



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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

www.goldwheel.org

宣公上人--上堂說法偈

萬物說法萬物聽 迷者更迷明者明
悟得其中玄妙理 山河大地如掌中

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

*Ten thousand things speak the dharma; ten thousand things listen.
Confused ones get more confused; clear-headed ones understand,
Enlightening to the mysterious, wondrous principle within;
Mountains, rivers, the great earth –as if held in one's palm.*

本期內容

Table of Contents

- | | | | |
|----|---------------------------|----|---|
| 2 | 楞嚴經四種清淨明誨 | 2 | The Four Clear and Unalterable Instructions on Purity in the Shurangama Sutra |
| 7 | 高僧傳—慧遠法師 | 7 | Dharma Master Hui Yuan |
| 11 | 戒子和合共修共學共薰習——
記2005年戒期 | 11 | A Journal of the 2005 Precept Platform |

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 #182)

我教比丘循方乞食。令其捨貪。成菩提道。諸比丘等。不自熟食。寄於殘生。旅泊三界。示一往還。去已無返。

「我教比丘」：我教化所有的比丘。「循方乞食」：依照秩序循順著方向乞食。你向南乞食，他就向北乞食，有的向東方，有的向西方，各有各人的方向，各有各人的處所，去化緣托鉢乞食，托鉢到外邊去化飯吃，為什麼要叫他化飯呢？第一，一切眾生布施給出家人飯，可以種福，可以了去苦惱。第二，出家人自己不預備飲食，到外面化到什麼東西，就吃什麼東西；化了好的飯就吃好的，化了不好的就吃不好的，所以自己沒有貪心。「令其捨貪」：令他們捨除貪心。要是自己做飯，今天做這個不好吃，明天再做好吃的，後天做更好吃的東西，再後天，做更好吃的東西，是沒有止境的。到外面化緣有什麼東西吃什麼東西，不揀擇、不分別食物好不好。不能說今天化來的齋飯味道好，高興就吃，吃得肚子脹脹的，明天化來的不好吃，就不吃了。不能這樣的，好的不好的都一樣吃，

“I teach the bhikshus to beg for their food in an assigned place, in order to help them renounce greed and accomplish the bodhi way. The bhikshus do not prepare their own food, so that, at the end of this life of transitory existence in the triple realm, they can show themselves to be once-returners who go and do not come back.”

“I teach the bhikshus to beg for their food in an assigned place, in order to help them renounce greed.” When it was time to beg for food, each bhikshu headed in a certain direction and made his rounds in a certain locale. Carrying their bowls, the bhikshus went out to receive alms. Why did the Buddha teach them to beg for food? First, when laypeople give food to people who have left the home-life, they can ensure the reward of blessings and put an end to their suffering and distress. Second, when bhikshus go out for alms, they eat whatever they are given. If it’s good, they eat it; if it’s bad, they eat it just the same. In this way, they get rid of their greed. If you cook for yourself, you’ll think, “What I made today wasn’t so good; tomorrow, though, I’ll make something delicious. The day after that I’ll make something even better, and the day after that I’ll make something simply spectacular.” There’s no end to it. When one goes out begging, there is no chance for selection. One does not make distinctions about which food and drink is good and which is not. One cannot say, “The food I’ve gotten today is really tasty,” and then eat with great gusto. And then the next day, if the food one gets is not good, one does not even eat

總而言之吃飽了就算了，除去貪欲。「成菩提道」：因為「君子謀道不謀食」，修道的人，只問自己道業成沒成就？不管吃得好不好，所以你們到這裡來研究佛法，我告訴你們不要知道吃的東西味道好不好。

「諸比丘等」：這所有的出家人。「不自熟食」：不自己做飯吃。「寄於殘生」：就是維持這個生命，這個身體，活著就可以了。「旅泊三界」：我們現在住在這個世界，在陸地上住著就叫做「旅」，在船上睡覺這叫「泊」。旅泊三界，我們住在這個世界，就好像住在旅館一樣，所以就不要那麼執著這欲界、色界、無色界三界。「示一往還」：這個表示什麼？為什麼我什麼都不貪呢？表示我這一次生命結束，我再也不到這個地方來了！這個地方，最不清淨了。所以「去已無返」：再也不到這個地方來了，就是美國這麼漂亮的廁所，這麼漂亮的房子，也是來一次就夠了。再也不要來了，不要貪戀這個廁所，廁所是臭的嘛！你貪它好幹什麼？這個世界也是臭的，你不要以為它是乾淨的，這個世界就是個廁所。

云何賊人。假我衣服。裨販如來。造種種業。皆言佛法。卻非出家。具戒比丘。為小乘道。由是疑誤。無量眾生。墮無間獄。

「云何賊人」：云何你做賊，儘偷東西。「假我衣服」：你穿我佛教出家人的衣服，穿個袍，搭個衣，到那個地方，就說我是法師，我可以講

it. That kind of conduct is impermissible. One eats the good and the bad; the general idea is to eat one's fill and forget about it. That gets rid of greed. "In this way they can accomplish the bodhi way." That is because, as it's said:

The superior person is concerned about the Way, not about food.

People who come to investigate the Buddhadharma should not get hung up on food.

"The bhikshus do not prepare their own food, so that, at the end of this life of transitory existence in the triple realm, they can show themselves to be once-returners who go and do not come back." They only want to eat enough to sustain their bodies. Our life in this world, whether we dwell on land or in water, is like a stay in a hotel—transitory and soon over. Don't be attached to it. The bhikshus put an end to greed, so that when this life in the Triple Realm is over, they won't have to come back. "This place is filthy. I'm not going to return here," is their thought. Even America, with its beautiful toilets and magnificent houses—it's enough to have been here once. Don't come back! Don't be greedy for toilets. To begin with, they smell bad; why would you be greedy for them? In fact, this whole world stinks. You should not think it is a clean place. This world is a toilet in itself.

"How can thieves put on my robes and sell the Thus Come One, saying that all manner of karma one creates is just the Buddhadharma? They slander those who have left the home-life and regard bhikshus who have taken complete precepts as belonging to the path of the small vehicle. Because of such doubts and misjudgment, limitless living beings fall into the Unintermittent Hell."

"How can thieves put on my robes?" They don the clothes of a left-home person and tell people, "I am a Dharma Master who

經給你們聽，你們大家要相信我。

「裨販如來」：他販賣如來佛法，拿佛法來做生意。「造種種業」：他只知道斂財、化緣，叫人家布施給自己。「皆言佛法」：他說這一切都是佛法，你跳舞也是佛法，你喝酒也是佛法，這都是佛的八萬四千法門之一，他講得頭頭是道，津津有味，你抽煙、喝酒、賭錢，都是佛法，你做什麼都可以，甚至於你做一切一切都沒有問題。「卻非出家具戒」：可是你問他：「你受的什麼戒了？你受具足戒了嗎？」「什麼是具足戒啊？」不要說具足戒，五戒他都不懂，八戒更不明白，十戒也不用問，十重四十八輕戒更不必問了。「卻非出家」：他根本就不是個出家人。「具戒比丘」：具足戒的比丘。「為小乘法」：他就為這一點小攀緣心，和人拉攏社會關係，行小乘法。「由是疑誤」：因為這樣，所以他就對人有很多的疑惑，對自己也不明白，因此就疑誤無量眾生，墮無間地獄。這就是本來人家想學好，遇到這麼一個糊塗師父，就像前面所講的「懵懂傳懵懂，一傳兩不懂，師父下地獄，徒弟往裏拱。」這樣子都墮無間地獄了。無間地獄是沒有間斷的，一個人在這個地獄也滿，多人也滿；一個人在這個地獄裏頭也沒有空餘的地方，多人在這個地獄裏頭也不會擠迫，無論一人、多人都「沒有間」，沒有空餘的地方。在無間地獄裏永遠都不會出來的，所以這很危險。

若我滅後。其有比丘發心決定修三摩提。能於如來形像之前。身燃一燈。燒一指節。及於身上熱一香炷。

can lecture on the Sutras. You should all believe in me.” **“And sell the Thus Come One.”** They barter with the Buddhadharma. They do business with it. All they do is think of ways to get people to give them money. They say **“that all manner of karma one creates is just the Buddhadharma.”** They say, “Everything is the Buddhadharma. Dancing is Buddhadharma; drinking wine is Buddhadharma; making music is Buddhadharma. These are all part of the Buddha’s eighty-four thousand Dharma-doors.” They are really smooth talkers. “Smoking cigarettes is Buddhadharma; gambling is Buddhadharma; you can do anything you want.” They are lax, even to the point that no matter what one might do, they say it’s all right. **“They slander those who have left the home-life and regard bhikshus who have taken complete precepts as belonging to the path of the small vehicle.”** If anyone calls them on it and asks, “Have you taken the complete precepts?” they don’t even know what you are talking about. They don’t even understand the five precepts, how much the less the eight, or the ten, or the ten major and forty-eight minor precepts. They themselves are not authentic left-home people. Their scope is very small and self-centered. **“Because of such doubts and misjudgments, limitless living beings fall into the Unintermittent Hell.”** They cause others to be confused, and they themselves basically do not understand. To begin with, the people who follow them had good intentions, but having become involved with such a messed-up teacher, they end up in the same situation as was mentioned earlier:

*If one who is dazed
transmits the delusion to another,
When all is said and done, neither one understands.
The teacher falls into the hells,
And the disciples burrow in after him.*

In the Unintermittent Hell there is no break in the suffering. One person fills the hell in the same way that many people fill it. With just one person in that hell, there would still be no space left over. And no matter how many people are in it, it’s always just as full. One can never get out of this hell. So it’s very dangerous to set up conditions for it.

“I say that bhikshus who after my extinction have decisive resolve to cultivate samadhi, and who before the images of Thus Come Ones can burn a candle on their bodies, or burn off a finger, or burn even one incense stick on their bodies, will,

我說是人。無始宿債。一時酬畢。長揖世間。永脫諸漏。雖未即明無上覺路。是人於法已決定心。

「若我滅後」：假如說等到我入涅槃之後。「其有比丘」：有這麼個出家的比丘。「發心決定修三摩提」：他發心一定要修定力。「能於如來形像之前」：他能在佛的前面。「身燃一燈」：在身上用刀把肉挖開，在這個地方添上油點燈，這叫在做身上燃上一燈。「燒一指節」：或者把手指節，燒去一節、兩節。「及於身上」：或者在身上。「熱一香炷」：在背上燃一炷或者兩炷、三炷香。

「我說是人」：釋迦牟尼佛說：我說這個人。「無始宿債」：無始劫以來所欠的債務。「一時酬畢」：在這時候都還了了。「長揖世間」：於這一生報盡了，就永遠不會再生到這個娑婆世界受種種苦惱了。「永脫諸漏」：他脫離一切的諸漏。「雖未即明」：雖然沒有立刻就明白。「無上覺路」：洗有再比這高尚的覺悟。「是人於法已決定心」：這個人於佛法上，已有決定的心，不會退墮了。

若不為此。捨身微因。縱成無為。必還生人。酬其宿債。如我馬麥。正等無異。

「若不為此」：假使你不這樣做的話。「捨身微因」：如果沒有種這個捨身來點香、燃燈或者燒指這小小善因的話。「縱成無為」：縱然成道、開悟，甚至於成佛。「必還生人」：

in that moment, repay their debts from beginningless time past. They can depart from the world and forever be free of outflows. Though they may not have instantly understood the unsurpassed enlightenment, they will already have firmly set their mind on it.”

“I say that bhikshus who after my extinction have decisive resolve to cultivate samadhi, and who before the images of thus come ones can burn a candle on their bodies, or burn off a finger, or burn even one incense stick on their bodies.” These bhikshus, under proper guidance, at the appropriate time, and in the prescribed manner, cut open a piece of their flesh with a knife and place oil on it, light the oil and serve as a living lamp for the Buddha. Or perhaps they burn off a finger in the correct manner; or they let one or two or three pieces of incense burn on their bodies, such as on their arm.

“Will, in that moment, repay their debts from beginningless time past.” Shakyamuni Buddha says that all the debts such people have accumulated throughout time without beginning can be wiped away in that single act. “They can depart from the world and forever be free of outflows. Though they may not have instantly understood the unsurpassed enlightenment, they will already have firmly set their mind on it.” They will have a decisive resolve and will not retreat from it.

“If one does not practice any of these token renunciations of the body on the causal level, then even if one realizes the unconditioned, one will still have to come back as a person to repay one’s past debts exactly as I had to undergo the retribution of having to eat the grain meant for horses.”

“If one does not practice any of these token renunciations of the body on the causal level, then even if one realizes the unconditioned, one will still have to come back as a person to repay one’s past debts” If one doesn’t do any of these acts of physical renunciation, such as making a lamp on one’s body or burning off a finger or making incense burns on the body, thus planting a few good causes, then even if one accomplishes the Way, even if one becomes enlightened, even if one becomes a Buddha, one will still have debts to pay back. One will have to come

一定再回來做人。「酬其宿債」:還要還宿世的債務。「如我馬麥。正等無異」:就好像我,吃了九十天餵馬的麥子是一樣的。

佛,怎麼吃了九十天餵馬的麥子呢?因為在過去生的時候,釋迦牟尼佛曾為一個梵志,在梵志山上帶著五百個童子修道,那時候也有佛出世,這位佛出去化緣,因為家裡有一個生病的比丘不能出去化緣,他就叫一個比丘,在齋主那兒多乞一份齋飯回來,給這有病的比丘吃。當這個比丘拿著齋飯經過梵志山,這梵志聞到飯的香氣,就生了一種嫉妒心,便說:「這一些禿頭的和尚,怎麼吃這麼好的東西,這些和尚,只能吃餵馬的麥子,不應該吃這麼好的東西!」他這五百個弟子,也隨聲附和,都說對的,他們應該吃那餵馬的麥子。於是乎釋迦牟尼佛成佛之後,帶著五百個徒弟,到了一個國家去結夏安居,這個國王先是很歡迎地把他接到國家來,之後卻又不供養這些和尚了,在這時候,有一個餵馬的馬師,看見釋迦牟尼佛和五百弟子都沒有飯吃,於是乎偏偏他就用餵馬的麥子來供養釋迦牟尼佛和他的五百個弟子。釋迦牟尼佛就是當初在梵志山帶著五百個童子在那兒修道的梵志,他今生成了佛,這五百個童子就變成五百個羅漢,雖然都證果了,但是在因地的時候誹謗人家說:「這些比丘應該吃馬麥。」所以今生雖然成佛了,還要吃九十天餵馬的麥子。「如我馬麥。正等無異」:若他不燃燈,或不燒指或不熱香在身上的話,也就要像我受九十天吃餵馬的麥子的果報。「正等無異」:是一樣的。

(下期待續)

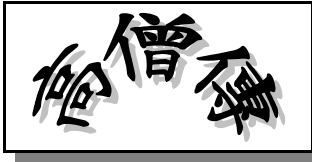
back as a person again and repay one's debts from past lives, "**exactly as I had to undergo the retribution of having to eat the grain meant for horses.**" "I had to eat grain meant for horse-feed for ninety days this life," Shakyamuni Buddha says.

Why did Shakyamuni Buddha have to undergo that retribution? It had to do with a past life, when he was a Brahman engaged in teaching five hundred pure youths how to cultivate the Way. At that time, there was another Buddha in the world. One day, when that Buddha went on the begging rounds with the bhikshus, he instructed them to have the donors put a little extra in their bowls to accommodate a bhikshu who was sick and could not go on the alms-rounds. As they returned from their rounds, they passed by the mountain where the Brahman, who was Shakyamuni Buddha on the cause-ground, dwelt. When the Brahman got a whiff of the food from their especially full bowls, he became jealous.

"Why do those bald-headed monks get to eat so well? They should only be allowed horse-feed." His five hundred disciples all agreed with him, of course, chiming in, "Right! They are only fit to eat horse-feed." After he became a Buddha, Shakyamuni took five hundred disciples to a certain country to spend the summer retreat. On the surface, the King of the country gave them a cordial welcome, but after he allowed them into the country, the King would not make offerings to these monks. Eventually a horse-trainer in the country became aware that the Buddha and bhikshus were not being given any offerings of food, so he shared with the monks the grain that he fed his horses. Even though the Brahman had eventually become Shakyamuni Buddha, and his five hundred pure youths were now five hundred Arhats and had certified to fruition, they still had to repay the debt from that past life: for ninety days they had to eat horse-feed.

So, the Buddha says that if one does not perform these acts of bodily renunciation, one will still in the future have to repay the debts one has incurred in past lives, just as he did.

(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 #182)

這位念佛的第一個祖師，慧遠法師，隨著道安法師學習佛法，有十四、五年的時間。當時因為姚秦向晉朝去出兵作戰，所以時局就不穩定。在道安法師道場裡，有五、六百的出家人，因為時局不好，吃的東西就發生問題。於是乎道安法師讓所有的這些學人，和他的徒弟都分開，自己願意到什麼地方去，就到什麼地方去，免得大家在一起都餓死。臨分別的時候，其他的大德高僧，這些法師，道安法師都有話對他們講，就是教他們要怎麼樣做，怎麼樣守規矩、怎麼樣持戒律、要怎麼樣修行。唯獨對慧遠法師一句話也沒有講，也沒有教他怎麼樣做，怎麼樣修行，怎麼樣教化眾生，都沒有對他講。

Dharma Master Hui Yuan was the first patriarch of the Buddha Recitation Sect. He followed Dharma Master Dao-An to learn and practice the Buddhadharma for fourteen or fifteen years. At that time, during the Jin dynasty, Yao Chin was waging war and the national situation was extremely unsettled. In Dharma Master Dao-An's way place, there were five to six hundred sangha members. Because of the unrest during this period, there was not much food available for anyone.

Hence, in order to avoid starvation, Dharma Master Dao-An divided up his students and disciples and allowed them to travel at will. Before they departed, Dharma Master Dao-An personally instructed every great virtuous high sanghan. He taught each one what to do, how to behave, how to uphold the precepts and how to cultivate. Dharma Master Hui Yuan was the only exception. Not a word was said to him. He received no instruction in regard to what to do, how to cultivate or how to teach and transform living beings. None of these teachings were related to him.

這時候慧遠法師定力大約還是差一點，所以就慌上來了，就著急了，「啊！所有的人，法師都教誨，都來吩咐他們怎樣去做，為什麼就不吩咐我呢？」於是他就給道安法師跪下，他就說：「現在是分手的時候，師父一句話也不教化我，也不教誨我，大約我不是個人了吧！如果我是人，為什麼師父不教我呢？」道安法師就說：「像你現在這種的程度，我一點也不憂心你，也不為你擔心了。」意思就是，無論到什麼地方，你所行所做，我都滿意，我都放心，我對你沒有憂慮。那麼這樣子，他們就分別走了。

慧遠大師到江西廬山，他就歡喜廬山的風景。廬山有一個【東林蓮社】，就是第一個念佛的道場，它背後有一個山峰，這個山峰生得很奇怪，就好像一個香爐的樣子，他一看那個地方就歡喜了，他說：「這個地方應該建立道場，就應該有水。」所以把錫杖往地下一鑽，地下就變成了水泉了，於是就在這兒用功辦道。有一次江西那個地方，很久很久沒有下雨了，慧遠法師說：「我不在這兒，我就不用管囉！我在這個地方住，我就要幫助這地方的老百姓。」於是他就到一個水池旁邊念《海龍王經》，念念經，就看虛空裡，好像有一條蛇似的，這條蛇過去之後，沒有好久，就下雨了。那麼這一年，所有農人種的穀，都得到豐收。這種的事情，他有很多、很多的。

At that time, perhaps because Dharma Master Hui Yuan's samadhi was still not up to par, he became frightened. He was nervous. "Ah! The Dharma Master instructed everyone what to do. Why didn't he instruct me?" Then he knelt before Dharma Master Dao-An and said, "We're about to depart now. But Shrfu (Teacher) has not uttered a word to instruct or teach me. Perhaps I'm not up to being a person! If I really am a person, why is it that Shrfu refuses to teach me?"

Dharma Master Dao-An replied, "At your present level, I am not the least worried or concerned about you." What he meant was, wherever Hui Yuan went, whatever he did, Dharma Master Dao-An was satisfied with him. He could be at ease with Hui Yuan. He did not have to worry about him. With that, they parted.

When Great Master Hui Yuan reached Jiang Xi Province, he saw Mt. Lu and liked its scenery. On Mt. Lu, there is a Dung Lin ('East Grove') Association. It is the first way place for Buddha Recitation. Behind it there is a peak which looks quite extraordinary. It is shaped like an incense burner. The Master was delighted when he first saw it. He said, "In this location, we should establish a way place, and there should be water." Then he plunged his tin staff into the ground and from that spot sprang forth a fountain of water. After that, he settled there and worked diligently in his cultivation.

On one occasion, Jiang Xi Province had not had rainfall for a long time. Dharma Master Hui Yan said, "If I didn't live here, it would be none of my business! Now that I am living here, I must help the civilians in this area." Then he went to the bank of a pond and began reciting the "Sea Dragon King Sutra." As he was reciting, he gazed at the sky and saw something that looked like a python. Soon after this 'python' passed by, it rained. In that year, all the crops grown by the farmers gave forth a great harvest. The Master had many, many incidents such as this.

又有一次他正在講經，從另外一個地方就來了一位沙門，這位沙門辯才無礙，最會講，就對他的徒弟說：「唉！你們都怕你的師父，他有什麼好怕的，他又有什麼了不得的呢？怕他，豈有此理！等我和他談一談，看看怎麼樣子。」慧遠法師當時講法華經，他來聽經，本來有很多的問題，就是要和慧遠法師來辯論，來想把慧遠法師給難倒，可是一見到這位慧遠法師，不單不能辯論，嚇得通身都出汗，下座了。這位法師對慧遠法師的徒弟說：「奇怪！你這位師父他的威德，是不得了，我從來什麼也不怕的。我本來沒見之前，我以為我有很多的問題，可以來把他問倒的，不知為什麼，一見面自然就什麼也不敢問了，什麼問題就講不出來。」慧遠法師這種威德不是一般人所可想像的。

當時慧遠法師結這個念佛社，一天到晚，大家就是在一起念佛。這個念佛社大約有一百二十多個人，有劉遺民，又有很多都是做大官的，覺得做官沒有什麼意思了，都來親近慧遠法師，跟著他念佛。這一百多個人，大家都共同發願，一定要生西方極樂世界，誰也不懶惰，都是共同在一起修行念佛。早晨很早就起身，大約也是三點半、四點，晚間呢十一點鐘睡覺。從起身到睡覺的時候，就是專門念佛，念【南無阿彌陀佛】，這一百多個人互相來競賽，看誰念佛念得有成就。所以在中國，念佛法門是由慧遠法師首創，雖然禪、教、律、密、

On another occasion, the Master was lecturing the Sutras. A shaman happened by from another place. This shaman was eloquent in debate. He said to the Master's disciples: "Alas! All of you are afraid of your teacher. What is there to be afraid of? What's so great about him? Afraid of him? Nonsense! Wait until I talk to him and you'll see what it's like." At that time, Dharma Master Hui Yuan was lecturing the Dharma Lotus Sutra. The shaman appeared at the lecture. Originally, he had a lot of questions that he wanted to use to debate with Dharma Master Hui Yuan. He wanted to outwit him and give him a hard time.

However, once he saw Dharma Master Hui Yuan, not only was he unable to debate, he was so frightened that his whole body sweated profusely. As he came down from his seat, he said to the disciples of Dharma Master Hui Yuan, "Strange! Your teacher's awesome virtue is really incredible. Basically, I'm not afraid of anything. Before I met him, I thought I had many questions and I could out-debate him. For some unknown reason, once I saw him, it naturally occurred that I dared not ask him any questions. I could no longer attempt to examine him." Surely, the awesome virtue of Dharma Master Hui Yuan was beyond the imagination of the general public.

At that time, Dharma Master Hui Yuan founded a Buddha Recitation Association. From morning until night, the members all gathered together to chant the Buddha's name. This association had more than 120 members. Liu Yi Min became a member, and many high government officials joined as well. They thought their lives as government officials seemed meaningless. Therefore, they all came to draw near to Dharma Master Hui Yuan, to follow him in reciting the Buddha's name. These hundred and more people took the same vow together; they resolved to be reborn in the Western Land of Ultimate Bliss. No one was lazy. They all came and cultivated together to recite the Buddha's name. They woke up early in the morning around 3:30 or 4:00 a.m., and went to sleep around 11:00 pm at night. From the time they woke up until they slept, they just focused on reciting the Buddha's name. They recited, "Namo Amitabha Buddha". The group of over a hundred competed among themselves to see who could attain achievement in recitation. In this way, the dharma door of Buddha recitation was first founded in China

淨這五宗他都精通明白，但是他專門來念佛。在這一百多個人裏邊，等到臨命終的時候，多數看見阿彌陀佛、觀世音菩薩、大勢至菩薩，西方三聖來垂手接引，慧遠法師見過三次阿彌陀佛來迎接他，他得到了上品上生。

(下期待續)

by Dharma Master Hui Yuan. Although the Master had gained complete penetration of the Five Schools of Chan, Teaching, Vinaya, Esoteric, and Pure Land, nevertheless he focused on reciting the Buddha's name. Among those hundred people, many witnessed seeing Amitabha Buddha, Gwan Shr Yin Bodhisattva, Great Strength Bodhisattva ---the Three Sages from the West -- coming with their hands stretched out to welcome them before they died. As for Dharma Master Hui Yuan, he saw Amitabha come three times to welcome and guide him. He was reborn in the superior grade of the superior category.

(To be continued ...)

(上承自第18頁)

第三，戒子受戒的意志力相當堅強。如此明確的決心代表著我們對未來方向的認知，當有任何小衝突或煩惱時，各方都會盡力地解決它而不讓它擴大。戒子們求法心切，並迫切盼望分享佛法，這是再重要不過的。

最後，我建議新的出家眾能在被送到分支道場前，先受幾個月的初步訓練，令她們了解到研習佛法及作一位和合僧的重要性。如同我們其中一位老師所說，「我們一出生，便應為我們的死亡作準備。」同樣的，我們一出家便應為受具足戒作準備。

對於修行，我的座右銘是：「能跑就跑（但別太快），能走就走，不能走就用滑的，不能滑就一心往前進。絕對不要退，時時往前進。」

(Continued from Page 18)

Third, there existed a strong willpower among the preceptees to want to receive the precepts. With this clear determination, the direction we were headed in was so well known, that whenever any minor conflict or affliction presented itself, preceptees quickly did their best to resolve it, not allowing it to expand. Furthermore, the preceptees' quest for the Dharma and their eagerness to share it with other people shone above all. At the end of each day, what really mattered was only this and nothing more.

In conclusion, I have a suggestion that preliminary training be given to the newly left-home people for a few months before they are assigned to the branch temples, so they will know the importance of learning dharma and cultivating as a harmonious Sangha member. As one of our teachers said, "As soon as one is born, one should prepare for one's death. So as soon as one leaves the home life, one should prepare for ordination."

My motto is, "If you can run, run (but not too fast); if you can walk, walk; if you cannot walk, glide; if you cannot glide, advance with your mind. No matter what, never retreat. In every moment, go forward."

戒子和合共修共學共薰習 ——記2005年戒期

A Journal of the 2005 Precept Platform

萬佛城中拜寶懺，人天歡喜，
生福生樂生般若，三身四智見萬佛

法界城內律學課，戒子和合，
共修共學共薰習，菩提覺道在法界

從四月廿四日開始，八月十二日圓滿結束的二〇〇五年戒期，開創了法總戒期的首例——分別在兩個道場（萬佛城及法界聖城）展開108天的上課及受訓。來自各地的二十六位戒子齊聚一堂，體驗他們人生中最特別、最珍貴與最有意義的日子。

本次戒期的全程指導老師由持法師、良法師、雲法師、貴法師、是法師挑起重擔，東西方不同文化背景的融洽和合，也給本次戒期帶來活力與挑戰，在老師與戒子的互動關係上，產生了對彼此都有助益的影響力，可謂為意料之外的吉兆。

本次戒期的戒子堪稱福報因緣具足，一共有十位法師（分別是持法師、良法師、雲法師、信法師、貴法師、是法師、泰法師、揚法師、薰法師、異法師）講解所有的菩薩戒及比丘尼戒；負責生活輔導的法師——才法師、茂法師、優法師、念法師及其他法師們，更是不遺餘力的照顧戒子的生活起居。

*Bowing in repentance at the City of 10,000 Buddhas,
So delighted are both humans and gods.
With blessings, joy and prajna born
In Three Bodies and Four Wisdoms,
see 10,000 Buddhas.*

*Taking precept courses at the City of the Dharma Realm
All preceptees are in harmony.
Together we cultivate, study and learn
In the Dharma Realm, the Bodhi path to enlightenment.*

Starting on April 24 and concluding on August 12th, the 2005 precept period sets a precedent for Dharma Realm Buddhist Association (DRBA) precept periods—the 108 day courses and training were held at two different temples, the City of Ten Thousand Buddhas (CTTB) and the City of the Dharma Realm (CDR). Twenty-six preceptees from various places gathered to experience some of the most special, valuable and meaningful days in their lives.

The key course instructors for this precept period were Dharma Masters Chih, Liang, Yun, Gwei and Shr. The harmonious interactions among these individuals of different cultures and backgrounds brought a certain dynamism and challenge to this precept period. The interactions between the instructors and preceptees affected each group positively, a serendipitous result.

This year's preceptees enjoyed an abundance of blessings. A total of ten Dharma Masters (Dharma Masters Chih, Liang, Yun, Gwei, Syin, Tai, Yang, Shr, Syun, Yi) explained the Bodhisattva Precepts and the Bhikshuni Precepts in their entirety. The Dharma Masters responsible for our daily regime were Dharma Masters Cai, Mao, You, Nian as well as others. They went to great lengths to take care of the preceptees' living arrangements and needs.

而最為殊勝的莫過於，在上人戒道日當天，戒子們每人都領到上人「四十二手眼圖」的彩色精裝書，貴法師表示，此書醞釀了整整十年，在這次戒期內終於付梓問世，堪稱戒子們有大福報。

七月十八日，南傳比丘Pasanno尊者也應邀來為戒子講法開示，戒子們以莊嚴肅穆的請師及請法儀式，表達對尊者的歡迎及聆聽法語的恭敬。尊者也沒讓戒子們失望，他以自性的般若，提供了他身為修道者的親身體驗，戒子們都有獲益匪淺的感受。

108天在背戒、上課、拜願、運動、出坡，每天規律的生活中匆匆而過，緊湊、緊張的氣氛中又有和樂、自在的一面。尤其殊為難得的是戒子們的和合共處，人人像兄弟般的互相照顧與打氣，將會是他們一生中很難忘懷的經歷。今特以一偈祝福所有的戒子：

戒如瓔珞珠當珍敬
期許護尸羅出三界
圓日破闇障得解脫
滿月生清涼作新人

以下是幾位戒子對此次戒期的感言：

永無盡期的僧伽訓練(近正師)

這108天是一次很好的磨鍊機會，我從每個戒子身上都學到不同的優點，如果我真能把他們身上的優點都學起來，那就非常圓滿了。這

Best of all, on the day of the Venerable Master's enlightenment, each preceptee received the Venerable Master's drawings of the 42 Hands and Eyes in a deluxe, color edition. According to Dharma Master Gwei, this book had been in preparation for exactly ten years and finally got published during this precept period. The preceptees really are blessed to have received this book.

Theravadan Bhikshu Ajahn Pasanno had been invited to give the preceptees a Dharma talk on July 18th. To convey the preceptees' welcome and respect for Ajahn Pasanno's Dharma, the preceptees, in a solemn and dignified ceremony, formally invited in the teacher and his teachings. Ajahn Pasanno did not disappoint the preceptees. Calling on his inherent wisdom, he offered his personal experiences as a cultivator. The preceptees gained a great deal from his talk.

The 108 days flew by since the regimented days had a tight schedule of memorizing precepts, attending classes, bowing, exercising and doing community work. Balancing anxiety and nervousness though, was harmony, joy and ease. Especially invaluable was how well the preceptees got along with each other. Everyone took care of one another, cheering each other on. This will be an experience that they find difficult to forget. Here's a verse wishing all the preceptees the best:

*The precepts are like a strand of pearls,
respect them so.
Hopefully we'll protect our sila and
transcend the Triple Realm.
The round sun shatters darkness and
reaches liberation.
The full moon gives off coolness
making us new men.*

Below are some thoughts from several preceptees:

The Sangha Training that Shall Never End
(Jin Zheng Shr)

These 108 days were excellent training. I saw different strengths in each preceptee. It would be perfect if I were to emulate them all. This is the first time that I stayed with so many people on a

是我第一次和這麼多人長期相處，團體的力量果然不容小覷，大家會互相影響朝著更好的方向去進步。

經過這個戒期我體會到僧伽訓練的重要性，僧伽訓練不只是108天，而應該是出家的那一天就開始了，而未來漫長的數十年乃至盡形壽，僧伽訓練將是沒有結束的一天。從一出家，我們就常常聽到比丘尼對沙彌尼說「現在的出家人是一代不如一代」，這些負面的話其實對晚輩造成很大的挫敗感，會讓他們對未來修行的目標失去信心，我們更願意聽到長輩用鼓勵的方式來帶領我們。此次戒期中，法師們就以正面的肯定「一代強過一代」來勉勵我們，感謝法師們的慈悲。

充滿期待的未來(近寂師)

眾人相處共住可以學到眾人的智慧，這是此次108天戒期給我最大的感受。此次受訓分兩個地方進行，各有利弊，在法界聖城較易攝心，而在萬佛城和大眾共修拜懺，令我法喜充滿。這種方式可做為未來戒期的參考。

此次戒子三分之二是三十至四十歲之間的年齡層，信心及勇氣尚需加強，才能面對未來惡劣環境的挑戰；他們所展現出來的年輕朝氣，則令人對佛教的未來充滿希望，而他們對佛法的弘揚，更有一股凝聚的力量，令人充滿期待。

long term basis; the power of a group cannot be denied. We have had an effect on each other which will improve us as we head in an even better direction.

Having gone through this precept period, I feel that the Sangha training is crucial and should not just be for 108 days, but start the day one leaves home and continue on for several decades, even until the end of one's life. For a monastic, there is no end to training. The moment we left the home-life, we often heard Bhikshunis saying, "Monastics nowadays are not comparable to those in the past. Each new generation is worse than the preceding one." These negative comments hurt the younger generation, knocking down their confidence in reaching their future cultivation goals. We would prefer the senior generation to lead us through encouragement. Some of the Dharma Masters during this precept period affirmed us with these encouraging words, "the upcoming generations are strong; they're getting better and better." We are grateful for the Dharma Masters' compassion.

Full Force Ahead (Jin Ji Shr)

When people live together, they learn from each other. I felt this strongly during this 108 day precept period. The training took place at two places this year, with pros and cons to each. At CDR, I found it easier to keep the mind focused. On the other hand, I was full of joy bowing in repentance together with the large assembly at CTTB. These could be points of consideration for future precept periods.

Two-thirds of the preceptees this time are between the ages of 30 to 40. They still need more confidence and courage to face future challenges and adversities. Their youthful energy, though, makes me full of hope for the future of Buddhism. A cohesive force seems to have gathered around their propagation of the Buddhadharma.

由於此次的戒子才華洋溢，大家似乎都有一個共識：但願法總未來的種種計畫，能有更開闊的視野，更弘廣的心量，尤其對上人法音的出版品，應有更完整而系統的組織規劃。

我嚮往的尼眾僧團(近廣師)

香煙瀰漫，金光落滿地，釋迦牟尼佛的聖號環環圍繞著在喜捨院佛殿的十來位戒子們...

那天是釋迦牟尼佛的聖誕，也是一年一度萬佛寶懺的開始。在法會後兩三位戒子和慈悲的法師還鏗而不捨地把握休息時間繼續在背戒。當一位戒子決定燃香後，其他的幾位及陸陸續續，越來越多的戒子也都聞風而來發願燃香。每一位燃了香的戒子都原地不動的留著跪拜求願，以莊嚴的梵唄聲支持下一位師兄弟，其他人則自動自發地細心照料每位師兄弟的香疤。

這個經歷令我難以忘懷，它是我一直以來所嚮往的尼眾僧團的縮影，它淋漓盡致的表達出了我理想中的尼眾生活，也是對受具足戒後的期望，我看到每一位戒子們都是那麼的誠心，難得能在一個志同道合的團體內：大家都有為法忘軀、一心求道的精神及不分你我的照顧，不分上下的合作，而非世俗人一般的你我是非，爭權奪利，如同堯舜時代大公無為的治理方式，沒有任何一個人是高高在上的領袖，卻又都是這大團體中缺一不可的一份子。看到自己的軀體不過是

Since the preceptees are extremely talented, everyone seems to have reached a consensus: that the various DRBA plans in the future shall have a wider field of vision and a greater tolerance. A more comprehensive and systematic organizational plan should exist for the Venerable Master's Dharma that goes to press.

The Ideal Bhikshuni Sangha (Jin Gwang Shr)

Wafts of incense fill the room, streams of light dance about, awe inspiring sounds of "Namo Shakyamuni Buddha" circle about the more than a dozen preceptees at the Joyous Giving House (JGH) Buddha Hall (a separate Buddha Hall in the Bhikshuni quarters)

That day was Shakyamuni Buddha's birthday and it marked the start of the annual 10,000 Buddhas Repentance. After the Dharma Assembly, two or three preceptees and a kind Bhikshuni continued to utilize their break time for memorization of precepts. When one preceptee decided to "light incense" as an offering to the Buddhas, the other two followed suit. When word spread among the preceptees, many came to "light incense" too. Those who were finished lighting incense either continued to kneel and bow to the Buddhas, or offered support to the next in line by harmoniously chanting or lending them assistance.

This was an unforgettable experience for me. It's a microcosm of the Bhikshuni Sangha that I've always dreamt of. It describes exactly my ideal of the Bhikshuni's life and the life I look forward to after my ordination. I saw how sincere each preceptee was. It's rare to be in a group where people share the same goals and everyone is willing to sacrifice themselves for the Dharma, for their spiritual practice. Everyone took care of one another without differentiating between themselves and others. Everyone cooperated without making distinctions. What was missing was the kind of discrimination and criticism typical of people who are fighting over power and fighting for a bigger piece of the pie. It was like the governance during the regimes of Emperors Yao and Shun, where rather than having one person dominate everyone else, everyone is an integral part of the whole. Seeing our bodies as merely an assembly of flesh

一塊肉時，更激發了各個都願意並希望藉著此臭皮囊來為佛教付出一番奉獻的菩提心。

對我來說，這次的儀式又是我們2005年26位戒子的團體生活的縮影。在這已走過來的將近108天中，我常常在師兄弟們身上看到那天她們在短短幾個小時中便自然流露出來的道心和提攜心。在五年的出家生涯中，從來沒有機會享受到同輩的團體生活，這次嚐到了。我唯有感恩及珍惜從中所學的一切，希望它成為我作比丘尼時的尼眾楷模。

修行才剛開始(近育師)

與其說此次戒期是期末考，我寧可說是總複習，它終究是我的一小步。

此時此刻除了感恩，還是感恩，感恩一切慈悲的教化。打從開訓典禮，法師慈悲的開示我們：牢記出家的本懷乃在長養一顆慈悲的心。自此，只要我用心體悟觀察，天天無不浸潤在慈悲的教法之中。雖然學佛多年了，但每每苦於經是經，我是我，每遇到境界來時，雖說八萬四千法門無一不可對治煩惱，但事實上卻根本不復記得任何一個法門了，還時時怨嘆佛菩薩不慈悲加被。經戒師教諭始知：自己緊緊抓住喜、怒、哀、樂、愛、惡、欲，卻侈言求生極樂，真是無有是處。

今天下午拜願前起了一個小煩惱，我雙手合掌虔誠的告訴佛菩薩，我又信心不足了，現在我將我的身

and bones, we were further encouraged, willingly so, to contribute to Buddhism.

To me, this spontaneous ceremony was also a microcosm of our lives as part of the group of 26 preceptees. In the nearly 108 days that we've been through, I often saw what naturally flowed forth in those few short hours: my Dharma brothers' willingness to cultivate and bring others along. In my five years of left-home life, I had never had a chance to enjoy group life with my peers. I tasted it this time. I am not only grateful, but I cherish everything I've learned. I hope that when I become a Bhikshuni, this will be the model for the Bhikshuni Sangha.

Cultivation Has Just Begun (Jin Yu Shr)

Instead of calling this precept period a final exam, I'd rather say it's a general review. After all, it's only one little step for me.

Besides being grateful at this point in time, I continue to be grateful. I am grateful for all the kind lessons. Starting with orientation, as the Dharma Masters kindly instructed us, "Remember that the purpose of leaving home is to nurture a heart of compassion." Were I to observe things from this angle, I would see that we've been soaking in the teachings based on compassion every day. Although I've been studying Buddhism for many years, there remains a gap between the sutras and myself. Although there are 84,000 practices, all of which serve as antidotes for affliction, in the face of certain situations, I don't seem to remember any of those practices. Instead, I constantly complain about how the Buddhas and Bodhisattvas are unkind and don't help me. I only realized the following after being told by our precept teacher, "We hang on tightly to joy, anger, sadness, happiness, love, evil, desire and dare say that we want to reborn in the Land of Ultimate Bliss. How ironic!"

Before bowing this afternoon, I had a little affliction. I held my palms together and was telling the Buddhas and Bodhisattvas sincerely that I am losing faith again. Let me hand over

心悉數交與您，願我在您光明攝受下，以佛的耳目為耳目，等視一切眾生。頓時之間，我是如此的卑微無助，可是大慈悲父卻從未放棄、遺忘祂頑冥的子民。於是我又誠心的發願：今日我力未及逮，但希望不久的將來，我及眾生能隨喜一切善法，不復造作諸惡業，法界悉和平安樂。

受戒是我的一小步，我真正感覺到修行才剛開始，希望我能步步為營，步步相續，及至極果。

雖然我們不是最精銳的部隊（近果師）

如果說我們是一團兵的話，其中有日本兵、美國兵、中國兵...，是由各種不同的背景所組成。日本兵勇往直前，一個口令一個動作，絕不違背，也不思考；美國兵自主性高，主動，每事問，不做自己不清楚的事；中國兵看事辦事，盡量和氣。

三種兵的特色在戒子中都具有，也有的人是身上同時具有三種或二種不等的性格，而教導我們的老師也有三種軍官（或者更多）。有時美國軍官教日本兵，中國軍官教美國兵...，這是我們很特別的教法，沒有對與錯，也沒有一定的法，但是我們在其中學習體諒對方的用心，虛心地接受老師慈悲的教導，尊重彼此的見解，改掉我們的習氣，學習做個國際僧團的和合僧。

雖然我們不是最精銳的部隊，但我們團結在一起，扶老攜幼，和生死背水一戰。

my body and mind. May you draw me in with your light so that I have the Buddhas' ears and eyes that see all beings as equals. All of a sudden I felt so tiny and helpless, but the great father of compassion had never given up on me or forgotten his stubborn disciple. I made another sincere vow. Though I am incapable of it today, I hope that in the near future, I and all beings will rejoice in each others' goodness, never commit any evil, and that the Dharma Realm will be happy and peaceful.

Receiving the precepts is one small step for me. I really feel that cultivation has just begun. I hope that I will move on carefully and unceasingly along every step of the way, until I reach my ultimate destination.

Although We're No Crack Troop (Jin Gwo Shr)

If we were a team of soldiers, there would be Japanese soldiers, American soldiers, Chinese soldiers etc. We're made up of people from different backgrounds. The Japanese soldiers move forward boldly, always obeying every command for each move without thinking about it. American soldiers are independent and assertive. They ask about everything and don't do anything unless they're clear about it. Chinese soldiers will see how things go and play it by ear while they try to keep peace.

The traits of these three types of soldiers exist in the preceptees. Some have two or three personalities simultaneously though in different proportions. We also have three types of officers (or more) in our instructors. Sometimes American officers teach Japanese soldiers, Chinese officers teach American soldiers. . . this is a special way of teaching. There is no right nor wrong. There is no fixed dharma. From this we've learned to understand each other's intent and humbly accept the instructors' compassionate teachings, respect each other's views, change our habits, and learn to be an international Sangha in harmony.

Although we're not the best troop, we stand united, bringing along the old and the young. With our backs to the wall, we fight birth and death.

白紙黑字的戒條有了生命(近藏師)

打從出家那一刻開始,就以身為法總僧團的一份子為幸、為榮,此刻這份感觸尤為深刻。法總的戒壇維持許多有助於修行的傳統,而令我們與其他戒壇最不同之處,就是除了以戒律書籍做為教材之外,上人對日常威儀和規矩的開示,則是我們學戒最重要的依據。上人時常提醒弟子戒律的精神就是六大宗旨,就是不自私。上人的教誨為白紙黑字的戒條,賦予骨肉氣血般的生命,讓戒律得以實踐於日用平常中。

這次戒期因為眾人的成就,充滿善法的力量。我也因為參與這次的戒期,藉由戒法的薰習、懺悔的力量,以及戒兄弟間的鼓勵,得以突破先前修行的瓶頸,使日漸枯槁的菩提芽因為法雨的滋潤,而獲得伸枝展葉的生機,現在的我已經信心滿滿地等待下一個新的挑戰。

這次二十六位戒子在法界聖城裏,共同度過人生中最重要的一段時間。我們大家一起出坡、上課,在共事中培養如法辦事的態度與默契,這份經驗對我們日後的修行都產生了積極正面的影響。希望今後我們能更加開闊持戒的胸襟,秉持著戒律真正的精神——不自私、不自利的去利益眾生,並能時時迴光返照,反求諸己,使清淨的戒體時時發揮任運止惡行善的功能,成就我們上求佛道、下化眾生的菩提大願。

恰到好處的尊重與和合(近賢師)

這次的戒期對出家眾而言是很妙,很健康的。有些戒子覺得時間太緊,有些則覺得太鬆,我覺得它恰到好處——不鬆不緊。很感激老師們費心費力,花

The Written Precepts are Alive (Jin Cang Shr)

Ever since the moment I left home, I found it fortunate and honored to be a member of the DRBA Sangha. This feeling is especially strong at this moment in time. The DRBA Precept Platform maintains many traditions that help us with cultivation. What distinguishes us from other precept platforms is that besides having Vinaya texts as teaching material, we have our most important base in the Venerable Master's talks on comportment and rules for every day life. The Venerable Master always reminded his disciples that the essence of the precepts lie in the Six Great Principles, which means to be selfless. The Venerable Master's teachings breathe life into the precepts written on paper so that the precepts may be applied to our daily life.

Made possible by the support of many, this precept period is replete with the awesome energy of wholesome dharma. The precept lessons, the power of repentance and the encouragement from fellow preceptees led me to break through a bottleneck in my cultivation. Having been nourished by the rain of Dharma, my previously withered Bodhi sprouts now have new signs of extended branches and unfolding leaves. Now I am full of confidence and ready and waiting for new challenges.

At CDR, 26 preceptees shared a most important period of time in our lives. We do community work, attend classes and work together to develop the attitude and tacit understanding of working according to the Dharma. This experience has a proactive and positive impact on our cultivation for the future. I hope that we will further expand our heartfelt efforts to uphold the precepts and use the true essence of the precepts, being without selfishness and self-benefit, to help living beings. Also we hope to always look inward and reflect, as we seek the cause within ourselves. May the pure precept substance wield freely its capability to stop evil and do good, so that we may realize the great vow of Bodhi, seeking Buddhahood above and transforming living beings below.

Respect and Harmony That's Just Right (Jin Hsien Shr)

This precept platform was a wonderful and healthy training for left-home people. Some of the preceptees felt that the schedule was too tight while others said that it was a little loose. To me it was just fine—not too

了好些時間來成就這次的戒期，謹在此表達我對其他直接或間接支持此戒壇的法師和同參們的感激。

現在的世界要求我們相互依存，因為沒有人是可以完完全全獨立的。廣泛而言，一切眾生都在支持這次的戒期；往近的說，每位戒子都互相援手一助，給予精神上的支持。想想26位20至63歲，來自四個國家不同道場，並各有各不同教育及經歷的戒子們，能如此和合相處是相當不可思議的。難道是我們都達到聖人的境界了？不會在乎批評，不再有煩惱，而變得完全柔順了？我想不是。即使是來自同一個國家，說同一種語言，生於同一個家庭的人，都會因不同的個性及需求而起衝突。

那是什麼力量讓我們26位戒子如此和合呢？第一，是老師們為我們立下的模範。例如，有位老師提到「看看，我們兩個開通式的美國比丘尼，竟然能和兩個傳統性的中國比丘尼如此合作。」她們為了戒子而願意接受對方的優點，她們的互重在戒壇一開始便促造成了一種正氣。

第二，開頭的戒律和威儀課形成了很好的指南，教導我們如何待人處事，觀照我們的行為舉止，進一步諸惡莫作。菩薩戒的課程則強調慈悲心的重要性，一開始我們便獲取清晰的描述，令我們知道如何思考及採取行動，如何以和合恭敬來相處。

(下轉至第10頁)

loose nor too tight. I am very grateful to our teachers for their spirit, energy, and time that they put in to make this platform possible. I would also like to express my appreciation to the rest of the Dharma Masters and fellow cultivators who directly or indirectly supported this platform.

We are living in a world where we mutually depend on each other. There is not one single person who could completely rely on himself without the aid of another. On a larger scale, everyone definitely supported this platform. On a smaller scale, each preceptee gave another either a helping hand or a shoulder to lean on for moral support. It is amazing how the 26 of us from various Way branches and four different countries, each with her own different learning and experience, from ages 20 ~ 63, could get along so well. Is it that all of us have attained a certain level of sagehood and that we no longer are affected by criticism, or have afflictions, and have become completely compliant? No, I don't think so. Even if people come from the same country, speak the same language, are born into the same family, they are still in conflict with each other because of different personalities and needs.

So then, what is it that held us 26 preceptees together? First, it was the examples our teachers set for us. For instance, a teacher said "It's amazing how we two American nuns with our liberal thinking could work so well with two Asian nuns with their traditional thinking." Their willingness to adopt each others' good points for the sake of the preceptees and their respect for each other generated a positive energy at the start of the platform.

Second, it was that the beginning classes on the precepts and deportment served as an excellent guide, instructing us how to carry ourselves and treat others--to closely watch our behavior and actions and to restrain from doing what's improper. The Bodhisattva Precept class, on the other hand, stressed the importance of practicing great compassion. At the very start, we are given this vivid picture on how to think internally, act externally, and how to interact with each other in a respectful and harmonious manner.

(Continuing on page 10)

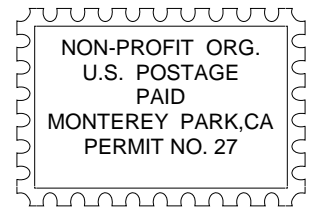
2005年9月法會時間表 Schedule of Events – September of 2005

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>09/16/05 — 09/25/05 慈悲道場梁皇寶懺 The Jeweled Repentance of Emperor Lyang 09/25/05 12:30 pm - 3:00 pm 傳授幽冥戒，請報名佛友務必準時參加。 It's very important that participants for the ceremony of Transmission of the Precepts for the Deceased be there at least 15 minutes ahead of time. 09/16/05, 09/17/05 7:00 pm - 9:30 pm 恆實法師開示 Instructional Talk by Master Sure ◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm</p>				1◎	2◎	3◎ 地藏菩薩聖誕 Earth Store Bodhisattva's Birthday (Actual Day) 虛雲老和尚誕辰 Venerable Master Hsu Yun's Birthday
4 八月初一	5◎	6◎ 六祖惠能大師 涅槃日 Venerable Sixth Patriarch's Nirvana Day	7◎	8◎	9◎	10◎
11	12◎	13◎ 初十 宣公上人涅槃每月 紀念日 Monthly Memorial of Venerable Master Hua	14◎	15◎	16◎ 恆實法師開示 Instructional Talk by Master Sure 梁皇寶懺灑淨 Purifying the Boundaries for The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	17◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm 恆實法師開示 Instructional Talk by Master Sure 7:00 pm - 9:30 pm
18 八月十五 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 9:30 pm 傳授幽冥戒 Transmission of the Precepts for the Deceased 12:30 pm - 3:00 pm	19◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	20◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	21◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	22◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	23◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:30 pm	24◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 9:30 pm
25 廿二 梁皇寶懺圓滿 Completion of The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm 燃燈古佛聖誕 Burning Lamp Buddha of Antiquity's Birthday	26◎	27◎	28◎	29◎	30◎	



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10月法會時間表 Schedule of Events – October 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 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:30 am- 2:30 pm	3◎ 九月初一	4◎	5◎	6◎	7◎	8◎
9 楞嚴咒法會 Dharma Assembly of Shurangama Mantra Recitation 8:30 am- 2:30 pm	10◎	11◎	12◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	13◎	14◎ 十二 虛雲老和尚 涅槃日 Venerable Master Hsu Yun's Nirvana Day	15◎
16 慶祝觀音菩薩出家法會 Dharma Assembly of Celebrating Gwan-Yin Bodhisattva's Leaving Home 8:30 am- 3:00 pm	17◎ 九月十五 常仁大師出家日 Great Master Chang Ren's Leaving Home day	18◎ 十六 宣公上人出家日 Venerable Master Hua's Leaving Home day	19◎ 十七 常智大師悟道日 Great Master Chang Jr's Enlightenment Day	20◎	21◎ 十九 觀音菩薩出家日 Gwan Yin Bodhisattva's Leaving Home Day (Actual Day)	22◎
23 大悲懺法會 Dharma Assembly of Great Compassion Repentance 8:30 am- 10:00 am 放生法會 Liberating Life Ceremony 1:00 pm - 2:30 pm	24◎	25◎	26◎	27◎	28◎	29◎
30 誦華嚴經 Recitation of Avatamsaka Sutra 8:30 am - 2:30 pm	31◎	金輪寺將於11月6日舉辦敬老節，誠摯邀請年滿六十五歲長者蒞臨，請及早報名。 Gold Wheel Monastery will be celebrating Respecting Elders Day on Sunday, November 6. Seniors 65 and above are cordially invited. Due to limited space, please register ahead of time to ensure accommodation.				

~常將有日尅無日，莫待無時想有時~