



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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## 宣公上人--上堂說法偈

言詞虛妄狡辯多 寶貴精神可成佛  
夢中止語無利念 覺後原本一字無

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

*Empty and false words and phrases are full of argumentation  
Treasure your precious energy and spirit to become a Buddha.  
Even in your dreams, stop all chattering and useless thoughts  
After awakening, originally, there is not even a single word.*

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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 #183)

汝教世人修三摩地。後斷偷盜。是名如來。先佛世尊。第三決定清淨明誨。

「汝教世人」：阿難啊！你應該教一切世人修三摩地，修定力。「後斷偷盜」：想要修行，但是應該斷了偷盜的心。「是名如來」：這就是如來，就是釋迦牟尼佛。和「先佛世尊」：以前的佛。「第三決定」：第三種不能改變的「清淨明誨」。

是故阿難。若不斷偷修禪定者。譬如有人。水灌漏卮。欲求其滿。縱經塵劫。終無平復

「是故阿難」：所以，阿難。「若不斷偷」：假使不斷偷盜心的話。「修禪定者」：想修習禪定這種人。「譬如有人」：好像有這麼一個人，怎麼樣呢？「水灌漏卮」：用水灌漏的瓶子，漏的酒杯，漏的茶杯。「卮」，就是瓶子、卮杯。這個瓶子是漏的，你用水灌。「欲求其滿」：本來它是漏的瓶子，你怎麼把這個瓶子灌滿呢？「縱經塵劫」：你縱

“You should teach people in the world to cultivate samadhi, with the prerequisite of cutting off stealing. This is the third clear and unalterable instruction on purity given by the Thus Come One and the Buddhas of the past, World-honored Ones.”

“You should teach people in the world to cultivate samadhi, with the prerequisite of cutting off stealing.” People who want to cultivate must get rid of their thoughts of stealing.” “This is the third clear and unalterable instruction on purity given by the Thus Come One and the Buddhas of the past, World-honored Ones.” This is an unchanging instruction given by Shakyamuni Buddha and by all Buddhas of the past.

“Therefore, Ananda, if cultivators of chan samadhi do not cease stealing, they are like someone who pours water into a leaking cup and hopes to fill it. He may continue for as many eons as there are fine motes of dust, but the cup will never be filled up.”

“Therefore, Ananda, if cultivators of chan samadhi do not cease stealing, they are like someone who pours water into a leaking cup and hopes to fill it.” If you are trying to fill a cup with a hole in it, you may “continue for as many eons as there are fine motes of dust, but the cup will never be filled up.”

“If bhikshus do not store away anything but their robes and bowls; if they give what is left

然經過微塵數那麼多的劫數。「終無平復」：這個個瓶子始終不會平復的，不會滿的。

若諸比丘。衣鉢之餘。分寸不蓄。乞食餘分。施餓眾生。

「若諸比丘」：假使所有的比丘。「衣鉢之餘」：除了三衣鉢具之外。比丘應該蓄這三等衣，這衣不是大衣，是一件五衣，一件七衣，一件祖衣，還有臥具，鉢，這叫三衣鉢具。除了這三衣鉢具之外，「分寸不蓄」：什麼也不儲藏的。「乞食餘分」：天天乞食回來所剩的。「施餓眾生」：給一切沒有得吃的眾生吃。

於大集會。合掌禮眾。有人捶詈。同於稱讚。

在大會的裡邊。「合掌禮眾」：合掌向眾人禮。「有人捶詈」：有人要是罵你的話。「同於稱讚」：你要看成和稱讚你是一樣的，不要認為他是罵你的。

必使身心二俱捐捨。身肉骨血與眾生共。

必使這「身心二俱捐捨」：這二種都捨了，也沒有身了，也沒有心了；也沒有貢高心，身也不驕傲，心也不驕傲。「二俱捐捨」：誰罵你，你就認為他唱歌給你聽。真正修忍辱的比丘，就當罵你的人是唱歌給你聽。你不會罵人，他罵你，你就應該不懂他說什麼，你就當他說日語或者講英文。中國人有的沒學過英

over from their food-offerings to hungry living beings; if they put their palms together and make obeisance to the entire great assembly; if they can regard rebukes and praises just the same; if they can sacrifice their very bodies and minds, giving their flesh, bones, and blood to living beings; and if they do not repeat the non-ultimate teachings of the Thus Come One as though they were their own explanations, misrepresenting them to those who have just begun to study, then the Buddha gives them his seal as having attained true samadhi.”

“If bhikshus do not store away anything but their robes and bowls”: Bhikshus should have three robes, a bowl, and a sitting cloth in their possession, and nothing more. “If they give what is left over from their food-offerings to hungry living beings”: Whatever left-over food they have from their food alms should be given to those who have nothing to eat. “If they put their palms together and make obeisance to the entire great assembly”: They place their palms together and are respectful to any assembly of people. “If they can regard rebukes and praises just the same”: They regard scolding and criticisms the same way as praises, not reacting to the former.

“If they can sacrifice their very bodies and minds, giving their flesh, bones, and blood to living beings”: Having renounced their bodies and minds, they have neither body nor mind. Hence, there are neither thoughts of arrogance nor conceit. Likewise, their bodies do not act in ways that display pride and being pompous. When someone scolds you, you should look at it like he is singing a song for you. Bhikshus who are truly cultivating the paramita of patience should conduct themselves this way. If you yourself do not scold people and yet someone scolds you, you should regard it as not understanding the language spoken by the other person. That way, you

文，你講英文他不懂，西方人沒有學過中文，你講中文他也不懂，那麼他罵你，你不罵人。或者明明他是罵你的，你要認為他是讚歎你。啊，他是在講我好話，要反過來看。他要打你，你就當撞到門檻了或者撞到牆上了。譬如你自己走路不小心，碰到牆上了，把頭碰痛了，回頭打牆一拳，為什麼你碰我？是不是要這樣子呢？不是這樣子，你撞到牆上，然後你再打牆一拳，你再痛多一點。所以有人打你，你就當撞到牆上一樣，你不認為這是人打你，就沒有是了。他罵你，你當他唱歌呢！所以「身心二俱捐捨」。

「身肉骨血」：不單說這個是真正比丘菩薩發心，就是有人想要你身上的肉，或者骨頭，或者喝你的血，你都應該捨給他。「與眾生共」：和眾生共同的。要行菩薩道的人，就要能捨頭目腦髓。以前我對你們講，釋迦牟尼佛在因地時曾看見一隻老虎餓得要死，沒有東西吃了，他就把他的身體餵給老虎吃。老虎是世界上最惡的一種惡獸，釋迦牟尼佛在因地的時候，都一樣把自己的身體布施給老虎吃。我問某弟子能不能有這樣的犧牲，他笑笑，也不知道他能不能？

不將如來不了義說。迴為己解。以誤初學。佛印是人得真三昧。

「不將如來不了義說」：他不會將佛所說的不了義，這小乘法。「迴為己解」：做為他自己的說法。就是拿佛所說的法，他不說那個是佛

do not know what the other person is saying. Imagine the other person speaking Japanese, English, Chinese or other language that you do not know. When someone is clearly scolding you, you just think, “Oh, he is saying such nice things about me.” Look at it in the reverse. If someone hits you, just pretend you bumped into a wall. Suppose you were careless and ran smack into a wall and were left with a big lump on your head. If you then turned around and socked the wall with your fist, saying, “Why did you bump into me?” you’d only end up with a hurt hand to boot. When someone strikes you, if you view it as if you’d bumped into a wall, the whole affair will end right there.

Bhikshus who have truly brought forth the resolve for Bodhi should even give up their flesh and blood to other beings who want to partake of it. Once when Shakyamuni Buddha was on the causal-ground, he saw a starving tiger, and he gave up his body for the tiger to eat. The tiger is one of the world’s most ferocious beasts, and yet the Buddha on the causal-ground could give up his own body to the tiger.

**“If they do not repeat the non-ultimate teachings of the Thus Come One as though they were their own explanations, misrepresenting them to those who have just begun to study”:** They will not discuss the teachings of the Small Vehicle in such a way that they appear to be their own explanations. In other words, they won’t plagiarize the Buddha, thereby misrepresenting themselves and confusing people who have just begun to study.

If they do not do any of these things aforementioned, **“Then the Buddha gives them his seal as having attained true samadhi”:** The Buddha will give the seal of certification to people like this as having genuine samadhi power.

說的法，而說是他自己說的法。「以誤初學」：耽誤了初機。他不這樣，他不誤初學。「佛印是人」：佛印這證個人。「得真三昧」：得到真正的定力了。

如我所說。名為佛說。不如此說。即波旬說。

像我這樣說，就是佛所說的法；不像我這樣說的法，就是魔王所說的法。

阿難。如是世界六道眾生。雖則身心無殺盜淫。三行已圓。若大妄語。即三摩地不得清淨。成愛見魔。失如來種。

阿難。「如是世界六道眾生」：好像這個世界六道眾生。「雖則身心無殺盜淫」：雖然，身也沒有殺盜淫，心也沒有殺盜淫。「三行已圓」：不殺生、不偷盜、不邪淫，這三種的行已經圓滿了。「若大妄語」：但你要是打妄語，就是專門講妄語，講大妄語。「即三摩地」：就是對定力。「不得清淨」：就是不清淨，成什麼呢？「成愛見魔」：成一種愛魔或者見魔。「失如來種」：失去如來的種子。為什麼會失去如來的這個種子？就因為他專門打妄語。

(下期待續)

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

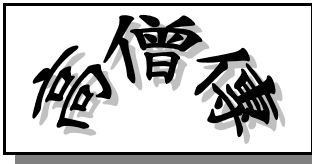
**“What I have said here is the Buddha’s teaching. Any explanation counter to it is the teaching of Papiyan.”** What I have said here is the dharma spoken by the Buddha. Anything contrary is the dharma spoken by the demon king..

**“Ananda, though living beings in the Six Paths of any mundane world may not kill, steal, or lust either through their body or in their mind, these three aspects of their conduct thus being perfect, yet if they tell lies, the samadhi they attain will not be pure. They will become demons of love and views and will lose the seed of the thus come one.”**

**“Ananda, though living beings in the Six Paths of any mundane world may not kill, steal, or lust either through their body or in their mind, these three aspects of their conduct thus being perfect, ”:** With their bodies, they do not commit acts of killing, stealing, or lust. In their minds, there are no thoughts of killing, stealing, or lust. They have perfected the three virtues of not killing, not stealing and not having lust. **“Yet if they tell lies, the samadhi they attain will not be pure”:** This means it is a habit with them. They are always telling big lies. **“They will become demons of love and views and will lose the seed of the Thus Come One”:** Since they are not pure, they will become demons of love or demons of views. Why do they lose the seed of the Thus Come One? It is because they lie excessively.

(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 #183)

西方發願文有四句偈頌：《願生西方淨土中，九品蓮華為父母。花開見佛悟無生，不退菩薩為伴侶。》，《願生西方淨土中》說我們發願一定要生到西方極樂世界，這個清淨國土裏邊去。《九品蓮華為父母》我們生到極樂世界，不是像我們這個娑婆世界，由父母的肉身來生我們這個肉身，到極樂世界是由九品蓮華，做我們的父母—沒有肉體的父母，蓮華就是父母。因為你這兒念佛，西方就生出蓮華，那個蓮池裡邊就生出蓮華。你佛念得多，那個蓮華就開得大；你念得少，那個蓮華就小。那麼蓮華大就是上品，蓮華小就是下品，它分九品。九品就是上品、上中品、上下品，這是上三品，上三品裡邊分出上、中、下；

The “Vow of the Western Land” text proper has the following four-phrase gatha:

*I vow to be reborn in the Western Pure Land,  
With the Nine Grades of lotus flowers as parents.  
When my flower blooms, I will see the Buddha  
and become enlightened to the unproduced  
And irreversible Bodhisattvas will be my companions.*

*I vow to be reborn in the Western Pure Land.* That is to say that we will make a vow to guarantee our rebirth in the Western Land of Ultimate Bliss, in this pure land. *With the Nine Grades of lotus flowers as parents.* When we are born into the Land of the Ultimate Bliss, it is not like this Saha world where our physical bodies are born from the physical bodies of our parents. In the Land of Ultimate Bliss, it is the Nine Grades of Lotus flowers that will become our parents – parents without a flesh body. The lotus flowers are our parents. Because you are here reciting the Buddha’s name, in the Western land a lotus flower will start to grow in the lotus pond. If you recite more, the lotus will have a bigger bloom. If you recite less, then the lotus will become small. Hence, the big lotus belongs to the superior grade; the small lotus belongs to the inferior grade. The flowers are divided into nine grades: the superior grade of the superior category, the superior grade of the average category and the superior grade of the inferior category.

又有中上品、中中品、中下品，這中品蓮華又分出上、中、下三品；下上品、下中品、下下品，這下品的蓮華也分為三品。所以這九品蓮華，每一品又分成九品，那麼九九變成八十一品。你這兒念佛念得圓滿，得到念佛三昧了，那麼西方七寶池八功德水裡邊的蓮華，就開得大如車輪，等你往生的時候，你的自性就投到那蓮華，等那蓮華一開就見佛了。

《花開見佛》就見到阿彌陀佛，《悟無生》悟得無生法忍。《不退菩薩為伴侶》到那時後我們的朋友，都是菩薩；我們的親戚也都是不退的菩薩。所謂不退的菩薩，是念不退，行不退，位不退：念不退，始終也不生出這種向後退的念頭；行不退，修行總是向前進的，不會向後退；位不退，這果位處到菩薩的地位，不會再退到二乘果位的地位上，這叫位不退。得到不退的菩薩來做我們的伴侶，你看有多妙。在西方極樂世界，生在上上品，一生到極樂世界那蓮華就開了，就可以見到阿彌陀佛；生在下下品，還得要在極樂世界那地方等一個時期，才能見佛。

這個念佛法門，是既方便又簡單又圓融，這個法門就叫『徑中徑又徑』。徑就是一條小路，走大路一百哩，走小路四十哩就到了，那麼這個小路就叫徑。念佛的法門是在徑中的徑又徑，抄近的路中又抄近的路。所以這個法門，最有智慧的人，也可以修行；最愚癡的人就

These are the superior three grades. Within these grades, the flowers are again subdivided into a superior, average, inferior grade. Next is the average grade of the superior category, the average grade of the average category, the the average grade of the inferior category. Within these grades, it is also subdivided into a superior, average, and inferior grade; finally, there is the inferior grade of the superior category, the inferior grade of the average category, and the inferior grade of the inferior category. This inferior grade of the lotus is again subdivided into a superior, average and inferior grade. Therefore, every grade of the Nine Grades of lotus can further be divided into nine grades. Nine times nine is a total of eighty-one grades. When you have perfected Buddha Recitation, you will attain the Buddha Recitation Samadhi. Hence, the lotus of the Eight Virtuous Waters in the Seven Jeweled Ponds will bloom as big as a cartwheel. When it is time for you to seek rebirth, your inherent nature will descend into that lotus flower. When the lotus flower blooms, you will witness the Buddha.

*When the flower blooms, I will see the Buddha...* I will personally see Amitabha Buddha. *...and become enlightened to the unproduced.* I will realize the Patience of the Nonproduced Dharma. *...and irreversible Bodhisattvas will be my companions.* By that time, our friends will all be Bodhisattvas, and our relatives will all be irreversible Bodhisattvas. An irreversible Bodhisattva is simply one that is irreversible in thought, irreversible in practice and irreversible in position. Irreversible in thought means one will never have thoughts of retreating. Irreversible in practice means one always progresses in cultivation, one will never fall behind. Irreversible in position means when one attains the fruition of a Bodhisattva, one will not fall back to the position of the Two Vehicles. This is called irreversible in position. We will have irreversible Bodhisattvas as our companions. See how wonderful it is? In the Western Land of Ultimate Bliss, when one is born in the superior grade of the superior category, one's lotus flower will immediately bloom, and one will see Amitabha Buddha. On the other hand, if one is born in the inferior grade of the inferior category, one still has to wait for a period of time in the Land of Ultimate Bliss before one can witness the Buddha.

This Buddha Recitation dharma-door is both expedient and simple; it is all encompassing. It is called "a path within the path of all paths". A path is a small road. If to travel on a big road is 100 miles, then it would only take 40 miles to travel on a small path to arrive. Hence this small road is called a path. The dharma-door of Buddha Recitation is a path within the path of all paths. It's a short cut within all short cut roads. Therefore, this dharma-door can be cultivated by the most in-

是愚夫，愚婦，沒有什麼智慧的人，也可以修行；老年的人，可以修行；年輕的人，也可以修行；有錢的人，可以修行的法門；貧窮的人，也可以修行念佛的法門；讀書的人、做工的人、做生意的人、無論你做什麼的，都可以修行念佛法門。它也不費錢，也不費力，你只要心裡念南無阿彌陀佛，南無阿彌陀佛，阿彌陀佛就會接你成佛去，為什麼呢？因為阿彌陀佛發過這個願，他說：「等我成佛的時候，在我的國土裡邊，沒有三惡道，《無有眾苦，但受諸樂。》十方一切的眾生，要有稱我名號的，我就一定接他來成佛。如果他念我的名號不能成佛的話，我也不成佛，《我不取正覺》。」因為阿彌陀佛發這個大願，在十方的一切眾生，能念阿彌陀佛的人，無論阿彌陀佛離著多遠，幾百哩、幾千哩、幾萬哩，幾萬萬哩，甚至於幾萬萬個世界，你要是能念《南無阿彌陀佛》，阿彌陀佛乘著他的願力，這個大法輪船，就來迎接你，生到極樂世界去，因此念佛法門是最圓融無礙的，修其他的法門都要費一點工夫，費一點氣力，唯獨念佛的法門是最方便最容易的，所以在這末法時代更是一個最好的法門。

以前，中國有位永明延壽禪師，他是阿彌陀佛的化身，正式的功課做完了之後，一天還念十萬聲佛，迎賓待客，出入往還。他念一聲佛，就有開眼的人見到他，從他的口裏現出來一尊化佛的佛像，這位老人念佛的功夫是最好。古人說過：「有禪有淨土，猶如帶角虎，現世為人師，

Intellectual person. Even the most stupid man or woman, and those who lack wisdom, they too can cultivate this dharma-door. Likewise, this dharma-door of Buddha Recitation can be cultivated by elderly people, young people, rich people, poor people, students, workers, businessman, or whatever occupation you have, all can cultivate the dharma-door of Buddha Recitation. It neither requires any money nor a whole lot of effort. All you need to do is to be mindful and recite Namō Amitābha Buddha, Namō Amitābha Buddha in your heart, and Amitābha Buddha will lead you to realize Buddhahood. Why? It is because Amitābha Buddha made this vow: He said: "When I become a Buddha, in the land of my country, there will be no Three Evil Paths. 'No myriad sufferings will exist, but beings will enjoy every bliss.' If there are living beings of the ten directions who say my name, I will certainly come to lead them here to realize Buddhahood. If one is mindful of my name and does not realize Buddhahood, then I also will not become a Buddha. 'I will not seek Proper Enlightenment.' Since Amitābha Buddha made this great vow, all living beings of the ten directions who can be mindful of Amitābha Buddha are included, no matter how far they are away from Amitābha Buddha, whether it is several hundred miles, several thousand miles, several tens of thousands of miles, or millions of miles, even if millions of worlds away. If one can be mindful of Amitābha Buddha, Amitābha Buddha will, supported by his vow power, board this great dharma wheel boat to welcome one to reborn into the Land of Ultimate Bliss. For this reason, the dharma-door of Buddha Recitation is most encompassing. To cultivate other dharma-doors will take a bit of effort and a bit of strength. However, only the dharma-door of Buddha Recitation is the most expedient and most easy. In this Dharma-ending age, it is therefore the best dharma-door.

In the past, there was a Dhyana Master Yung Ming Shou from China who was a transformation body of Amitābha Buddha. After he finished his standard work every day he would recite the Buddha's name one hundred thousand times. Whether he was welcoming and receiving guests or coming and going back and forth, he would recite the Buddha's name. A person who had opened his (five) eyes personally witnessed a transformation Buddha image emerging from his mouth. This elder's skill of reciting the Buddha's name was the best. The ancients had this saying:

*Having Chan and the Pure Land,*



來生做佛祖。」有禪就是參禪，有淨土就是習念佛，既參禪又念佛，既念佛又參禪，這叫做《禪淨雙修》，禪不礙淨，淨不礙禪；禪也就是淨，淨也就是禪；因為參禪就是參實相佛，就是念實相佛，真正明白參禪的人，就不會反對淨土；真正明白淨土的法門，也不會反對參禪。所以這叫《有禪有淨土，猶如帶角虎》，就好像老虎本來就很厲害，但是老虎的頭上又生出兩隻角來，你說是不是更厲害了。老虎有了角，就好像牛有牛角，那是牠的武器，老虎那個牙，也是牠的武器，那麼牠再加上了角，這是又多加了一種武器。《現世為人師》，你要是這樣子修行，就是有禪有淨土，現世你就可以做人的師表，做人天的導師，《來生做佛祖》，等到來生，就一定會成佛，或者成祖師，所以參禪念佛，這是最好的。

所以我們現在參話頭，去參《念佛是誰》，這是從根本上解決問題，把一切的生死根本，給它找出來，所以才說《念佛是誰》，找這個《念佛是誰》。那麼念佛，你要知道念那一位佛，這十方都有佛，東方、東南方、南方、西南方、西方、西北方、北方、東北方，這八方再加上下十方。這十方的佛，你念那一方的佛，一定要有一個選擇，說：「我念十方佛」，念十方佛，那十方佛，坐在那個地方看著你，不管你。因為你念的是十方佛，那九方就等著說：「喔！是他要去度。」等著上方的佛去度他，那麼，上方佛就等著下方的佛去度他去，

*It is like a tiger capped with horns.  
In this life, a teacher of all people,  
In next life, a Buddha or a Patriarch.*

*Having Chan* means to investigate Chan. Having the *Pure Land* means practicing the recitation of the Buddha's name. One investigates Chan and is also mindful of the Buddha. One recites the Buddha's name and also investigates Chan. This is called "*Practicing both Chan and the Pure Land*". Chan does not obstruct the Pure Land, the Pure Land does not obstruct Chan. Chan is just the Pure Land. The Pure Land is just Chan. It is because to investigate Chan is to investigate the real mark Buddha, and to be mindful of the real mark Buddha. One who truly understands the investigation of Chan will not oppose the Pure Land dharma-door. One who truly comprehends the Pure Land dharma-door will also not oppose the investigation of Chan. Thus this is known as: "*Having Chan and the Pure Land is like a tiger capped with horns.*" Basically, a tiger is very fierce already. To have a tiger capped with two horns, wouldn't you say it would make it even more vicious? A tiger with horns is like a bull with horns. They are its weapons. The fangs of a tiger are also its weapon. If a tiger is capped with horns, it is like adding yet another set of weapons. "*In this life, a teacher of all people.*" If you can cultivate in this way, then you have both the Chan and the Pure Land. In this lifetime, you can become a teacher of people, a master of all heavenly beings. "*In next life, a Buddha or a Patriarch.*" Wait until your next life and you will certainly realize Buddhahood, or become a Patriarch. Therefore, it is best to investigate Chan and be mindful of the Buddha.

That is why we are now investigating a topic ("Hua Tou"). We all investigate "Who is mindful of the Buddha?" This is to resolve the problem at its source, to find out all the origins of birth and death. That's why we ask "who is mindful of the Buddha?" When being mindful of the Buddha, you ought to know which Buddha you are being mindful of. There are Buddhas in all ten directions: east, southeast, south, southwest, west, northwest, north, northeast, in addition to the zenith (above) and the nadir (below). You must make a choice as to which Buddha from what direction you are mindful of. You say: "I'm mindful of the Buddhas of the ten directions." In that case the Buddhas from the ten directions would remain seated and look at you without actually paying attention to your business. Since you are mindful of the Buddhas of the ten directions, the Buddhas of the nine directions would wait and say: "Oh! He should take him across" and wait for the Buddha from the direction of the zenith to transform you. Then the Buddha from the zenith

下方的佛說：「東方阿閼鞞佛最慈悲，也是金剛部，他應該去教化眾生去。」阿閼鞞佛說：「阿彌陀佛最慈悲，應該他去接引這個眾生。」所以念十方佛，十方佛都在那兒等著你，不來接你。那麼現在選擇一個，選擇那一位佛呢？就是西方佛，就是西方蓮花部的阿彌陀佛，蓮花部的教主就是阿彌陀佛，這是五大部的教主。所以才說《十方三世佛》，三世就是過去世、現在世、未來世，《阿彌陀第一》，就是阿彌陀佛是第一的，《九品度眾生》，他用九品法門來接引眾生，《威德無窮極》，他的威德再沒有任何的佛可以比得了的。《我今大皈依》，我現在發大的願，發大的心，來皈依阿彌陀佛。《懺悔三業罪》，我懺悔身、口、意這三業的罪。《凡有諸福善》所有一切的福，和一切的善，《至心用迴向》，我用至勤懇切至誠的心，來迴向到極樂世界。《願同念佛人》，我發願不單我要生極樂世界，就是所有能念阿彌陀佛的人都得到感應，所以說《願同念佛人，感應隨時現》。這種感應道交的力量，隨時都現前，隨時都會成就的。《臨終西方境》等臨命終的時候，西方極樂世界境界分明在目前，明明了了，清清楚楚現在我的眼前。《見聞皆精進》，等我臨終的時候，有祥瑞的相好，一般人看見這種祥瑞的，或聽見這種祥瑞的，都一起精進修行，《同生極樂國》，一起同生到極樂世界去。

(下期待續)

would wait for the Buddha from the direction of the nadir to cross you over. The Buddha from the nadir in turn would say: “Aksobhya Buddha from the East is most compassionate. He also belongs to the Vajra Division. He should go to teach and transform living beings.” Then Aksobhya Buddha would say: “Amitabha Buddha is most compassionate. He should be the one to receive and guide living beings.” Therefore, if you are mindful of the Buddhas of ten directions, then the Buddhas of the ten directions will only gaze upon you and none of them will come to receive you. Now we will make a choice of the Buddhas. Which one should we select? It is the Buddha from the West. It is Amitabha Buddha from the Lotus division of the West. He is the teaching host of the Five Great Divisions. Hence, there is the saying: “*Of the Buddhas of the ten directions and the three periods of time...*” The Three Periods of Time are the past period, the present period and the future period. “*...Amitabha Buddha is the foremost.*” Amitabha Buddha is the leader, the top one. “*The nine grades cross over living beings.*” He uses the Nine Grades dharma-door to receive and guide living beings. “*His awesome virtue is endless and limitless.*” His awesome virtue is incomparable to any other Buddha. “*I now resolve a great vow...*” I now resolve a great vow and a big heart to take refuge with Amitabha Buddha. “*To repent my three karmic offenses.*” I now repent my offenses created through my body, mouth and mind. “*If there are various kinds of blessings and goodness,*” all the blessings and goodness, “*I will transfer their merit with utmost sincerity.*” I will use my utmost endeavor, my utmost sincerity, and my utmost faith to transfer the merit to arrive at the Land of the Ultimate Bliss. “*Wishing together with those who are mindful of the Buddha.*” I vow that not only I will be reborn in the Land of the Ultimate Bliss, but all those who are able to recite the Buddha’s name shall all receive a response. Therefore, it says: “*Wishing together with those who are mindful of the Buddha, a response will be manifested at all times.*” The power of this response and the Way intertwined will manifest and be realized at all times. “*At the time of death there’s the Western panorama*” At the time of death, the scenery of the Western Land of the Ultimate Bliss will appear and manifest clearly and completely before my eyes. “*Upon seeing and hearing it, all will progress diligently.*” At the time of my death, there will be auspicious good signs. When ordinary people see or hear these auspicious signs, they will cultivate diligently together. “*And be reborn in the Land of the Ultimate Bliss.*” Together all will be reborn in the Land of the Ultimate Bliss.

(To be continued ...)

預祝金輪聖寺成立三十週年  
梁皇寶懺法會感言

The Jeweled Repentance of Emperor Lyang -  
An Advance Celebration of Gold Wheel Monastery's Thirtieth Anniversary

諦觀法王真實義  
原來法王法如是  
瀉仰一脈繫靈山  
大哉宣公震法雷  
光耀威赫洛杉磯  
從地湧出金寶輪  
——名曰金輪寺。

Sincerely contemplate the Dharma King's  
true and actual meaning--  
Oh, so the dharma of the Dharma King is exactly like this!  
The heartbeat of the Wei-Yang Sect is  
linked to Vulture Peak,  
Great indeed! Elder Hsuan brandished  
the thunderbolt of dharma.  
Awesome illumination flashes over  
the entire city of Los Angeles.  
From the earth arises a golden precious wheel  
— It is called Gold Wheel Monastery!

9月16日，金輪聖寺為預祝成立30週年，特別舉辦梁皇寶懺法會，並邀請恆實法師傳授幽冥戒，以祈求世界和平，人心安定。由於因緣殊勝難得，十方信眾踴躍參加，發心懺悔，以求罪障消除，增福延壽。同時金輪聖寺也邀請法界總會各道場的法師們，前來共襄盛舉；有柏克萊的實法師、金佛寺的持法師、法總的良法師、法界聖城的貴法師、均法師及數位法師、萬佛聖城的護法師、慎法師、教法師及四位護法居士、長堤聖寺的立法師、金聖寺的日法師和榮法師及金山寺的祥法師等等，共有29位法師，皆雲集於金輪寺，參與梁皇寶懺盛會，至誠的來求哀懺悔，以迴向有情，冥陽兩利。金輪寺一時佛光普照，真可謂「大放光明轉法輪」了。

On September 16, 2005, in an advance celebration of Gold Wheel Monastery's thirtieth anniversary, the Jeweled Repentance of Emperor Lyang was especially hosted and Dharma Master Heng Sure was invited to transmit the Precepts for the Deceased. By means of these Dharma assemblies, we pray for world peace and human serenity. Knowing how difficult it is to encounter such auspicious causes and conditions, faithful devotees from the ten directions enthusiastically participated, sincerely repented and reformed, hoping to eradicate their karmic obstacles, enhance their blessings and augment their longevity. Gold Wheel Monastery also invited dharma masters from the various way-places of the Dharma Realm Buddhist Association (DRBA) to come together for this great celebration. From Berkeley Monastery came Dharma Master Heng Sure; from Gold Buddha Monastery, Dharma Master Heng Chr; from DRBA, Dharma Master Heng Lyang; from the City of the Dharma Realm, Dharma Master Heng Gwei, Dharma Master Heng Jun and others; from the City of Ten Thousand Buddhas, Dharma Master Heng Hoo, Dharma Master Heng Shen, Dharma Master Heng Jiao; from Long Beach Monastery, Dharma Master Heng Li; from Gold Sage Monastery, Dharma Master Heng Re and Dharma Master Heng Rong; and from Gold Mountain Monastery, Dharma Master Heng Syang; and others. All together, there were twenty-nine Dharma masters, plus a number of Dharma-protecting laity from the other DRBA way-places, who came to Gold Wheel Monastery for this great Dharma assembly. Everyone sincerely bowed in repentance and then transferred the merit obtained thereof to all sentient beings, benefiting both the living and those of the underworld. The Buddha's light is shining forth in Gold Wheel Monastery. It can truly be said, "Greatly illuminating, Turning the Dharma Wheel."

三十週年，於金輪寺而言，意義非同尋常，因為金輪寺乃1976年上人於南加州最早建立的道場。當時由於洛杉磯居士的發心懇請，上人每月風雨無阻的，固定一次，或多次南駕洛杉磯為信眾開示說法或傳授皈依。後來信眾日多，於是在南帕沙迪那市的杭廷頓街5743號，購置小小的幼稚園，正式成立佛堂，命名為「金輪聖寺」，此乃金輪寺成立之緣起。次年1977年，恆實法師、恆朝法師兩位行者，為祈求世界和平，發心三步一拜，由新成立的金輪聖寺出發，歷時二年十個月，行八百哩路才抵達萬佛聖城，此乃西方佛教史上一大盛事。如今忽忽已過三十載，小小幼稚園規模般的金輪寺，也因法務日增，於1979年遷至鷹石市。不久居士日多，場地不敷使用，1982年移至第六街。後來因緣所致，於1989年底再遷至洛杉磯高地公園58街的現址，延至今日。而三十年後的今天，三步一拜的恆實法師再度來到金輪聖寺，主持梁皇寶懺法會並傳授幽冥戒，為大眾開示說法。這彷彿又回到30年前，上人在洛杉磯為信眾開示道：「很多生以前，我們曾經同在一個法會上，我們當時發願要來這塊土地，到這個國家，來弘揚佛法；有些發願來作比丘、比丘尼，有些人發願作個護法居士；現在因緣成熟了，乘願再來，所以我們又聚在一起了。」由於往昔的因緣，大家今日又在梁皇寶懺法會中相逢，一起修行，來完成我們的願力；因此彼此的因緣都是很深的，三十年來，物換星移，恍若

For Gold Wheel Monastery, the meaning and essence of the thirtieth anniversary surpasses ordinary events. Gold Wheel Monastery is the first way-place Venerable Master Hsuan Hua established in Southern California in 1976. During that time, in response to sincere requests from lay people in Los Angeles, the Venerable Master would travel down from Northern California at least once a month, be it rain or shine, to speak the Dharma for the lay people or to transmit the Three Refuges. Later on, the number of faithful devotees grew. Hence, a small building located at 5743 Huntington Drive in South Pasadena was purchased and officially established as a Buddha Hall, named 'Gold Wheel Sagely Monastery'. This is the origin of Gold Wheel Monastery. In 1977, praying for world peace, Dharma Master Sure and Dharma Master Chao resolved to go on a pilgrimage to the City of Ten Thousand Buddhas. Starting from the newly established Gold Wheel Monastery, they embarked on a journey of Three Steps, One Bow, trekking across an expanse of eight hundred miles and finally arriving at the City of Ten Thousand Buddhas after a period of two years and ten months. This is an important milestone in the history of Buddhism in the West. Looking back now, it has been three decades since then. In 1979, Gold Wheel Monastery moved from the small building to another location in Eagle Rock. As the numbers of lay people increased, more space was needed. In 1982, Gold Wheel Monastery moved to Sixth Street. In 1989, as causes and conditions took their course, Gold Wheel Monastery once again moved to another location; this time, to Avenue 58 in Highland Park, where it is currently situated. After three decades, Dharma Master Sure came to Gold Wheel Monastery to host the Jeweled Repentance of Emperor Lyang, to transmit the Precepts for the Deceased, and speak the Dharma to the assembly. It is like going back in time thirty years ago when the Venerable Master told the lay people in Los Angeles, "We have been together in a Dharma Assembly many lives past. During that time, we made the vow to come to this land, to this country, to propagate the Buddhadharma. Some made the vow to come as bhikshus or bhikshunis; some, as dharma-protecting laity. Now, the causes and conditions have come to maturity so we are now back transported by our vows, all gathered together in this assembly." Due to causes and conditions from the past, we are now together in this Jeweled Repentance of Emperor Lyang, practicing our cultivation together, fulfilling the vows we made. Therefore, the causes and conditions that brought us together are profound. A lot

一場夢，如虛似幻，我們不過如 上人所說的在夢中大作佛事而已。雖然人生如夢，但大眾的感受卻是真實的，世上沒有一件事情是可以超出因緣法的，所以說：「法不孤起，仗境方生；道不虛行，遇緣則應。」如今上人雖已示涅槃，但法輪卻依然轉著轉著……。

爲了籌備30週年預祝法會，金輪寺全體上下，通力合作，在法師的帶領下，打掃清理環境，將剛整修完成的金輪寺重新佈置整理，煥然一新；一入寺內，巍巍大殿，開敞明亮，莊嚴富麗，香花如雲，遍滿四方，令人心生法喜，連連稱歎！大眾沐浴在清淨的道場裡，專心拜懺，至誠又懇切！此次法會中擔任維那的良法師，慈悲柔軟的梵唱，配合著默契極佳的教法師，是如此清越悠揚，聲聲入耳，聞之莫不發菩提心，至誠禮懺，以祈求內心祥和，罪障消除。在良法師的帶領下，大眾莊嚴的佛號聲，如海潮般，此起彼落，一浪接一浪，縈繞著整個佛殿，久久不去，彷彿置身在一片音聲海中。白髮皤皤，年屆七旬、八旬的老居士們，亦隨著悠揚的梵唄聲，佝僂著背，緩緩地一佛一拜，不曾停歇，場面至爲溫馨感人。

午齋期間，大眾亦踴躍參與，齋堂滿座，幾無虛席，大家安靜用齋，聆聽法師開示；持法師、是法師、護法師、均法師、立法師、教法師、日法師、慎法師、榮法師等等諸位法師，不顧疲累的身軀，仍慈悲的爲大眾開示說法，嚴肅中不失輕鬆活潑，在座中伴著金輪寺成長的老佛友們，聽來

has transpired within the expanse of thirty years. It passed by swiftly like a dream, like an illusion. In essence, we are doing exactly what the Venerable Master said – extensively carrying out the Buddha's mission in our dreams. Although human life is like a dream, our senses are real. Everything in this world revolves around the dharma of causes and conditions. Hence, it is said: The dharma does not arise by itself, it is prompted by circumstance. The Way is not walked for no purpose; it responds according to conditions. Even though the Venerable Master has entered nirvana, the dharma wheel nevertheless continues to turn on and on and on...

In preparation for this celebration, everyone in Gold Wheel Monastery worked together in unity under the guidance of the Dharma masters. The clean up work and redecoration after the recent renovation were dealt with. Upon setting foot inside the monastery, one sees the majestic Buddha Hall beautifully adorned. The fragrance of the flowers wafted in all four directions. Everybody was filled with the joy of the dharma. Bathed in the chaste purity of the Way-place, the great assembly sincerely and single-mindedly bowed in repentance. Dharma Master Heng Lyang led the chanting in this repentance dharma assembly. Her gentle chanting, flowing with kindness and compassion, together with the harmonizing counterpart by Dharma Master Heng Jiao, resulted in a melodious unison which enveloped everybody, evoking their resolve for bodhi, enhancing their mind of repentance, beseeching for inner tranquility and eradication of karmic obstacles. Led by Dharma Master Heng Lyang, the splendid chanting of the entire assembly cascaded and reverberated throughout the Buddha Hall, lingering on, immersing everybody in an ocean of wondrous sounds. Even the elderly laity seventy and eighty years of age bowed with the chanting, choosing not to miss any part. The general setting was warmly touching.

At lunch time, the dining hall was fully occupied. Everybody ate in silence and listened to the dharma talk given by Dharma Master Heng Chr, Dharma Master Heng Shr, Dharma Master Heng Hoo, Dharma Master Heng Jun, Dharma Master Heng Li, Dharma Master Heng Jiao, Dharma Master Heng Re, Dharma Master Heng Shen, Dharma Master Heng Rong and many more Dharma masters, all of them not minding their physical weariness but kindly and compassionately speaking for the assembly. Although they maintained their serene composure, they still retained their light-heartedness. The old-timers of Gold Wheel Monastery listened with a warm sense of

倍感親切；新進的佛友們，也法喜充滿，增長了他們的善根和菩提心。老金輪也好，新金輪也好，大家和樂融融，有如置身於如來的大家庭中，不分新舊，像老幹新枝般，彼此提攜扶持，讓將邁入30歲的金輪寺更爲茁壯、成長，肩負起更重的如來家業。

此次梁皇寶懺法會，從起懺到完懺，爲期九天，四眾弟子珍惜這難得的因緣，皆發心參與，至誠拜懺，功德殊勝而圓滿！上人曾鼓勵金輪寺的弟子們，要以「金輪」兩字來修行，所謂「金」就是千魔不退，萬難不屈的堅固道心；「輪」就是恆轉向前，永不退轉的菩提心。上人要弟子們生生世世以永不退轉的道心來成佛。我們爲感念師恩，惟有精進不懈，依教奉行。今日在梁皇寶懺法會中相逢，來日更要在蓮池海會中再相逢，願以此與大眾共勉之。阿彌陀佛！

connection and newcomers were filled with the joy of dharma as well, their good roots and resolve for bodhi being brought forth. Whether old-timers or newcomers, everyone came together joyfully in the assembly of the Thus Come One. Without discrimination between old and new, being mutually supportive, let us all go hand-in-hand and be ready for the soon-to-be thirtieth anniversary of Gold Wheel Monastery, bearing in the direction of more progressive development so as to shoulder many more heavy tasks of the Thus Come One.

From beginning to end, the Jeweled Repentance of Emperor Lyang covered a period of nine days. The fourfold assembly treasured these causes and conditions. Everyone brought forth their utmost sincerity; their meritorious virtue being auspiciously completed. The Venerable Master used to encourage his disciples in Gold Wheel Monastery to adopt these two words – Gold Wheel – in their cultivation. ‘Gold’ represents not retreating in the face of a thousand demons, not giving up when confronted by tens of thousands of difficulties, bearing a steadfast resolve for the Way. ‘Wheel’ refers to the constantly forward turning of the bodhi resolve, never drawing back. The Venerable Master wanted his disciples to have a non-retreating resolve for the Way for life after life until they become Buddhas. In gratitude to our Venerable Master, we have to follow his teaching and advance with vigor and diligence. At present, we see each other in the dharma assembly of the Jeweled Repentance of Emperor Lyang. In the future, we hope to see each other in the Sea-vast Assembly of Lotus Pools. This is my wish and encouragement to everybody. Amitofo!

法會剪影 Snapshots of the Ceremony



2005年11月法會時間表 Schedule of Events – November of 2005

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
		1◎ 藥師佛聖誕 Medicine Master Buddha's Birthday (Actual Day)	2◎ 十月初一	3◎	4◎	5◎
6 達摩祖師聖誕 Venerable First Patriarch Bodhidharma's Birthday (Actual Day) 敬老節 Respecting Elders Day	7◎	8◎	9◎	10◎	11◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	12◎
13 誦地藏經 Recitation of Earth Store Sutra 8:30 am-3:00 pm	14◎	15◎	16◎ 十月十五	17◎	18◎	19◎
20 六字大明咒 Recitation of Six-Syllable Great Bright Mantra 8:30 am-3:00 pm	21◎	22◎	23◎	24◎	25◎	26◎
27 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:30 am- 10:00 am 放生法會 Liberating Life Ceremony 1:00 pm - 3:00 pm	28◎	29◎	30◎			

敬老節 Respecting Elders Day  
11/06/2005 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.

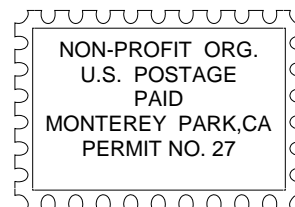
時間：早上九點至下午一點 備有精美的素宴  
Time: 9:00 a.m. – 1:00 p.m. Delicious vegetarian banquet served.





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

金輪聖寺



2005年12月法會時間表 Schedule of Events – December 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 ★金輪寺育良中文小學，即將於明年元月開學。歡迎您帶著您的孩子來上學。請向本寺註冊報名。 The spring semester of the Instilling goodness Chinese School at Gold Wheel Monastery will begin on January, 2006. We welcome your children to enroll. Please call Gold Wheel Monastery for registration.				1◎ 十一月初一	2◎	3◎
4 誦普門品 Recitation of Universal Door Chapter 8:30 am– 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	5◎	6◎	7◎	8◎	9◎	10◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua
11 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 8:30 am– 3:00 pm	12◎	13◎	14◎	15◎ 十一月十五	16◎	17◎ 十七 阿彌陀佛聖誕 Amitabha Buddha's Birthday (Actual Day)
18 誦楞嚴經 Recitation of Shurangama Sutra 8:30 am– 3:00 pm	19◎	20◎	21◎	22◎	23◎	24◎
25 誦楞嚴經 Recitation of Shurangama Sutra 8:30 am– 10:00 am 放生法會 Liberating Life Ceremony 1:00 pm - 3:00 pm	26◎	27◎	28◎	29◎	30◎	31◎

～常將有日思無日，莫待無時想有時～