



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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宣公上人--禪定要訣頌

吹無孔笛

天翻地覆打禪七 摘星換月也無奇  
無影山前回頭看 真人常吹無孔笛

Verse on *Keys to Chan Meditation*  
Composed by Venerable Master Hsuan Hua

**Playing a Flute with No Holes**

Engaging in a full scale Chan Session --  
Turning the sky and earth upside down.  
Plucking the stars and changing the moon is of no wonder.  
Looking back from the shadowless mountain,  
The Enlightened Ones frequently play a flute that has no holes.

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# The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #204)

## 般若品第二

## CHAPTER II: PRAJNA

次日韋使君請益。師陞座告大眾曰。總淨心念摩訶般若波羅蜜多。

The following day, at the invitation of Magistrate Wei, the Master took his seat and said to the great assembly, "All of you! Purify your minds and be mindful of Maha Prajna Paramita."

「般若」是梵語，華語則譯為智慧。有三：文字般若、觀照般若、實相般若。般若具足三種意思，因其多含，故尊重不翻。講般若的因緣，是應大眾的要求。

This second chapter of the Sutra is an explanation of Prajna, given by the Master upon the request of Magistrate Wei. Prajna is a Sanskrit word which means "wisdom." There are three kinds of Prajna, namely: literary Prajna, contemplative Prajna, and real mark Prajna. Because the word Prajna encompasses these three meanings, it has a deeper connotation than the word "wisdom." Out of reverence, the Chinese translators of Sutras did not translate the word 'prajna', but instead transliterated it.

第二天，韋刺史請求多聽些佛法，故六祖大師就升法座法堂，宣示大眾說：「你們大家現將心念清淨，不要打妄想，要一心聽法，先念『摩訶般若波羅蜜多』。」

The Sixth Patriarch ascended the Dharma seat and said, "All of you should purify your minds and cleanse your thoughts. Do not strike up false thinking. Listen to the Dharma single-mindedly. Contemplate upon Maha Prajna Paramita."

復云。善知識。菩提般若之智。世人本自有之。只緣心迷不能自悟。須假大善知識示導見性。當知愚人智人佛性本無差別。只緣迷悟不同。所以有愚有智。吾今為說摩訶般若波羅蜜法。使汝等各得智慧。志心諦聽。吾為汝說。

He then said, "Good Knowing Advisors, the wisdom of Bodhi and Prajna is originally possessed by people in this world. However, due to their confused minds, they are unable to enlighten themselves. They need a great Good Knowing Advisor to guide them toward seeing their Buddha-nature. You should know that the Buddha-nature of both the stupid and the wise is basically the same. What differentiates them is their state of confusion and enlightenment. I will now explain to you the esoteric dharma of Maha Prajna Paramita so that each of you may attain wisdom. Pay careful attention and listen single-mindedly."

善知識。世人終日口念般若。  
不識自性般若。猶如說食不飽。  
口但說空。萬劫不得見性。  
終無有益。

善知識。摩訶般若波羅蜜是梵語。  
此言大智慧到彼岸。此須心行。  
不在口念。口念心不行。如幻如化  
如露如電。口念心行。則心口相應。  
本性是佛。離性無別佛。

接著大師又說：善知識！覺道的智慧，世人本都具足，在佛不多一點，在眾生不少一點。但因執著（迷即不覺悟，不覺悟就是執著），所以不能自己明白。故要憑藉明眼善知識，因他已深入一切諸法實相，故能指示導引，使你明心見性。你應當知道，無論是愚蠢的人，或有智慧的人，其佛性是沒有分別的。就因有迷有悟的不一樣，所以才有愚人和智慧的人。我現在為你們說摩訶般若波羅蜜法，使你們每個人都得自己本有的智慧。現在專心一意傾聽，我為你們說法。

善知識，世間上的人天天口裡念「般若般若」，而不認識本性般若，本有的智慧。就像一天到晚念食譜，但是不會飽腹。口誦般若（般若就是空），儘作口頭禪，不去實行，即使經一萬個大劫還是不能

**Good Knowing Advisors! People in this world recite ‘Prajna’ with their mouths all day long and yet do not recognize the Prajna of their self-nature. Just as talking about food will not make you full, so, too, if you only speak of emptiness you will not see your own nature in ten thousand kalpas. In the end you will not have obtained any benefit.**

**Good Knowing Advisors! Maha Prajna Paramita is a Sanskrit word which means ‘great wisdom to arrive at the other shore.’ It must be practiced in the mind, and not just recited by the mouth. When the mouth recites but the mind does not practice, it is like an illusion, a transformation, dewdrops, or lightning. However, when the mouth recites and the mind practices, then mind and mouth are in mutual accord. One’s own original nature is the Buddha; apart from this nature there is no other Buddha.”**

The Great Master continued, “Good Knowing Advisors! The wisdom for enlightening to the Way is replete in everyone. Neither does the Buddha possess more of it, nor do living beings possess less of it. Living beings cannot reach enlightenment because of their confused minds. Being unenlightened, they are pinned to their attachments. Because of their attachments, they cannot realize a clear understanding by themselves. Hence, they need to rely on a clear-eyed Good Knowing Advisor, who has deeply entered the true marks of the myriad dharmas, to guide them into understanding their minds and seeing their nature. You should know that the Buddha-nature inherent in both the stupid and the wise is basically the same. What differentiates the wise from the stupid is the degree of confusion and enlightenment. I will now explain to you the Dharma of Maha Prajna Paramita so that each of you may gain access to your inherent wisdom. Listen attentively with single-mindedness.”

The Master said, “People in this world keep reciting ‘Prajna, Prajna,’ but they do not recognize the Prajna of their own original nature nor their own inherent wisdom. It is like visually savoring the delicious dishes from the cookbooks from morning to night, without actually eating. Your stomach would not be filled that way. By simply verbalizing

見本的般若，這對你始終是沒有益處。

善知識，摩訶般若波羅蜜是梵語，華語意為智慧。摩訶是大，般若是智慧，波羅蜜是到彼岸。此法需要你心裡真能放下看破，什麼都空了才生效，不是在口念。若只口念般若，而心理不照般若智慧去做，若還有無明，就是心裡不實行，那就像虛妄幻化，像露水，像電光石火似的，畢竟無有是處。

口念心行般若，表裡一如去實行，就能見到自性，就是佛，因為自己本性就是佛。自性是真佛，若離開自性，就沒有佛了。所以佛教裡講「人人皆堪作佛」，只要你修行，即修行自性，迴光返照，反求諸己，不向外馳求，定會成佛。

何名摩訶。摩訶是大。心量廣大。猶如虛空。無有邊畔。亦無方圓大小。亦非青黃赤白。亦無上下長短。亦無瞋無喜。無是無非。無善無惡。無有頭尾。諸佛刹土。盡同虛空。世人妙性。本空無有一法可得。自性真空。亦復如是。

善知識。莫聞吾說空。便即著空。第一莫著空。若空心靜坐。即著無記空。

(下期待續)

‘Prajna is emptiness,’ yet not putting it into actual practice, is just doing a lip service. This will bring you no benefit at all.”

Good Knowing Advisors! Maha Prajna Paramita is Sanskrit. In Chinese, it means wisdom. *Maha* means great; *Prajna* means wisdom; *Paramita* means arriving at the other shore. For this dharma to be effective you have to recognize everything as empty; you have to see through everything and let go of everything. Simply doing a lip service won't work. If your mouth recites it but your mind does not practice it, you will still be full of ignorance and your recitation is just like a false illusion, a dewdrop, a lightning flash, a spark of fire. It will ultimately tantamount to nothing.

If you use your mind as well as your mouth in cultivating Prajna, you will see that your own fundamental nature is itself the Buddha. Since our inherent nature is the real Buddha, if you stray away from your inherent nature, then there is no Buddha. Therefore, it is said in Buddhism that everyone can realize Buddhahood. For as long as you practice cultivation, cultivate your inherent nature, reflect upon yourself, seek within yourself and not run after external indulgences, you will certainly become a Buddha.

“What is meant by *Maha*? *Maha* means ‘great.’ It is great magnanimity as vast as empty space which knows no boundaries. It is neither square nor round, big nor small. It is neither blue nor yellow nor red nor white. It is neither above nor below. It is neither long nor short. It holds neither anger nor joy; rights nor wrongs; good nor evil; beginning nor end. All Buddha-lands are ultimately the same as empty space. The wonderful nature of people in the world is originally empty, and there is not a single dharma which can be obtained. The true emptiness of the self-nature is also like this.

Good Knowing Advisors! Do not become attached to emptiness after listening to my explanation of emptiness. First is not being attached to emptiness. If you sit still with an emptied mind, you will become attached to undifferentiated emptiness.”

(To be continued ..)

僧肇

# 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

## 僧肇法師



### Dharma Master Seng-Zhao

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 #204)

今天晚間跟你們介紹一位短命的法師，這位法師和顏回差不多的。可是啊！他的壽命比顏回還少，顏回活了三十三歲，他才活了三十一歲。這位法師是在晉朝的時候，住在長安，他的名字叫僧肇。他家裡非常的窮，他常幹什麼呢？他給人家書寫經書。寫一部經多少錢呢？譬如寫一部《金剛經》可以賺兩個半錢；或者一個quarter，寫一部《彌陀經》，所以他盡給人家寫經。那時大概認識字的人少，他又會寫經，所以人人都請他寫經，他就仗著這個工作，來維持他自己的生活，做他的職業。

因為寫一部經，他就明白這一部經的道理。他把這個經書寫一遍，他也記得很清楚。他又歡喜學老子的《道德經》，又歡喜

Tonight, I will introduce you a dharma master with a short life-span. This dharma master was similar to Yan Hui but unfortunately, he had a shorter life. Yan Hui lived for thirty three years; this dharma master lived only thirty one years. This dharma master lived in Chang An during the Jin dynasty. His name was Seng Zhao and his household was poverty-stricken. What did he do often? He made hand-copies of sutras and classics for people. How much did he charge for writing out a sutra volume? For example, if he copied a volume of the Vajra Sutra, he could earn two and a half cents, or maybe a quarter to write a volume of the Amitabha Sutra. At that time, perhaps since there were not many literate people around, seeing that he could copy sutras, people hired him to do the job. Hence, this become his means of livelihood.

After he hand-copied a sutra, he was able to understand the principles of that sutra and he could remember the content well after he had written it out just once. He was fond of Lao Tze's "Dao

學莊子的《南華經》。雖然他學老子的《道德經》，可是他說：「《道德經》好是好，但是還沒有到最好的程度。」以後他就學《維摩經》，他一看這《維摩經》，他就歡喜得不得了，所以就說：「佛法才是我最後的皈依處。」因為這個，他就出家了。出家就學方等教，以後把經藏都通達無礙了。

等他到二十歲的時候，他的名譽就很高了，人人都知道這位法師是辯才無礙。在當時，有一些爭名奪利的人，都妒忌他，就要來同他辯論。所以有在一千里外的法師，自己帶著行李，吃的東西，也到這兒來，專門同他辯論。就因為你這麼年輕，名譽這麼大，要把你辯論倒了，那麼他也就成功了，也就有名譽了。好像你是最有名譽的人，他把你打倒了，一般人也就認為他是最高了，所以就有很多人來同他辯論。雖然很多人來同他辯論，這位僧肇法師的聰明智慧來得非常敏捷，他善說諸法實相，無論誰來和他辯論，和他辯論的人都輸給他。所以當時長安的讀書人，最有名譽的人對他都特別的佩服。

當時他聽說鳩摩羅什法師在長安附近的姑臧，他就從很遠的地方去見鳩摩羅什法師，鳩摩羅什法師一見到他，就對他特別的賞識，特別的歡迎他。等到鳩摩羅什法師到了長安，他也就隨

De Jing,” and also Zhuang Tze’s “Nan Huang Jing”, nevertheless he said, “Although the Dao De Jing is fine, it still hasn’t reached the highest level.” Afterwards he studied the Vimalakirti Nirdeśa Sutra (“Wei Mo Jing”) and was extremely delighted. He said, “The Buddhadharma is indeed my ultimate refuge.” Because of that, he left the home-life and studied the Vaipulya teaching. Later he penetrated all Sutra Treasuries without obstruction.

When he was twenty years old, he already had a very high reputation. Everyone knew that this Dharma Master is eloquent in speech. At that time, some people who coveted fame and fortune became jealous of him, and they came to debate with him. Even dharma masters from a thousand miles away brought their belongings and food along just to get there and debate with him. They thought that since the dharma master was young and had a high reputation, if they could out-debate him, then they would succeed in gaining a high reputation. It was as if you were the one with the highest reputation and he could win over you, most people would acknowledge that he was the best. Therefore, many people came to debate with him. Although his rivals were many, Dharma Master Seng Zhao’s quick intelligence and wisdom outwitted them all. He was good in expounding the real mark of all dharmas. No matter who came to debate with him, they were all defeated in the end. Hence, he was specially admired by the scholars and the highly reputable people in Chang An.

At that time, the Master heard that Dharma Master Kumarajiva was at a place called Gu Tsang which was near Chang An, so he traveled from afar to meet him. When Dharma Master Kumarajiva saw him, he gave him exceptional recognition and a great welcome. Later, when Dharma Master Kumarajiva went to Chang An, the Master also followed him to Chang An. He had an affinity with Yao

著鳩摩羅什法師到長安。他和姚興一談論是非常的有緣，對前面講過的僧睿法師也非常好，因此跟著鳩摩羅什法師在逍遙園一起翻譯經典。僧肇法師知道這個經典以前是誰翻譯的，那個地方錯了，那個地方不對，他都很清楚；對於那些文字用錯了，他也都知道，所以幫助鳩摩羅什法師翻譯經典，出的力量是很大的。

以後他又做【般若無知論】，【涅槃無名論】，還有其他的經典，序文之類的做了很多。他的【般若無知論】，給鳩摩羅什法師看過，鳩摩羅什法師是特別的驚奇：「想不到在中國，沒有看到全部佛經的人，對於般若能有這樣的發揮。」等到【般若無知論】被廬山的隱士劉遺民看到，也是非常的歡喜，然後就給慧遠大師看，慧遠大師一看，說：「這是太好了，太妙了。」所以就常常和僧肇法師來回通信。

以後僧肇法師又做【涅槃無名論】給姚興看，姚興就叫家裡的人都要讀【涅槃無名論】，所以當時的一般人對這位法師的聰明智慧，是佩服得不得了。在義熙十年的時候，他就在長安往生了。他往生的時候，年紀僅僅是三十一歲。這位法師因為太聰明了，所以很早就死了，我們人都不要太聰明，太聰明是會早死的。所以有聰明的人，你就要把聰明收起來一點，不要都放出來，那麼收起一點不要緊。

(僧肇法師全文完)

Hsing on their first encounter, and he was also very fond of Dharma Master Seng Rui, whom we have already discussed. Afterward, the Master followed Dharma Master Kumarajiva to the Free Roaming Garden to translate the sutras together. Dharma Master Seng Zhao knew who had previously translated the sutras and was also clearly aware of the parts that were incorrect and erroneous. Moreover, he could also identify the parts of the text that used the wrong word or phrase. Therefore, his assistance was a great contribution to Dharma Master Kumarajiva's work in translating the sutras.

Later, he also worked on the "Shastra of Prajna With No Knowing," and the "Shastra of Nirvana With No Name" and other sutras. He also produced many prefaces and other writings. When the Master brought the "Shastra of Prajna With No Knowing" to Dharma Master Kumarajiva to read, Dharma Master Kumarajiva was extremely astounded, "Who would have guessed that in China, one who had not seen the Buddhist sutras in their entirety could express this Prajna so well?" When the "Shastra of Prajna With No Knowing" was read by the hermit Liu Yi Min from Mount Lu, he too was extremely delighted. He said, "This is truly too good, too wonderful." Afterwards, he often wrote letters corresponding with Dharma Master Seng Zhao.

Later, Dharma Master Seng Zhao brought his work on the "Shastra of Nirvana With No Name" to Yao Hsing who then asked all his family members to read it. This shows how people of that time all greatly admired the intelligence and wisdom of this dharma master. During the tenth year of Yi Shi, the Master passed away at the mere age of thirty one. Because this dharma master was too intelligent, therefore he ended up dying prematurely. We people should not be too intelligent. If you are too intelligent you will die at an early age. Hence, people who are smart should conceal their intelligence a bit, do not show off all at once. It is okay to withheld a little bit of your intelligence.

(The End of the Article on Master Seng Zhao)

## 大悲神咒通地天

### The Spiritual Mantra of Great Compassion Penetrates Heaven and Earth

宣化上人一九九〇年十月十四日開示於比利時布魯塞爾華嚴寺  
A talk given by Venerable Master Hsuan Hua on October 14, 1990, at Avatamsaka Temple in Brussels, Belgium

**持〈大悲咒〉，只要誠心念，  
不打妄語，一定有用。**

各位善知識，學佛的人不要有貪心，不要有爭心。有些人愈學就愈爭，愈學就愈貪。

這是我第一次到比利時來，今天會場越南人多，言語不太通，但都很有秩序。我在馬來西亞、臺灣時，一些佛教徒就是在那兒爭，在那兒貪，一舉一動都是為爭，為貪。

我頭一次到馬來西亞時，因為有一些特殊奇蹟出現，於是那些人的本來面目就露出來了。什麼奇蹟呢？在馬來西亞有很多人，被有邪術的外道法師放蠱毒。記得有一個人，已被人放蠱有十五年了，蠱天天叫他自殺，可是他的另外一個思想，叫他不要自殺。一個思想叫他自殺，另一個思想叫他不要自殺。他天天就在那兒和生死鬥爭，天天可以說是垂死的掙扎。

後來我到馬來西亞，大概在麻坡，這個人就跪在我面前，要求我幫他除去蠱毒；當時他已是五十多歲的老年人了。那時是我頭一次到馬來西亞，正病著，走路都走不動。

**If we recite the Great Compassion Mantra sincerely, it certainly works. We also have to refrain from lying for it to be efficacious.**

Good and Wise Advisors! People who study the Buddhadharma should not have thoughts of greed or contention. Some people are such that the more they study, the more they want to contend; the more they study, the greedier they become.

This is my first visit to Belgium. The majority of the people in the audience here are Vietnamese. Although there may be some difficulty communicating because of the language difference, people are very orderly. When I went to Malaysia and Taiwan, there were Buddhists there whose every move manifested their greed and contention.

Due to some miraculous events that occurred during my first visit to Malaysia, I was able to see what those people there were really like. What miracles am I talking about? In Malaysia there are many people who are victims of hexes cast by teachers of deviant cults.

There was one person I remember who had been under the influence of a hex for fifteen years. Every day the hex drove him to the point of committing suicide, but then another part of him would tell him not to kill himself. With one part of his mind telling him to commit suicide and another part telling him not to, every day was a struggle between life and death for him.

When I arrived in Malaysia, I believe it was in Muar, this person knelt before me and begged me to help him get rid of the hex. He was in his fifties. That was on my first trip to Malaysia. I was sick at the time and barely had the strength to walk. Seeing



有人看我走得慢，就拿棍子給我做拐杖。當時，我聽他這樣一講，就不高興了，拿起棍子朝他頭上打了一棍。打下去後，他站起來就跑。跑了十幾步，就吐出千萬無量無邊的蟲子。從此之後，他的病就好了。

這件事一傳開來，就有很多人等著挨打，可是我也沒那麼多時間打他們。這個人有毛病，那個人也有毛病。我住的地方，離洗手間大約有一百多步，由門口到廁所的路上天天跪滿了人，就等著求挨打。也不知道是誠心，還是貪心，總之，一早就守住我的門。我從房門出來到洗手間時，也沒有路走。這個攔著要我打，那個也攔著要我打，擋住我的路。我沒辦法就念「咒」，這是到洗手間的「咒」：「你們如果不閃開路，我就向你們頭上小便，誰要不怕尿澆頭，就跪在那裏。」我這一說，人才擠出一條路讓我過。

我說這個做什麼呢？證明這些佛教徒沒有明白佛法，不是爭，就是貪，也不管人家有沒有時間，都擋在那裏爭第一。這樣子學佛法，是不明白佛法。學佛法要讓人，無論什麼事情都要讓人，不要和任何人爭。所以萬佛城有六個照妖鏡，第一個照妖鏡就是不爭。

我在東北時，那兒曾流行一種傳染病，很厲害的。有一家十一口人，三天內死了十三個人，這是怎麼回事？因為得傳染病的那一家，來了兩個客人，所以三天內死了十

me walking so slowly, someone gave me a stick to use as a walking cane. When I heard about the person's hex, I was so upset that I picked up the cane and dealt him a blow on the head. After being struck, he stood up and ran. After he had run a dozen steps or so, he vomited uncountable thousands of worms. After that, he was well.

When news of this incident spread, many people came to wait for their turn to receive a beating, but I didn't have time to hit them all. This person had a sickness, and that one had another sickness. The room I was staying in was about a hundred paces from the restroom. Every day the path from my door to the restroom was lined with people on their knees who were waiting to ask for a beating. I don't know if it was sincerity or greed on their part, but they started lining up at my door first thing in the morning. When I came out of my room to go to the restroom, there was no space left for me to walk. They blocked my way and surrounded me, asking me to hit them. I had no choice but to recite a mantra? It was the mantra for going to the restroom, and it went, "If you don't get out of my way, I'll relieve myself right on your heads. If you're not afraid of being sprayed with urine, then stay kneeling where you are." When they heard that, they finally opened up a path for me to pass.

What is the point of this story? It shows that those Buddhists didn't understand the Buddhadharma. When they weren't contending, they were being greedy. They didn't care whether a person had time or not; they would block his path and struggle to be the first. They were contentious. To study Buddhadharma like that is not to understand the Buddhadharma at all. In studying Buddhadharma, you should defer to others and be courteous in all you do. Don't contend with anyone. The City of Ten Thousand Buddhas has six demon-spotting mirrors? and the first one is not contending.

When I was in Manchuria (northeast China), there was once a devastating epidemic. In one household of eleven people, there were thirteen deaths in three days. How could that be? It was because there were two visitors when the epidemic struck, and so the whole family of eleven along with the two visitors all died, making thirteen in all.

三個人。當時我一看這種情形，也不等人來找我，就帶幾個徒弟，在鄉村的邊上虔誠誦持〈大悲咒〉，這鄉村的傳染病就沒有了。所以當時有很多人皈依我，皈依三寶、信佛。

〈大悲咒〉，誰誠心念，誰就得到感應。還有一對夫婦吵架，太太喝鹵水自殺。這個鹵水不要說喝一碗，喝一口就會毒死；但在豆腐內的鹵水沒有那麼厲害。由於夫婦吵架，太太一怒之下，就喝下去了。那時，我在村裏，他兒子來找我。本來他也不知道要找我，但因「病急亂投醫」，沒有別的辦法可想了，他兒子就跑來找我。跪在我面前，說他媽媽已經服毒自殺了，要我去救他媽媽。

我本不答應，他跪了有二、三十分鐘，看他很誠心，就去他家裏念〈大悲咒〉。到他家裏時，服毒的人眼睛已經翻白眼，看不見黑眼珠了。口裏吐白沫不省人事。在這情形之下，眼看沒救了，雖然如此，我還是試一試念〈大悲咒〉。一念〈大悲咒〉，鹵水就開始由口裏往外流，然後有知覺，就開始吐起來，把所服的鹵水都吐出來了，之後就好了。

由此，我們大家應該知道持〈大悲咒〉，只要誠心念，一定有用。〈大悲咒〉是通天徹地，能治世間上的八萬四千種病。但誦持〈大悲咒〉的人，一定要有誠心才有用，也要不打妄語，誦持〈大悲咒〉才會有靈感。你若天天打妄語，就是念〈大悲咒〉也沒有用。

我記得在馬來西亞檳城，有個姓王的女孩子，前生打了很多獵，殺了很多

There were deaths in many families. Observing the situation, I didn't wait to be called upon. I took a few disciples with me, and we went to recite the Great Compassion Mantra along the circumference of the village. After that, the epidemic subsided. Consequently, many people became Buddhists. They took refuge with the Triple Jewel and became my disciples.

Anyone who sincerely recites the Great Compassion Mantra can obtain a response. There was one couple who had quarrelled, and the wife tried to commit suicide by drinking lye. Drinking even a mouthful of regular lye can be lethal, not to mention a whole bowlful. The kind of lye used in making beancurd is less potent. In a moment of fury right after the quarrel, the wife drank the lye water. Her son came to find me, as I happened to be in their village at the time. He didn't really know whether I could help him, but in this emergency he was willing to try anything. Since he couldn't think of a better solution, he ran to find me, got on his knees, and told me what had happened. He begged me to save his mother.

At first I refused, but he kept kneeling there for twenty or thirty minutes. Seeing that he was quite sincere, I went to his home to recite the Great Compassion Mantra. When I arrived at his house, his mother's eyes had rolled upwards and the whites were showing; her pupils could not be seen. White foam came out of her mouth, and she was unconscious. It seemed hopeless. Nevertheless, I still decided to try and recite the Great Compassion Mantra. As I recited, the lye started flowing out of her mouth. She then regained consciousness and vomited all the lye she had swallowed. After that, she became well.

From this, we should know that if we recite the Great Compassion Mantra sincerely, it certainly works. The Great Compassion Mantra penetrates heaven and earth, and can cure all the 84,000 kinds of illnesses in the world. But those who recite the mantra have to be sincere for it to work. They also have to refrain from lying for it to be efficacious. If you lie all the time, then reciting the Great Compassion Mantra will not have any effect.

I remember a girl from Penang, Malaysia, whose last name was Wang. In her past life she had done a

畜生，所以今生變成啞巴，她也來聽講經。聽完了，我叫她虔誠念觀世音菩薩及〈大悲咒〉，大家也為她念。結果她竟然會說話，也會念觀音菩薩了。

這樣一來，第二天我一早起來，就來了十幾個人，要求我讓這個啞巴會說話，有十多個人，這是不可能的事情。可是這些啞巴的爸爸都是會說話的，就說：「你昨天晚上讓那個啞巴會說話，今天就應該讓這個啞巴也會說話。你如果不讓這個啞巴會說話，我就要登報紙，說你不好。也要到法院去告你，和你打官司！」你們看看，這個法師惹來這麼多麻煩，就是因為救人心切，才惹出這麼多麻煩。那個時候，我如果什麼啞巴、聾子都不管，不管閒事，就沒這許多麻煩了。

在加拿大的溫哥華，有一個專門開刀的女醫生，這女醫生讀醫學院時，同學就取笑她說：「妳敢讀醫學？讀醫學是要用死人來做實驗的。妳敢用死人來做實驗嗎？」於是她就拿把刀，在死人身上割下一塊肉吃了。這一下子，把同學嚇住了。說：「妳真大膽，敢吃死人肉。」

這個醫生是專門開刀的，她的刀法乾淨俐落，開刀特別快，可是被她吃的死人肉的那個鬼常來找她。當她睡覺時，鬼就來麻煩她，常常如此。她也不知在哪裏聽來的，說鬼就怕我，皈依我就會好了。於是她就找機會皈依我。皈依之後，果然鬼就不敢再欺負她，晚上沒有鬼來找她。

lot of hunting and had killed many creatures, and so in this life she was mute. She came to listen to the Sutra lecture. After the lecture, I told her to sincerely recite Guanshiyin Bodhisattva's name and the Great Compassion Mantra. Everyone also recited for her. And then she herself was able to speak and recite Guanyin Bodhisattva's name.

The following morning, there were over a dozen people asking me to help this mute person and that mute person to gain the ability to speak. There were over a dozen people, and it would have been impossible. But the fathers of these mutes could speak, and they said, "Last night you helped that mute girl regain the capacity of speech; today you should help these ones do the same. If you don't, we will criticize you in the newspapers and sue you in court." See how much trouble this Dharma Master brought upon himself, all because of his eagerness to help others! If I had not concerned myself with a single mute, I wouldn't have had all this trouble.

In Vancouver, Canada, there was a lady surgeon. When she was in medical school, people made fun of her, saying, do you dare to study medicine? In medical school you have to do experiments on dead people. Are you daring enough to do that? Hearing that, she immediately took a knife, cut a piece of flesh from a corpse, and ate it. Her classmates were stunned and exclaimed that she really had guts, daring to eat the flesh of a corpse.

This woman was a surgeon, and her surgical skill was both swift and precise. However, the ghost of the corpse whose flesh she had eaten often bothered her in her sleep. From somewhere she heard that ghosts were afraid of me, and that if she took refuge with me she would get better. She looked for an opportunity to take refuge with me. After she had taken refuge, the ghost stopped bothering her at night.

於是她就各處以醫生的身分來講佛法，告訴人說：「佛法是最活的，你不用修行，人人都可成佛，你也不用持戒，因為你本來就是佛了，也不需要守規矩。」所以她又抽菸又喝酒。這樣到處講來講去，果報又來了。這次生了癌，她就去開刀，開了一次刀，以為就好了，但是回來還是痛得不得了，結果開了五、六次刀。醫生說她沒有救了，一定會死的。

她就打電話給紐約的朋友，向她告別。向她說醫生算準她一定會死，沒法子救她這種病。那時，她的朋友也不認識我，就寫信給我，說：「我的朋友是醫生，又懂佛法，但是得了癌症。要是她這病能起好來，可以救別人，又可以以醫生的身分弘揚佛法，對佛教會有大幫助的。」我回信問：「這人是誰？」她也知道這醫生曾皈依過我。

我記得這個醫生得病後，有一次到加拿大來見我。我問她有沒有病，她說沒有病，還不服氣。我就罵她，罵得她受不了，站起來就要跑。她站起來時，我就打她一掌，說：「把小鬼打跑了，大鬼回來。看你這個大鬼有什麼本事？」很奇怪，打了一掌之後，她的癌症也不知跑到那裏去了？這是在加拿大遇見的事情。

為什麼能這樣呢？就是因為我不打妄語。你若打妄語，做什麼也不靈；不打妄語，什麼事情都會靈的。所以我希望佛教徒不爭，不貪，不求，不自私，不自利，不打妄語，這是很要緊的。

Then she began to lecture on the Buddhadharma, using her status as a doctor. She told people that the Buddhadharma is very flexible. She said that everyone can become a Buddha without having to cultivate or hold the precepts, because everyone is a Buddha to begin with. She said there was no need to lead a morally disciplined life, so she herself smoked and drank. She went everywhere saying such things, and eventually her retribution caught up with her. She got cancer. She had an operation and thought she was cured, but it still hurt terribly. She ended up having five or six operations in all. The doctors told her that there was no hope and that she would die.

Then she called a friend in New York to bid goodbye. She told her friend that her doctors said there was no cure for her illness and that she would surely die. Her friend, who didn't know me personally, wrote to me saying, "My friend is a doctor who understands the Buddhadharma. She has cancer. If she were to get well, she would be able to save other people. She could also use her status as a doctor to propagate the Buddhadharma, and would be of great help to Buddhism." I wrote back asking who the person was. Actually, her friend was aware that this lady surgeon had taken refuge with me.

I remember that after she had gotten cancer, she had come to see me in Canada once. When I asked her if she was sick, she had denied it. She wasn't ready to admit it. Then I scolded her. I scolded her until she couldn't bear it anymore. When she stood up and was about to run away, I slapped her face and said, "I'm chasing away the little ghost! Let's see what this big ghost can do." Strangely enough, that slap chased her cancer away. That happened in Canada.

Why was it possible? Because I have never told a lie. If you tell lies, nothing is efficacious. If you don't, everything is efficacious. That's why I hope Buddhists will not contend, be greedy, seek things, be selfish, pursue personal advantages, or tell lies. This is very important.

# 壽康寶鑑

## Priceless Lessons for a Good Life and Longevity

從前山東有位書生，準備進京參加科考，就在應考前夕，陪伴他的僕人忽然昏死過去。由於事出突然，他無暇料理後事，於是將僕人的屍體暫時安置在一空屋裡。待天明，他即匆匆赴闈場應試。

第一場考試完畢出來後，他的僕人竟然甦醒過來，對書生說：「我昨天隨你進貢院（即考場），聽到我家主人高中紅榜第幾名，而且每位考中者皆插有紅旗，我家主人亦不例外，心裡真歡喜。」於是僕人便請求主人，若真是金榜題名，可否答應他娶房媳婦。書生隨口回答說：「娶對門的閨女如何？」僕人推辭不敢，據實答道：「我不敢高攀。」主人又說：「等我高中上榜，還怕他們不送禮金，答應這門婚事？」隨後這位書生再入闈場應試，他的僕人又昏死過去。等甦醒過來，卻面有怒色的對他的主人說：「我看見官府點名至主人時，忽然有聲音說“此人尚未高中入榜，已萌生惡端。”並叫官吏改填趙某，只見主人傷心號泣，原先的紅旗竟也消失不見了。」

Once upon a time, a scholar from Shandong Province in China traveled to the capital city to take the civil service examination. On the eve of examination day, his servant suddenly fainted and passed away. Since this was a totally unexpected incident and he had to get going for his examination, he had no time to take care of his servant's funeral. He placed his servant's body inside an empty house temporarily. Next morning, he hurried to the examination hall.

After finishing the first part of the examination, the scholar went back and found his servant had returned to life. His servant told him, "Yesterday, I went with you to the examination hall. I heard my master chosen as one of the top few candidates on the red board. In addition, every candidate who passed the exam wore a red flag. My master was no exception. I was very happy." The servant continued, "My master, if you really passed the examination, could you please allow me to have a wife?" The scholar casually replied, "Why don't you take the lady across the street as your wife?" The servant politely rejected the idea and honestly admitted, "I dare not marry her because of her social position." The scholar said, "When I have passed the exam, they will all be making offers of monetary gifts, and nobody would refuse a marriage proposal." Afterward, the scholar went back to the examination hall to finish the subsequent parts of the examination. His servant passed out again. After regaining consciousness, his servant had an upset look on his face, saying, "I saw that when the government examiner was about to announce my master's name, a voice suddenly interrupted, saying 'This person, who has not yet passed the examination, is already thinking about committing unwholesome deeds.' The voice instructed the examiner to replace my master's name with someone named Chao. I saw my master crying sadly. The red flag, which was there before, also had disappeared."

書生聽了半信半疑，待放榜時，榜上的第幾名，果真如僕人所說，是位姓趙的。如此巧合，令人不敢置信。原來這位書生應試完畢，遞上考卷時，共有七篇，篇篇皆是可圈可點的佳作。誰知待考官要閱卷時，其中有三篇不知是何緣故，竟被煤燈燒去了半頁，殘缺不全，考官無法評卷，故被刷了下來，於是選了趙生的考卷，遞補上去。這位山東書生得知後，悔恨不已，但為時已晚，無以挽回了。

【評】此位山東書生，功名尚未取得，即顯露驕氣，意欲強行逼婚，目中無人。他日若高中科名，必定是個作威作福的惡官，非百姓之福，故其落榜，誠老天有眼，罪有應得。故吾人宜深自警惕，善惡之報，如影隨形，起心動念，亦可造罪，能不慎乎！

The scholar listened to his servant's narration with skepticism. After the result of the exam was posted, it tallied with his servant's words. One of the top few candidates who passed was named Chao. Such a coincidence is hard to believe. The truth was, the scholar turned in seven articles at the end of the exam. All the papers he wrote were excellent. However, when the examiner was about to go over his work, three got seared by the coal fire, destroying half of the papers. What's left could not be graded. As a result, his papers were removed and replaced by those submitted by Chao. After the scholar realized the facts, he was filled with remorse, but it was just too late to remedy the matter.

Comment: This scholar from Shandong was full of himself even before passing the exam successfully. He intended to force an arranged marriage, without any consideration of others. If he happened to successfully pass the civil service exam, he would have become a wicked official who abuses his authority and unscrupulously intimidates people. It would not have been a blessing for the people. Heaven has eyes. Every offense will be served an equivalent retribution. Hence, the scholar flunked the examination. For this reason, we all need to deeply reflect upon ourselves and to be vigilant about our mistakes. Rewards and punishments for good deeds and bad deeds are like shadows following us around. Any thought that arises in our minds can also create offenses. We cannot afford to be lax.

緬懷 宣公上人德澤及慶祝萬佛聖城三十週年，金輪寺將舉辦萬佛聖城朝聖的活動，即日起受理報名。日期如下：

5/29(星期五) ~ 5/31(星期日) 宣公上人涅槃紀念日。

5/29下午6:30出發，預計兩部巴士，每部五十人，登記人數後，確定車輛，額滿截止。

7/3(星期五) ~ 7/5(星期日) 萬佛聖城三十週年慶法會。

7/3下午6:30出發，預計三部巴士，每部五十人，登記人數後，確定車輛，額滿截止。

為方便道場代辦租車，經繳費後恕不退費。歡迎踴躍提前報名，以便統籌辦理。

To appreciate Venerable Master Hua's beneficence on living beings and commemorate the Thirtieth Anniversary of the City of Ten Thousand Buddhas (CTTB), Gold Wheel Monastery (GWM) will organize pilgrimages to CTTB. We will take reservation starting today. The activities are as follows:

**5/29(Fri) ~ 5/31(Sun) Anniversary of Venerable Master Hua's Entering Nirvana**

We plan to arrange for two chartered buses for this trip. Each one will seat 50 people. We will book the buses according to the number of people who register. The bus will leave GWM at 6:30 PM on 5/29.

**7/3(Fri) ~ 7/5(Sun) Dharma Assembly of the Thirtieth Anniversary of CTTB**

We plan to arrange for three chartered buses for this trip. Each one will seat 50 people. We will book the buses according to the number of people who register. The bus will leave GWM at 6:30 PM on 7/3.

To reserve the buses in advance, we will first collect the deposit, which is not refundable. Please register with GWM as early as you can to facilitate a successful planning.

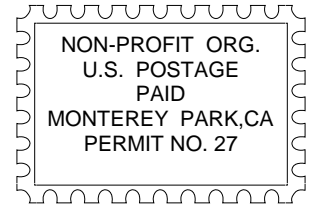
2009年5月法會時間表 Schedule of Events – May of 2009

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm</p>  <p>5/29 ~5/31 金輪寺四眾弟子回聖城參加 上人涅槃十四週年法會 請向金輪寺報名 All fourfold disciples from Gold Wheel Monastery are going to CTTB for the Fourteenth Anniversary of Venerable Master Hua's Nirvana. Please call GWM to register.</p>					1◎	2◎ 四月初八 釋迦牟尼佛聖誕 Shakyamuni Buddha's Birthday (actual day)
3 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am —3:00 pm	4◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	5◎	6◎	7◎	8◎	9◎ 四月十五 慶祝懷少節 Cherishing the Youth Day 9:00 am– 2:00 pm
10 地藏經法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm	11◎	12◎	13◎	14◎	15◎	16◎
17 宣公上人涅槃十四週年紀念法會 Dharma Assembly commemorating Fourteenth Anniversary of Venerable Master Hua's Nirvana 華嚴法會，大傳供，放生 Avatamsaka Dharma Assembly Special Passing of Offerings Liberating Life Ceremony	18◎	19◎	20◎	21◎	22◎ 廿八 藥王菩薩聖誕 Medicine King Bodhisattva's Birthday	23◎
24 五月初一 地藏經法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm	25◎	26◎	27◎	28◎	29◎ 巴士上萬佛城參加 上人涅槃十四週年法會 Bus to CTTB to Attend the Fourteenth Anniversary of Venerable Master Hua's Nirvana	30◎
31 本日金輪寺無法會 Gold Wheel Temple will be closed today.	<p>金輪寺將於5月9日慶祝懷少節，歡迎佛友信眾帶著您的孩子來參加。</p> <p>On May 9, Gold Wheel Monastery will celebrate “Cherishing the Youth Day”. We invite you to bring your family and friends to participate in this event.</p> <p>※ 五月及七月金輪寺將舉辦萬佛聖城朝聖活動，詳情請見第十四頁。 Gold Wheel Monastery will organize pilgrimages to City of Ten Thousand Buddhas on May and July this year. Please see the details on Page 14.</p>					



Dharma Realm Buddhist Association  
**Gold Wheel Sagely Monastery**  
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金輪聖寺



2009年6月法會時間表 Schedule of Events – June of 2009

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◎※ 五月初十	3◎	4◎	5◎☆ 十三	6◎
7 地藏經法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm	五月十五 8◎	9◎	10◎	11◎	12◎	13◎ 中文學校春季班結束 Chinese School at Gold Wheel Monastery Spring Semester Ends
14 華嚴法會 Avatamsaka Dharma Assembly 8:00 am —3:00 pm	15◎	16◎	17◎	18◎	19◎	20◎
21 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	22◎	23◎閏五月初一	24◎	25◎	26◎	27◎
28 大悲懺 Great Compassion Repentance 8:00 am—10:00 am 楞嚴咒法會 Recitation of Shurangama Mantra 1:00 pm —3:00 pm	29 ◎	30◎	※ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua ☆ 伽藍菩薩聖誕 Chye Lan Bodhisattva's Birthday			

～常將有日無日，莫待無時想有時～