



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--上堂說法偈

大鵬展翅通霄漢 龍王縮首入鄰虛
相生相剋相化育 並行不悖未足奇

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

*The Great Peng Bird spreads its wings and soars through the sky.
The Dragon King coils its head and retreats into a minute mote of dust.
Mutually yielding, mutually overcoming, mutually transforming and evolving.
Going together without discord is not surprising.*

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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 #179)

何以故。服其身分。皆為彼緣。如人食其地中百穀。足不離地。必使身心。於諸眾生若身身分。身心二途不服不食。我說是人真解脫者。

「何以故」：什麼道理呢？
「服其身分」：你所穿的衣服，譬如絲帛；這與牠的生命有關係，這叫「身分」。「皆為彼緣」：這都是和這些畜生有一種因緣。如果想不做這些畜生，應該和牠斷這種因緣。「如人食其地中百穀」：好像以前人間最初的人是從大梵天來的。久遠劫前世界上劫火洞燒，燒得世界上沒有人了，經過不知多久時間，大梵天有天人在空中飛，飛到世界上來了，他看那時地上，因為時間久了，生出一種叫「地肥」的，他看這個東西很好看，拿起來聞一聞，這個東西也很香的，於是乎他就吃了。他一吃這個「地肥」，就不會飛，不會騰雲駕霧了，所以就留在世界上，他也叫上邊或者是他的兄

"Why? It is because when one wears something taken from a living creature, one creates conditions with it, just as when people eat the hundred grains, their feet cannot leave the earth. Both physically and mentally one must avoid the bodies and the by-products of living beings, by neither wearing them nor eating them. I say that such people have true liberation.

"Why? It is because when one wears something taken from a living creature, one creates conditions with it" For example, when you wear silk, you have a connection with the worms that made it. If you don't want to be that kind of creature, you should sever connections with it. It is "just as when people eat the hundred grains, their feet cannot leave the earth." The first people on earth were actually heavenly beings that came down from the Great Brahma Heaven. This happened in the past when the fire of the kalpa raged over the earth until it had destroyed all signs of people. Afterward there began a barren period, which extended for one knows not how long. And then, one day some heavenly beings flew down from the Brahma Heaven and alighted on earth. By this time, the earth was covered with a special something that looked quite good. They picked some and found it to be fragrant as well. So they ate it. Once they ate this "fat of the land," they could no longer fly. They couldn't mount the clouds and drive the fog. No longer mobile, they stood on earth and called out to their brothers and sisters who happened by in space. These heavenly beings

弟姊妹，還有其他一些男男女女也飛下來很多。他們到這地方，都吃這個東西，一吃也都上不去，都回不去天上了，所以世上就有人種了。

有些人說人是由猴子變的，那麼人怎麼不會再變成猴子呢？最初天人到世界上來，然後地肥一吃，人一多，地肥也吃得沒有了，這種食糧斷絕了，於是乎就吃世間上的百穀。稻、梁、黍是三種百穀。稻，大約有二十種。梁，也有二十種。黍，又有二十種。加上菜有二十種菜。再加果品有二十種。通通合起來就叫百穀。人就吃這百穀了，一吃百穀，怎麼樣呢？因為百穀是從地上生出來的，人吃了百穀，足就不離地了。地心吸力，其實就是人吃這些東西，吃了，就在地上不走了。「必使身心」：必定要使身和心。「於諸眾生」：和所有的一切眾生、一切畜生。「若身身分」：和牠身體和生命有關係的業都不可以造。「身心二途」：身也不可以殺生，心也不可以殺生。「不服不食」：也不穿有眾生生命的衣服，也不吃眾生的肉、有生命的肉。「我說是人」：我說這個人。「真解脫者」：是一個真正的解脫者。

如我此說，名為佛說。不如此說。即波旬說。

「如我此說，名為佛說」：像我這樣的說法，就是十方三世一切諸佛所說的法，都是這個道理。

landed and also partook of the “fat of the land,” and so they too became earth-bound. They couldn’t go back to the heavens; and that’s how the human race came to be on earth.

Some people hold that we came from monkeys. But if that’s the case, what keeps us from turning back into monkeys? In fact, it all started when the heavenly beings came down to earth. As the number of people increased, the fat of the land was entirely consumed, and that whole species of plant became extinct. Then they had to eat “the hundred grains.” They are:

1. twenty varieties of rice,
2. twenty varieties of millet,
3. twenty varieties of beans,
4. twenty varieties of vegetables,
5. twenty varieties of fruits.

There were more or less twenty kinds of each, making a hundred varieties in all. Once they ate them, “their feet couldn’t leave the earth.” We ascribe it to gravity, but the reason behind it is that people consume this kind of food.

“Both physically and mentally one must avoid the bodies and the by-products of living beings, by neither wearing them nor eating them.” We people want to keep our bodies and minds free from karma created in connection with the bodies of other living creatures or with anything that comes from them. One cannot physically take life, nor can one do so mentally. One should not wear anything connected with the life of another being or eat the flesh of their bodies. **“I say that such people have true liberation.”** They have really become free.

“What I have said here is the Buddha’s teaching. Any explanation counter to it is the teaching of Papiyan.”

“What I have said here is the Buddha’s teaching” My explanation is the Dharma spoken by the Buddhas of the ten directions and the three periods of time. **“Any explanation counter to it is the teaching of Papiyan.”** Any doctrine that agrees with my principle is Dharma that the Buddhas speak. Any theory

「不如此說」：不是我這個說法。
「即波旬說」：就是魔王所說。合乎我所說的這個理論，就是佛所說的法；不合乎我所說的這個道理，就是魔王所說的。所以你聽過了楞嚴經，以後誰講經，講的道理對不對，你就像一面照妖鏡似的。中國有照妖鏡，就是一面鏡子，你裝模作樣，你裝的是個人，他用這面鏡子一照。喔！你是個怪物，原來是個豬精，或者是牛精、馬精，或者是山妖水怪，或者是鬼王。用這面鏡子一照，就照出來了。

你現在聽過楞嚴經，誰說什麼法，你將它往楞嚴經上一合，他說的對不對，你就知道了，這也就等於一面照妖鏡。所以，我昨天晚上不是說嗎？瞎子、聾子、啞巴，沒有機會聽我經的。為什麼聾子不能聽經呢？我講經，他如聾若啞，我在講經他不聽的，這叫聾子不能聽經，並不是他是聾子，而是他就是不聽，沒有聽進這個法，就等於聾子一樣。啞巴，他不會說話，他也不聽的，我講什麼，他也不懂，道理和聾子是一樣的。所以聽過楞嚴經後，你們每個人，我都希望成一個善知識，成一個真正明白佛法的人，去教化那些瞎子、聾子，他現在沒有聽，你將來裝上一個擴音器，各處去廣播，他在外面也會聽到佛法，也能去講佛法了，不會再是聾子、啞巴了。不懂說法的人，這種人是最可憐的。你們學會佛法，應該去教化眾生，所以現在要特別注意修學佛法。

(下期待續)

that disagrees with the principles I have explained here is the talk of a demon king.

Now that you are hearing the *Shurangama Sutra*, you can use it as a freak-spotting mirror. If someone is pretending to be a person and you shine the mirror on him, his true form—a weirdo - will be revealed. Perhaps he's a pig-spirit or a cow-spirit or a horse-spirit or a mountain-essence or water-monster. Maybe it's a ghost king. Whatever it might be, the mirror will reveal its true form.

Now that you've heard the *Shurangama Sutra*, you will be able to know whether someone is speaking the Dharma correctly by comparing it to what is told in this Sutra. So it is like a freak-spotting mirror. That's why I said earlier that the blind, deaf, and dumb have no chance to hear my explanation of the Sutra. The deaf basically can't hear it, but here I'm not referring to people who are physically deaf, but to people who hear the Dharma and yet are deaf to it. Mutes also miss the point when I lecture.

I hope that all of you who are able to hear the *Shurangama Sutra* will become Good Knowing Advisors in the future; that you will come to genuinely understand the Buddhadharma. Then you can teach the blind, the deaf, and the mute. When you lecture, you can use an amplifying system, and then even though they are outside, they will be able to hear and will no longer be deaf or mute. People who don't understand the Buddhadharma are most pitiful. So, when you have mastered the Buddhadharma, you should go to teach it to others. Therefore, now you have to pay special attention in learning and cultivating the Buddhadharma.

(To be continued ...)



Records of High Sanghans

—錄自百日禪—

1971

宣公上人開示於美國舊金山佛教講堂

慧遠法師



Dharma Master Hui Yuan

Excerpt from the *Hundred-day Chan Session*

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

(接上期)

(Continued from issue #179)

今天晚間講一講淨土法門，什麼叫淨土呢？淨就是清淨，土也就是國土，這個國土是清淨而沒有染污的，在極樂世界。怎麼有的淨土法門？就因為沒有妄想、沒有雜念，沒有一切的妄想，所以這個土就淨。沒有一切的雜念，所以就極樂了。這淨土法門，是釋迦牟尼佛不問自說的法門。不問就是不等其他的人問，不等到弟子問，佛自己說的。為什麼佛不等請法的人來問，他自己就說這個法門呢？因為這個法門是特別重要的，佛的弟子沒有那一個能明白這個法門的，所以他就不等弟子請問就說了。如果要等弟子請問才說這個法，就沒有機會說了。

Tonight we will talk about the Pure Land Dharma-door. What is Pure Land? Pure means clean and wholesome. Land refers to the land of a country. This country is pure and wholesome, without any defilement. It is the Land of Ultimate Bliss. How did the Pure Land Dharma-door come about? It's from not having any polluted thought nor scattered mind. It's devoid of all false thoughts. That is the reason why this land is pure, free of all scattered thoughts, that is why it has ultimate bliss. This Pure Land Dharma door was spoken by Shakyamuni Buddha without being requested. It was spoken by the Buddha without being asked, without waiting for his disciples to ask him. Why didn't the Buddha wait for people to request the dharma and speak it instead? It was because this dharma is especially important. None of the Buddha's disciples can understand this dharma-door. Therefore he did not wait for his disciples to ask and went ahead to speak about it. If he were to wait for his disciples to ask, he would have no opportunity to speak about it.

這種法門是非常重要的，在这一切的法門之中，這個法門是不可思議的，是妙不可言的。在《金剛經》上，是由須菩提來請法，是當機眾。《法華經》上，是舍利佛、彌勒菩薩和文殊師利菩薩來請法。在《楞嚴經》上，是阿難尊者請法。唯獨《彌陀經》，這是不問自說的。這一個法門，對於後世的眾生，也就是我們現在的眾生，最相應的一個法門。所以佛說：「末法的眾生，一億人修行，沒有一個人得道。唯獨要依念佛的法門，可以離苦得樂，往生到極樂世界去。」

佛法將來一定會斷滅的，世間無論什麼都是有成、住、壞、空；佛法也是這樣，有成、住、壞、空。佛出世，講說佛法，這是一個成就的時候；佛入涅槃之後，佛法在世間，由一般人來宣揚佛教，這是個住；住世間久了，就該壞了；壞了之後，就該空了，佛法就是這樣。現在是在減劫的時代，怎麼叫減劫呢？就是每過一百年，人的壽命，就減少了一歲；身量的高度就減去一寸，減來減去，減到人身量的高度就有兩尺高，和狗差不多那麼高，這時候佛法都減了。佛法先減，就減什麼呢？就先減《楞嚴經》。因為這是魔王最怕的，它把魔王的相貌，都給說得清清楚楚，所以魔王最怕這個《楞嚴經》，就先由《楞嚴經》上減。然後是其他的經，

This dharma-door is very important. It is inconceivable amidst all dharma-doors. It is wonderfully ineffable. In the *Vajra Sutra*, it was Subhuti who requested the Dharma; he was the most fitted dharma requestor among the assembly. In the *Avatamsaka Sutra*, the dharma was requested by Shariputra, Maitreya Bodhisattva and Manjushri Bodhisattva. In the *Shurangama Sutra*, it was Venerable Ananda who requested the Dharma. Only this *Amitabha Sutra* was spoken without being requested. This dharma-door tallies most with beings of the later generations; the living beings of our time. Therefore the Buddha said: "Living beings in the Dharma Ending Age, even if a hundred million people cultivate, none would attain the Way. Only if they rely on the Dharma-door of Reciting the Buddha's Name would they leave suffering and attain bliss, and be reborn in the Land of Ultimate Bliss."

In the future, it is certain that the Buddhadharma will come to an end. Without exception, everything in the world goes through the cycle of formation, duration, deterioration, and emptiness. Likewise, the Buddhadharma also undergo periods of formation, duration, deterioration, and emptiness. The time when the Buddha came to the world and lectured the Buddhadharma constituted the period of formation. After the Buddha entered Nirvana, Buddhadharma still dwells in the world, propagated by common people. This constituted the period of duration. After a long period of dwelling in the world, then it's time to deteriorate. After deterioration, it will return to emptiness. So it is with the Buddhadharma. Now is the time of the Diminishing Kalpa. What is the Diminishing Kalpa? Every one hundred years, the human life span will decrease by one year and the height of the body will decrease by one inch. It keeps decrementing until the human body height is two feet tall, similar to the height of a dog. At that time, the Buddhadharma will come to an end. Which Buddhadharma will first come to an end? The *Shurangama Sutra* will disappear first since this is the Sutra that the Demon king fears most. It describes very clearly the demon king's features. For that reason, the *Shurangama Sutra* is

《法華經》，《大方廣佛華嚴經》，最後就剩《阿彌陀經》不滅，在世界上多停留一百年，度無量眾生。然後《阿彌陀經》也滅了，就剩「南無阿彌陀佛」這六字洪名，又在世界上停留一百年，然後「南無阿彌陀佛」這六個字，也減去兩個字，剩四個字，只剩「阿彌陀佛」，又在世間上多停留一百年，那麼就佛法滅完了。所以在末法時代，我們現在修這個念佛的法門，是最好的法門。

今天我們所要講的這位高僧，就是淨土法門在中國初祖，也是晉朝人，他就是廬山東林念佛社的慧遠大師。這位高僧他專門提倡念佛法門，那麼其他法門他明白不明白呢？他全部都明白，禪、教、律、密他都懂，不單懂也都深入到裡邊去，可是他就專門提倡、實行念佛法門。當時念佛法門，其他人沒有那麼盡力提倡，就這位慧遠法師是專修淨土法門。

這一位法師的道德非常的高深，他的學問也非常的通達、多聞、強記。他是什麼地方的人呢？他是中國西北方雁門關的人，他的縣叫婁煩縣，俗家姓賈。他一出生就非常的聰明，一般人就稱他為神童。為什麼叫他神童呢？因為他記憶力太好了，讀書過目不

feared most by the demon kings. Afterwards, other sutras will also disappear: *Dharma Lotus Sutra*, *Avatamsaka Sutra* etc. The last one to disappear will be *Amitabha Sutra*. This sutra will remain in the world for another hundred years to save immeasurable living beings. Then, *Amitabha Sutra* will also disappear. What's left will be the six-character "Na-mo-A-mi-to-fo" (Homage to Amitabha Buddha). It will remain in the world for another hundred years. Then the two characters "Na-mo" will disappear, leaving the four-character "A-mi-to-fo" (Amitabha Buddha) to remain in the world for another hundred years. Afterwards, the Buddhadharma will come to an end. Therefore, in the Dharma Ending Age, we cultivate the Dharma-door of Buddha Recitation. This is the best Dharma-door.

Today, we will talk about a High Sangha, the first patriarch of the Pure Land Dharma-door in China. He is the Great Master Hui Yuan of Dung Lin ("Eastern Grove") Buddha Recitation Society in Mt Lu. He was from the Tzin dynasty. This lofty Master specialized in propagating the Dharma-door of Buddha Recitation. Did he understand other Dharma doors? He completely understood all of them. Whether it is the school of Dhyana, Teaching, Vinaya, or Esoteric, he fully comprehended them all. Not only did he understand, he also penetrated deeply in each one of them. However, he specialized in propagating and practicing the Buddha Recitation Dharma-door. Though others had not been propagating this to its full extent, Dharma Master Hui-Yuan dedicated himself to cultivate the Pure Land Dharma-door.

This Dharma Master had very lofty and profound way virtue. He was very intellectual, erudite, and had a very good memory. Where was he from? He was a native of Yan Men Gate in the Northwestern part of China. His district is called Lou Fan. His lay name was Jia. He was very intelligent since birth and was well known by people as a "Child Prodigy". Why was he referred as such? It was because he had super good memory. He

忘，讀一遍就記得了，他這種記憶力，任何的小孩子都沒有這麼好，所以一般人稱他為神童。

他所寫的文章也與眾不同，寫得快，而且又不需要修改，寫出來就是了，這種的天才智慧是很少有、很少有的，可是他最歡喜的，就是老子和莊子。在沒研究佛法以前，他已把六經都熟讀於心，都可以背得出來；然後老子《道德經》，他也非常的熟，也能背得出來；莊子的《南華經》，他也能背得出來。這樣子一來，一般讀書人，就沒有他學問這麼好了。他在十三歲的時候，一般的秀才、舉人、進士，甚至於狀元，最有學問的這些學者，來和他談，都認為他的學問是比他們高。這時候是馳譽全國，全國的人都知道有這麼一位神童了。他十三歲把五經、四書、老子、莊子，甚至於諸子百家，所有中國的書，差不多都讀完了。這樣他就跟他一個姓令狐的舅舅，到洛陽、許州，各處地方去遊學。什麼叫遊學呢？就到各處去見一些讀書的人。到什麼地方，和這些讀書人一談論，都沒有他學問好，他的名譽是很高了。

(下期待續)

would read a book once and remember it. His memory was unsurpassed by other children. For that reason, he was well known as a "Child Prodigy".

The Master's writing was also exceptional. He could write very fast with no need for any correction. His talent and wisdom were very rare indeed. He was most fond of Lao Tze and Jhong Tze. Before he investigated the Buddhadharma, he could already recite from memory the *Six Classics*. He was also very familiar with Lao Tze's *Book of Virtues* and could memorize it by heart. Likewise, he could also recite Jhong Tze's *Nan Wa Classic* from memory. Because of his special talent, ordinary scholars could not match up with his learning.

When he was thirteen years old, many scholars, and even the top three scholars of the civil examinations, after talking to him, concurred that the Master was more learned than they were. At that time, the Master's fame was well known throughout the country. Everybody knew about this "Child Prodigy". When the Master was thirteen years old, he already mastered the *Five Classics*, the *Four Books*, Lao Tze, Jhong Tze, all the *Hundred Schools of the Scholars*, and had read about all the books in China. After that, he traveled with his uncle Ling Wu to Luo Yang and the Hsu province. He traveled around to pursue advanced study. That is, he traveled everywhere meeting local scholars. Nevertheless, wherever he went and whoever he met, none could match up with him. At the time, he had won high status and great fame.

(To be continued ...)



金輪寺敬老節活動記實

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

A Synopsis of Respecting the Elderly Celebration at Gold Wheel Monastery

Respecting the elders and honoring the worthies 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，尊敬長者、賢者，學習他們豐富的人生經驗和智慧，以培養謙卑、感恩的心。倘人人如此，民風自然淳厚，社會安定和諧。

法界佛教總會創辦人 宣公上人，早年人稱「白孝子」，一生重視孝道，認為此乃做人的根本，因為沒有父母，那有我們？上人慈悲為懷，有鑑於西方社會的老人們孤苦無依，寂寞無助，故於每年的秋冬之際，訂定敬老節，以提醒世人，善盡孝道，飲水思源，不可忘本。本著「老吾老以及人之老，幼吾幼以及人之幼。」之胸襟，弘揚孝道於西方，藉以教化世道人心。

Respecting the elderly and honoring the worthies is a traditional virtue in China. Its purpose is to remind all worldly people to pay attention to filial piety, respect the elders and worthies, and to learn from their profuse experience in life and wisdom in order to nurture a gratifying and humble heart. If every person can practice this, then the cultural environment will be enriched, and society will enjoy peace and harmony.

The founder of the Dharma Realm Buddhist Association (DRBA), Venerable Master Hsuan Hua, in his early years, was well known as "Filial son Bai". Throughout his life, he always emphasized on filial piety, and acknowledged it as the fundamental root of being a person. If it weren't for our parents, how can we even exist? The Venerable Master was kind and compassionate. He recognized that most elderly people in the society of the western world are suffering. They are lonely, with no one to rely on or help them. Therefore the Master established a "Respecting the Elderly Day" to be held between fall and winter every year. His intention is to remind everyone to practice wholesome filial piety. As the saying: "When one drinks water, one should remember its source." Likewise, one should never forget one's origin. With 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", the Venerable Master widely spread the virtue of filiality to the western world to transform the custom and the heart of mankind.

故法總各分支道場，恪遵師訓，每年於秋冬之際舉辦敬老節活動。邀請各地的老人們回到法總的大家庭裡來，為他們祝壽、慶生、歡度佳節。

洛杉磯金輪聖寺，為慶祝此一佳節活動，四眾弟子在法師們的帶領下，籌備多時。從採買、廚房、接待、交通、佈置……等等，各各隨緣隨分，分工合作。老、中、青三代，「果」字輩、「親」字輩攜手連心，結合在一起，發揮高度的團隊精神，將11月28日的敬老節辦得有聲有色，十分成功而圓滿。

敬老節當天，陽光普照，天氣晴朗，一改前日陰雨濕冷之天氣。眾人皆喜出望外，也許是大家的誠心感動了佛菩薩所致。當天應邀的老人家有二、三百人，個個穿戴整齊，胸前捌上大紅花，喜氣洋洋！在年輕義工的接待下，一一就座，鮮花佈置的大殿，莊嚴富麗，令人心生法喜。我們也邀請良法師、貴法師，前來參與盛會，為在座的嘉賓開示說法，說明上人訂定敬老節的特殊意義和用心，藉此弘揚孝道，教化世人。這真是個殊勝的因緣，大眾都同霑法益。

金輪寺同時也悉心安排了些豐富的節目和精美的壽筵，來為老人家祝壽、慶生、歡度佳節。其中有金輪寺居士佛友們組成的合唱團及中文學校的小朋友

Thereafter, every branch monastery within the Dharma Realm Buddhist Association respectfully follows the teacher's instruction. Every year between fall and winter, each Way Place would host a "Respecting Elderly Day" event. Elderly people from all walks of life are invited to the big family of DRBA to celebrate their birthday and to have a good time.

Gold Wheel Sagely Monastery in Los Angeles is one of DRBA's oldest branch monasteries. Led by the manager Dharma Master Shr, disciples of the fourfold assembly prepared and planned ahead of time. They formed several teams purchasing groceries, working in the kitchen, working as servers and receptionists, providing transportation, decorating etc. People of all ages, three generations of elderly people, middle-aged people and youngsters, people with Dharma character "Gwo" and "Chin", they all come together and work closely. As a result, the Elderly Day held on November 28 was a huge success, with beautiful songs and dazzling colors.

On the Elderly Day, the weather was blessed with sunshine and blue sky. It was quite contrary to the day before which was cold and wet with rain pouring all day long. Everyone was delighted. Perhaps it was their sincerity that had moved the Buddha and Bodhisattvas. About two to three hundred elders showed up that day. They all came dressed up nicely. Each guest was welcome and presented with a red corsage pinned on their lapel. They were all beaming with joy as they were led by the young ushers to their seats. The Buddha Hall was decorated with fresh flowers. It was very adorned and magnificent; the kind that will bring forth Joy of Dharma upon seeing it. The manager Dharma Master Shr had also invited Dharma Master Liang, and Dharma Master Gwei to join this festive event. Both gave Dharma talk to all the guests, instructing them on the special meaning and intention of this Elderly Day event established by the Venerable Master – to promote filial piety and to teach and transform mankind. That was really a supreme condition. Everyone benefits from the Dharma.

Volunteers at the Gold Wheel Sagely Monastery had also prepared a delicious vegetarian banquet and sponsored wonderful programs to celebrate the longevity of the elderly guests. The choir formed by

們，為在座的來賓合唱《法界頌》、《大同世界》．．．等曲目，歌聲真摯動人。另有中文學校小朋友謝博文精湛的鋼琴演奏，亦博得滿堂的喝采，小小年紀有此琴藝，令人刮目相看，誠所謂「後生可畏」，來日必當有非凡的成就。而大陸知名的聲樂家楊傑，亦應邀參與盛會，為老人家們慶生，其渾厚嘹亮的歌聲，充滿了感情；演唱《長江之歌》、《送別》．．．等名曲，餘音繞樑，不絕於耳。在座的嘉賓，聽了無不為之動容。多麼期待下次再能聆賞他的歌聲！

上午節目結束後，接著便是上供，上供完畢後，由年長者切壽糕，大眾合唱「松柏長青」，歌聲和樂融融，祝福普天下的老人「松柏長青，福壽雙圓」。場面至為溫馨感人！

值得一提的是，金輪寺今年準備的素筵，在法師們悉心料理調配下，配合廚房工作人員果賢、果彥、果慶、等等，將精美的素菜烹調得健康又美味，不油不膩，鹹淡適中，完全符合老人家的口味。工作人員的用心及體貼，可見一斑。同時，用齋菜時，在旁的年輕義工，不時的為老人們夾菜、奉湯、茶水．．．等等，將他們照顧得無微不至，令在座的嘉賓吃得十分開懷，稱讚不已。認為這些年輕人，能犧牲假日的享樂，來到寺廟裡，陪伴老人家，帶給他們溫暖和快樂，真

laypeople of Gold Wheel Monastery and Dharma friends sang "Praise of the Dharma Realm" and "World of Great Unity" with students from the Sunday Chinese School. Their music was truly touching. In addition, a young friend, Hsieh Harrison also performed a piano solo that had won the hearts of all. It is amazing that at such tender age, he could play the piano so well. In the future, it is likely that he will have more outstanding accomplishment. Another performer, Mr. Yang Je from China had also come to celebrate the elder's longevity. He sang "Songs of Chang Jiang", "Farewell" and other famous pieces. His voice was resonant and full of feelings. His tone was clear and so encompassing that the audience were deeply moved. Wish he could sing for them again next time.

Meal offering ceremony began immediately after the morning performances. Afterwards, the elders were invited to cut the longevity cakes. At the same time, everyone sang the song "Evergreen Pine and Cedar" to wish all the elders be "as evergreen as the pine and cedar trees" and "complete in both blessings and wisdom." The scene was warm and touching.

One other thing worth mentioning: This year, Gold Wheel Sagely Monastery's vegetarian banquet was managed with the help of Dharma Master Rong. With her dedicated and talented preparation, and the coordination of many kitchen helpers, the feast this year was both healthy and delicious. Every dish was neither too oily nor too salty. The taste and flavors were just right for the elders to the tee. One can tell it was done with much care and consideration. During the banquet, young volunteers waited at each table to serve dishes, soup, tea, etc. to the elders, and to attend to their needs. They won the praise from the elders, who commented that it was rare for these many young people to sacrifice their weekend. Instead of going out to have fun, they came to the monastery to accompany the elders, bringing them warmth and happiness. It is truly a rare and noble deed. Buddhism is filled with hope and bright future.

是難能可貴，佛教是充滿了希望和前途。

素宴結束後，每位與會的來賓帶著寺裡準備好的精緻禮物，法喜充滿，依依不捨的離去。這真是一個成功而有意義的活動，在上人慈悲的教化下，大家同心協力，不分男女老少，將敬老節辦得盡善盡美。我們深知，敬老不是年年而已，而是天天、時時都要敬老，金輪寺的大門永遠都為他們開著的。

After the vegetarian banquet, every guest received an exquisite gift prepared by the monastery. They were filled with the joy of Dharma before unwillingly departing. This was both a meaningful and successful event. Under the kind and compassionate teaching of the Venerable Master, everyone did pull themselves and work together, men and women, old and young. They did their best to make the event as perfect as can be. Deep in our hearts, we all know that respecting the elderly is not something to be observed annually, but something to be practiced daily and at all times. The door of Gold Wheel Monastery will be open for them forever.

活動剪影 Snapshots of the Day

法師致詞



Dharma Master welcoming the elderly

廚房悉心準備素筵



Kitchen staff preparing the vegetarian banquet

合唱團及中文學校為老人家獻唱



Gold Wheel Choir and school pupils rendering a song

聲樂家楊傑為老人家獻唱



Vocalist Yang Je entertaining the elderly

義工為老人家上菜

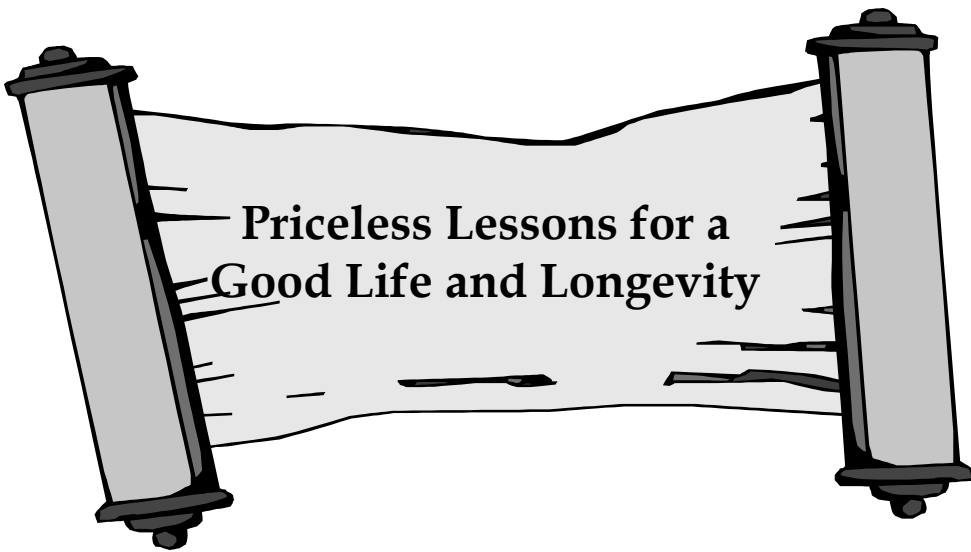


Volunteers serving the elderly

義工為老人家分壽糕



Celebrating the day with cakes



壽康寶鑑

古時有位李叔卿者，平日為人嚴謹，頗受人敬重。同事孫巖嫉妒他的聲名。公然在大眾面前毀謗他，說道：「叔卿不過虛有其名罷了。在我看來，連豬狗都不如。」有人問其緣故。孫巖答道：「叔卿與其妹有不倫之關係。簡直是衣冠禽獸，怎可算是個人？」從此消息傳了開來，遠近無人不知。叔卿想要為自己辯白，但不知如何開口？不為自己表明，又憤恨難忍。過了不久，便鬱悶而死。叔卿的妹妹得知此消息，悲憤交加，亦自縊而死。沒有幾天，忽然狂風大作，雷雨交加，將孫巖殛斃。其屍體竟然暴露在叔卿家門外。及出殯下葬當天，孫巖的墳塚又被雷擊中，令人驚駭不已！

【評】：凡人無心戲謔，出口傷人，實有失厚道，斷然不可。更何況有心污蔑，毀人名節，罪上加罪，豈有不受重報之理？凡有關人名節者，斷不可輕出諸口，以免傷天害理，鑄成大錯，口業不可不慎歟！

In ancient time, there was a man named Lee Suching. He was a sincere and disciplined person who earned everyone's respect. His colleague, Sun Yen, was jealous of him. He publicly spread rumors to ruin Suching's reputation. He said, "Suching is a cheater. In my opinion, he is not even worth a pig or a dog." People asked why he said so. Sun Yen answered, "Suching has immoral relationship with his sister. He is a beast dressed in man's clothing. How could he be a decent person?" Henceforth, this rumor spread far and near. Everyone heard about it. Suching wanted to clear himself, but he did not know where to start. Unable to regain his reputation, he was frustrated and angry. Not long after, he died of depression. Suching's sister was devastated when she uncovered the details surrounding her brother's death. She hung herself and died. A few days later, there was a sudden change in the weather. Gusty wind and thunderstorm prevailed. Sun Yen was struck dead by lightning. Surprisingly, his body appeared in front of Suching's house. In addition, on the day of his funeral, Sun Yen's grave was struck by lightning again. Everyone was awfully frightened.

Comments:

Ordinary people casually joke around, hurting people's feeling unintentionally with words they utter. This is being inconsiderate. Now, if a person purposely ruin someone's reputation with evil-intent, he creates offenses on top of offenses. How could he not be heavily punished? We should never be casual with regards to people's reputation. We should be careful of what we say; otherwise, we will be breaking the law of heaven and earth, creating a grave offense. We can not afford to overlook the karma created by our mouth.

育良中文學校春季班開學通知

上課時間：1/29/2005 ~ 5/21/2005

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 禮敬三寶	11:45 ~ 12:30 結齋、三皈依、出坡
8:40 ~ 9:30 讀經	12:30 ~ 1:30 中文說寫
9:40 ~ 10:30 佛學	
10:40 ~ 11:45 上供、午齋	

Instilling Goodness Chinese School

2005 Spring Semester, (January 29, 2005 – May 21, 2005)

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 Venerating the Triple Jewel	11:45 ~ 12:30 Concluding Meal, Taking the Three Refuge
8:40 ~ 9:30 Reciting Sutra	Community Service
9:40 ~ 10:30 Buddhism	12:30 ~ 1:30 Chinese Reading and Writing
10:40 ~ 11:45 Meal offering, Vegetarian Meal	

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

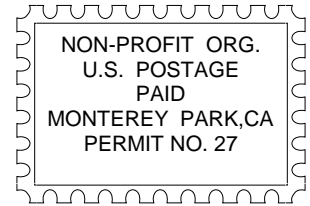
2005年1月法會時間表 Schedule of Events – January of 2005

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 消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am - 10:10 am 觀音菩薩聖號 Recitation of Gwan-Yin Bodhisattva 1:00 pm-3:00 pm	3◎	4◎	5◎	6◎	7 梁皇寶懺灑淨 Purifying the Boundaries for The Jeweled Repentance of Emperor Lyang 7:00- 8:00 pm	8 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 4:30 pm
9 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 4:30 pm	10 十二月初一 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	11 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	12 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	13 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	14 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	15 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 4:30 pm
16 梁皇寶懺圓滿 Completion of The Jeweled Repentance of Emperor Lyang 8:00 am - 4:30 pm	17◎ 初八 釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment (Actual Day)	18◎	19◎☆ 初十	20◎	21◎	22◎
23 誦楞嚴經 Recitation of Shurangama Sutra 8:00 am - 4:00 pm	24◎ 十五	25◎	26◎	27◎	28◎	29◎ 中文學校 開學典禮 Chinese School at Gold Wheel Monastery Spring Semester Begins
30 誦楞嚴咒 Recitation of Shurangama Mantra 8:00 am -10:10 am 阿彌陀佛聖號 Recitation of Amitabha Buddha 1:00 pm-3:00 pm	31◎	☆1/19 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua				



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

金輪聖寺



2005年2月法會時間表 Schedule of Events – February of 2005

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◎
6 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am– 3:00 pm	7◎ 華嚴菩薩聖誕 Avatamsaka Bodhisattva's Birthday (Actual Day)	8◎	9◎ 正月初一 Chinese New Year 彌勒菩薩聖誕 Maitreya Bodhisattva's Birthday (Actual Day)	10◎	11◎	12◎
13 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am– 3:00 pm	14◎ 定光佛聖誕 Samadhi Light Buddha's Birthday (Actual Day)	15◎	16◎	17◎ 帝釋天尊聖誕 Venerable God Shakra's Birthday (Actual Day)	18◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	19◎
20 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am– 3:00 pm	21◎	22◎	23◎ 十五	24◎	25◎	26◎
27 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am– 3:00 pm	28◎					

～常將有日無日，莫待無時想有時～