趣盎然，來賓都給予‘再來’的掌聲。

大家分配房間，放置行李。晚餐後，各司所職——合唱團的練唱，國樂團的演練，鋼琴小胡琴試音。偶遇果賢夫婦等一組人，才知道他們已經由早忙到晚若干天了。

安放行李後，走出房門，花香撲鼻，紅花迎著暑風微笑。園中那盆車型的盆栽，依舊與十年前一般。想起十年前大家為祝師父生日，法會隆重又熱鬧。搭棚室外，佳賓滿席，來自各方。晚到信眾迅速在旁空地加開餐

On the morning of July 3, 2004, Gold Wheel Monastery chartered buses to go to the City of the Dharma Realm in Sacramento to attend a concert entitled “Protecting the Nation and Quelling Disasters” in celebration of the 4th of July. The concert was also announced in the local newspaper, welcoming residents to attend.

The buses left Gold Wheel a little before eight in the morning. Right after departure, dharma masters led us in reciting Guan Shih Yin Bodhisattva’s name and the Great Compassion Mantra. We arrived safely at around two in the afternoon. We laypeople unloaded our luggage and the vegetables and fruit we transported. After entering the Buddha Hall to bow to the Buddha, we watched a musical performance presented by the summer camp kindergarten class. The teachers clapped with the rhythm of the instruments the young children were playing. The setting was full of life and the children’s smiling faces showed their abundant interest. The audience gave them applause as well as encores.

Rooms were assigned to those who came, and pieces of luggage were brought in. After dinner, each person went to his post: the choir was practicing in one corner, the orchestra players were rehearsing in another corner and the piano and the huqin were being tuned. Upon meeting Mr. and Mrs. Tan (Gwo Hsien and Gwo Lian) and the members of their group, we discovered that they had been busy from dawn to dusk for several days.

In my case, after putting down my luggage, I walked out of my room. The fragrance of flowers wafted through the air. Red flowers were smilingly greeting the summer breeze. The auto-shaped pot in the garden was still the same as it had been 10 years ago. I remembered the grand and festive assembly when we celebrated Shr Fu’s birthday at that time. Tents were set up in the open field. Guests coming from every direction filled up the seats. Late arrivals were quickly ushered to any available seats left nearby.

桌，小沙彌表演少林拳助興，車泊路邊無空位，興高采烈，宛如昨日。回顧十年人事變遷，世間本無常。

車盆十年依舊在
花草迎風笑口開
世事遷移原如是
因緣聚合法會來

七月四日晨起，行至大殿做早課。過後重溫 宣公上人事蹟。師父出示世間，正逢戰亂，時代巨變，生靈塗炭。他為法忘驅，可捨身命，善護眾生，不捨一人。走入祖師堂，頂禮虛雲大師法相。祖師一脈相承，抬頭正對達摩塑像，瞪金剛眼，似乎在問來頂禮信眾：「汝如實知自心否？」禮拜師父法相，面對他慈悲的眼神，似乎接著說：「吾本來美國，傳法度羣迷，一心播道種，續佛慧命志，得以繼宏揚，白手興道場。」我們多年研究他老人家的開示，他始終以這一心，開顯無量行願，行權方便，放大光明轉法輪，入佛法藏，令眾生究竟彼岸。再頂禮，出了祖師殿，即聽見鋼琴練奏聲，合唱團練唱。佈置會場信眾，走進走出，十分忙碌。

中餐後，著裝迎接賓客。人潮一陣陣，有一半以上是當地觀眾。貴法師開場白提到，宣公上人以樂會友，勉勵大眾明白「自性中的音樂」。第一首獨唱美國國歌，大眾肅然起敬。主持

Young Buddhist novices presented Shaolin Martial arts to add to the festivities. Cars were parked along the curb with no remaining space. Everyone was in great delight. It seemed like that celebration just happened yesterday. Yet, when we look back over the past ten years, people and things have changed; the world is essentially impermanent.

*The auto-shaped pot of ten years ago remains the same,
Flowers and grass greet the breeze with big smiles.
The coming and going of worldly affairs is such,
With causes and conditions coming together,
all gather in assembly.*

On the morning of July 4th, I went to the Buddha Hall for the morning recitation. Then I had a recollection of Venerable Master Hsuan Hua. I remembered that Shr Fu was born during wartime. There were huge changes, and people underwent a lot of misery and suffering. Nevertheless, for the sake of the Dharma, Shr Fu did not hesitate to sacrifice himself to protect living beings without exception. Then, I entered the Hall of Patriarchs and bowed to Venerable Master Xuyun's dharma image. The patriarchs came down to us in one continuous line. I raised my head and looked right at the statue of Patriarch Bodhidharma. His vajra eyes gazed down at me, seemingly asking, "Do you really know your own mind?" When I bowed to Shr Fu's dharma image, his compassionate countenance seemed to say, "I originally came to America, transmitting the Dharma and rescuing the confused masses. I wholeheartedly sowed the seeds of the Way. It is my will to maintain the life of the Buddha's wisdom. The propagation of the Buddhadharma needs to be carried on. Empty-handed, I founded a way place." We have been studying Shr Fu's lectures for years. From beginning to end, he was single-minded. He explicitly manifested his countless vows and expedient means. He radiated brightness in turning the dharma wheel. He entered the dharma treasury to let all living beings ultimately reach the other shore. I bowed in prostration once more. Stepping out of the Hall of Patriarchs, I heard the pianist practicing her pieces and the choir practicing their songs. Those who were decorating the assembly hall bustled in and out busily.

After lunch, we dressed to welcome our guests. People arrived in flocks. More than half of the guests were local people. In her introductory remarks, Dharma Master Heng Gwei mentioned that Venerable Master Hsuan Hua made friends through music. She encouraged everyone to recognize "the music in one's inherent nature." The opening song was a soloist singing the Star-Spangled Banner. Everyone stood up respectfully. When the choir sang "Great Unity in the

人唱作俱佳，當合唱團演唱《世界大同》曲子，請聽眾齊哼唱，台上台下和聲拍掌，頓連一片。

陳居士的鋼琴演奏，純熟境界，似乎將自己融入鋼琴聲中，《琴人合一》。由彎彎溪流流清，翩翩蝴蝶身輕，到大江西去浪濤盡。時而幽谷迴響，時而雀啼枝頭，時而天馬鳴空。雖然天氣溫度暑氣高，風扇吹中，聽眾不時以節目表揮舞著散熱，卻豎耳恭聽且起身鼓掌，共鳴熱烈。國樂團末了以一首《天佑美國》，令人一新耳目。音樂會後廚房更忙著推出水果，茶水，點心，招待賓客，分享陶醉音樂的感受，賓主同歡。

等賓客紛紛離去，工作人員又忙著桌椅歸位，回復原狀。洛杉磯來的居士們滿懷著法喜，登上遊覽車，隨著夕陽駛向金輪寺。

護國息災音樂會
禮敬諸佛迎佳賓
表演換來起鼓掌
暑氣那敵淨音涼
水果茶點修供養
普賢之行攝無量

World”，the audience was invited to join in. The emcee did his job wonderfully. The humming and clapping from the audience and the singing of the choir blended smoothly in perfect harmony.

Upasika Gwynneth Chen's piano performance was so skillful that it seemed that she immersed herself in her music. She and the music became one. Her music cascaded from "clear water meandering through a winding creek," to "the dancing of graceful butterflies," to "waves disappearing amidst a river departing to the west." At times, it was an echo in a deep and secluded valley; at times, it was the sound of a sparrow on the tip of a branch and at times, it was a celestial steed soaring across the sky. Even though it was a hot summer day with electric fans blowing, the audience savored the magical music and gave a standing ovation to the musician. The reverberations were intense. The Chinese orchestra ended the concert with "God Bless America". This was a rare arrangement and many people found it refreshingly new.

After the concert, the kitchen volunteers were busy serving fruits, tea, and refreshments. Immersed in the resonance of the wondrous music they just heard, both hosts and guests were joyous. After the guests left, staff members busied themselves cleaning and putting everything back in place. Filled with dharma joy, the laypeople from Los Angeles got on the bus and headed to Gold Wheel Monastery along with the setting sun.

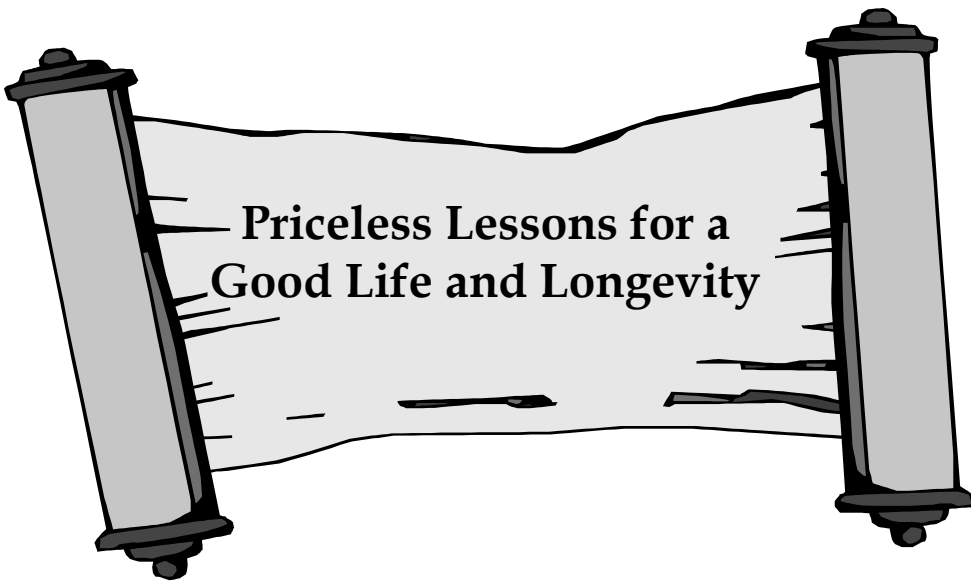
*A concert to protect the nation and quell disasters
Bowling in respect to the Buddhas,
welcoming honored guests
In return for the performance, thunderous applause
Summer heat cannot withstand the cooling,
soothing sounds
Practice making offerings of fruits and refreshments
Samantabhadra's conduct gathers in countless beings.*

(上承自第14頁)

【獎】：毗陵錢翁，行善助人，不求回報，自屬難能可貴。尤其女色關頭，不為所動，不乘人之危難，圖利自己，誠可謂俯仰無愧之正人君子。以其至高之德行，必致福曜照臨，皇天眷佑，故有福德智慧之男，光耀門楣，普天同慶。

(Continued from Page 14)

Words of Encouragement: The wealthy man of Pi-ling County helped others without a thought of getting something in return. He was an exceptionally rare person and a treasure to know. In the face of the opposite gender, he did not give rise to lustful desires. He did not take advantage of another's predicament for his own benefit. He can be called a truly superior noble who possessed a guilt-free conscience at all times. With such lofty virtuous conduct, the heavens gave him preference and showered him with blessings. Hence, he was granted a virtuous and wise son who brought honor to the family. Both heaven and earth rejoiced.



壽康寶鑑

毗陵縣有位富翁，平日樂善好施，但膝下猶虛，無子嗣。鄰里中有位喻姓人家，欠債無力償還，被債主登門逼債，一家人生活陷入困境，走投無路，於是喻老便向這位富翁借貸，富翁慨然答應了，便如數借給喻老，不取任何憑證借據。後來喻老債務解決了，便帶著妻子兒女登門道謝。富翁的妻子見喻老的女兒年輕貌美，便想為富翁納妾，以傳子嗣。喻姓夫婦聽了很高興的就答應了。然而富翁卻說：「乘人之危難，佔人便宜是不道德的。本意是行善助人，卻以色慾做終，是不合乎道義的。我寧可無子嗣，也絕不冒犯人家黃花大閨女。」喻姓夫婦聽了很感動，當場淚下拜謝而去。富翁的妻子當天晚上，便夢見夢神來說道：「你的夫婿積了很多陰德，應當賜給你貴子。」過了一年，果然生了一個兒子，取名天賜。年十八，即連中科考，官至都御史，為家爭光。

(下轉至第13頁)

In the county of Pi-ling, there was a wealthy man who loved doing good deeds and enjoyed giving to those in need. The only thing missing in his life was a male heir. Within his neighboring community lived Mr. Yee, who was suffering dire financial problems. Mr. Yee was very short of money and could not pay a debt he owed, which put his family in deep trouble. In desperation, he turned to the wealthy man for help. The wealthy man readily lent him the amount he needed without asking him to guarantee repayment. Afterward, when Mr. Yee was able to clear his debt, he brought his entire family to thank the wealthy man for his help. Mr. Yee's daughter was young and beautiful. When the wife of the wealthy man saw her, she wanted her to become her husband's concubine and eventually to bear him a son. Mr. and Mrs. Yee happily agreed when they heard the wife's proposal. However, the wealthy man said, "It is unethical to take advantage of others when they are in trouble. My original intent was to help these people. If in the end it leads to lust, it would be completely against the principles of morality. I would rather remain without a male descendant than take advantage of a young maiden." Mr. and Mrs. Yee were moved to tears when they heard this. They bowed to him in gratitude and left. On that same night, the Dream Spirit appeared to the wealthy man's wife in a dream, saying, "Your husband has accumulated a lot of hidden virtue. He will be granted a noble son." A year passed. The wealthy man's wife did give birth to a son. They named him "Heavenly Gift." When the son reached eighteen years of age, he passed the Imperial Examinations one after the other. He became the Imperial Censor and brought honor to his family.

(Continuing on page 13)

2004年11月法會時間表 Schedule of Events – November 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	1◎※ 觀音菩薩出家日 Gwan Yin Bodhisattva's Leaving Home Day (Actual Day)	2◎※	3◎※	4◎※	5◎※	6※
7 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:00 pm	8◎※	9◎※	10◎※	11◎※ 藥師佛聖誕 Medicine Master Buddha's Birthday	12◎※ 十月初一	13※
14 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:00 pm	15◎※	16◎※ 達摩祖師聖誕 Venerable First Patriarch Bodhidharma's Birthday	17◎※	18◎※	19◎※	20※
21 ☆ 初十 百部地藏經圓滿日 Completion of Earth Store Sutra recitation 8:00 am-3:00 pm	22◎	23◎	24◎	25◎	26◎ 十五	27◎
28 敬老節 Respecting Elders Day	29◎	30◎	※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 ☆11/21 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua's Entering Nirvana			

敬老節 Respecting Elders Day

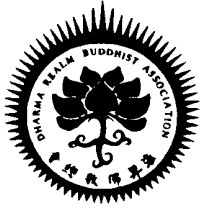
11/28/2004 Sunday 星期日

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.

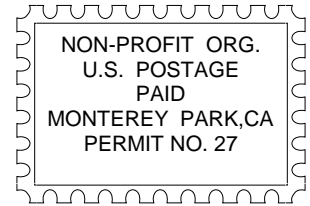


時間：早上九點至下午一點 備有精美的素宴
Time: 9:00 a.m. – 1:00 p.m. Delicious vegetarian banquet served.



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12月法會時間表 Schedule of Events - December 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			1◎	2◎	3◎	4◎
5 大悲咒 Recitation of Great Compassion Mantra 8:00 am 大悲懺 Great Compassion Repentance 1:00 pm	6◎	7◎	8◎	9◎	10◎	11◎
12 十一月初一 誦地藏經 Recitation of Earth Store Sutra 8:00 am 大悲懺 Great Compassion Repentance 1:00 pm	13◎	14◎	15◎	16◎	17◎	18◎
19 大悲懺 Great Compassion Repentance 8:00 am 放生 Liberating Life Ceremony 1:00 pm	20◎	21◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua's Entering Nirvana	22◎	23◎	24◎	25◎
26 十五 慶祝阿彌陀佛聖誕 Celebration of Amitabha Buddha's Birthday 8:00 am 誦地藏經 Recitation of Earth Store Sutra 1:00 pm	27◎	28◎ 阿彌陀佛聖誕 Amitabha Buddha's Birthday (Actual Day)	29◎	30◎	31◎	

~常将有日思無日，莫待無時想有時~