



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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宣公上人--禪定要訣頌

迴光返照

今逢一九八二年 十方聚會來參禪  
迴光返照觀自在 萬佛城中選聖賢

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

**Return to the Light, Illumine from Within**

Today, in the year 1982,

From the Ten Directions, all gather here to investigate dhyana.

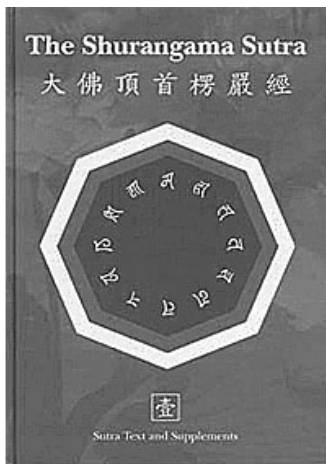
Return to the light, illumine from within, contemplate at ease.

Sages and worthy ones will be chosen among the City of Ten Thousand Buddhas.

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# The Shurangama Sutra

*A Simple Explanation by  
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

## 佛教的照妖鏡、降魔杵、斬魔劍

一九七四年宣化上人開示於越南

我今天先要提出來說，我們須要研究一部經典，這部經典就是佛教的一面照妖鏡，佛教的一把降魔杵，佛教的一把斬魔劍！這部是什麼經？就是《楞嚴經》。《楞嚴經》是開智慧的，但是這一部經現在受到世界各國學者的歧視，怎樣說呢？他們說這一部經是假的，不是真的。

爲什麼他們說這一部經是假的，我們還要研究這一部經呢？這個它有它的價值，有它值得研究的地方，這一部經說出來所有旁門外道種種邪知邪見，把這種不合乎佛法的知見都給說得清清楚楚；所以這一部經就是照妖寶鏡，就是降魔杵，就是斬魔劍！那麼這一部經若人人都明白了，天魔外道自然就都沒有了，這個世界戰爭也就平息了，所有一切人類都再得到安寧了，所以這一部經是最要緊的！

## Buddhism's Freak-spotting Mirror, Demon-Subduing Pestle, Demon-Slashing Sword

A talk given by Venerable Master Hsuan Hua  
on 1974 in Vietnam

Today I will first propose that we need to investigate a sutra. In Buddhism, this sutra is a freak-spotting mirror, a demon-subduing pestle, and a demon-slashing sword! What is this sutra? It is the Shurangama Sutra. The Shurangama Sutra opens one's wisdom. However, this sutra is being assailed by the so called 'scholars' all over the world. How? They impugn the authenticity of this sutra, declaring it as not genuine.

Even though they have claimed that this sutra is a fake, why do we still want to investigate this sutra? It is of profound value. It is worthy of study. This sutra uncovers all the various kinds of deviant knowledge and deviant views of all the heretics. It clearly describes all the knowledge and views that are not in accord with the Buddhadharmā. Hence this sutra is a freak-spotting jeweled mirror; it is a demon-subduing pestle; it is a demon-slashing sword! If this sutra is understood by every person, then the celestial demons and the heretics will naturally disappear, the wars in the world will cease, and all human kind will again attain peace. Therefore this sutra is most important!

青年人現在應該努力去研究佛學；研究佛學，研究什麼呢？我主張各位都盡心竭力去研究《楞嚴經》。《楞嚴經》是開智慧的，你們若能懂《楞嚴經》了，佛學差不多就可以通了，尤其〈楞嚴咒〉是不可思議的咒。這一位君仲居士總想這個、想那個，無論什麼事情都想得很多，但是這個〈楞嚴咒〉，你一定想不完，你怎樣想也想不通。爲什麼？因爲它有一種不可思議的力量。

〈楞嚴咒〉在佛教裏叫靈文，什麼叫靈文呢？就是妙不可言，說不能完的。我們每一個人要是能把〈楞嚴咒〉讀熟能背得出，都有八萬四千金剛藏菩薩常常來保護著你。〈楞嚴咒〉是最妙的，也是咒中最長的，它大約有兩千三百二十多個字。各位青年人！應該發心學習〈楞嚴咒〉，讀誦《楞嚴經》，把《楞嚴經》能背得出，〈楞嚴咒〉也能背得出，這樣，你佛學的根本可以說就紮下去了。

信眾：法師提到大家都應該看《楞嚴經》，而且都應該讀熟《楞嚴經》。請問法師，《楞嚴經》裏邊講些什麼，爲什麼我們要看、要讀，不讀可以嗎？

上人：你想要知道它裏邊說的是什麼，那你就應該讀；你若不知道，根本這個問題就不需要問。

Young people should work hard to investigate the Buddhist studies now. What should they investigate? I suggest that all of you should harness every fiber of your soul into investigating the Shurangama Sutra. If you can all understand the Shurangama Sutra, then you too will be able to discern the Buddhist studies. In particular, the Shurangama Mantra is an inconceivable mantra. Once, Upasaka Jun Jung almost penetrated the Buddhist studies but was confounded by numerous thoughts, ruminating between his preferences. Similarly, you may not be able to turn away from your thoughts of this Shurangama Mantra. You can try to ponder but you won't be able to penetrate it. Why? Because it has an inconceivable power.

In Buddhism, the Shurangama Mantra is regarded as an efficacious text. What is an efficacious text? It transcends characterizations. It is truly ineffable. If each one of us can memorize the Shurangama Mantra by heart, then 84,000 Vajra Treasury Bodhisattvas will always come to protect you. The Shurangama Mantra is most wonderful! It is also the longest among all mantras. It has more than 2,320 characters. All you young people! You should resolve to study the Shurangama Mantra, to read the Shurangama Sutra, and to commit both the Shurangama Sutra and the Shurangama Mantra to memory. In this way, you can firmly plant your root in Buddhist studies.

**Faithful devotee:** The Dharma Master has just mentioned that everyone should read and diligently study the Shurangama Sutra. May I ask the Dharma Master what is this Shurangama Sutra about? Why do we have to read and study it? Is it acceptable if we don't study it?

**Venerable Master:** If you want to know what it is about, then you should read it. If you don't want to know, basically there is no need to ask this question.

信眾：法師為什麼不介紹《金剛經》？好像六祖大師就是靠著聽了《金剛經》而覺悟；為什麼不介紹《六祖壇經》？因為那本經介紹六祖大師悟道的心得。為什麼法師單單介紹一本《楞嚴經》而已？

上人：《楞嚴經》的重要性，昨天晚間已經講過了。在佛法沒的時候，是《楞嚴經》先沒有的；若《楞嚴經》沒有了，這個世界的妖魔鬼怪都會出現。因為這個世間上有五大魔軍，《楞嚴經》裏邊有〈楞嚴咒〉，〈楞嚴咒〉裏頭有五部，這五部是管著世界的五大魔軍，要是沒有人讀誦〈楞嚴咒〉了，這個世界就壞了，那不堪設想了，那些個妖魔鬼怪都會出世了。現在他之所以不教你看見、不教你聽見，他不敢出現，就因為有〈楞嚴咒〉在這個世界上；那一個地方有人會誦〈楞嚴咒〉，這個妖魔鬼怪都不敢現前！

信眾：法師！廣東話說下降頭，請問有蠱這回事嗎？為什麼許多人親身經歷過？我們學佛的人對蠱的觀念怎樣呢？為什麼允許這種邪惡存在？

上人：在這世間上，千奇百怪，什麼事情都有；所謂天地之大，四海之廣，無奇不有。可是總括起來，我們人要存一種正心；正心、修身、齊家、治國、平天下，我們心正了，什麼旁門外道不會

**Faithful devotee:** Why doesn't the Dharma Master introduce the Vajra Sutra? It comes to mind that the Sixth Patriarch, the Great Master, become enlightened upon hearing the Vajra Sutra. Why not recommend the Sixth Patriarch Platform Sutra since that sutra bestowed the Sixth Patriarch's attainment of the Way. Why does the Dharma Master endorse only the Shurangama Sutra?

**Venerable Master:** The importance of the Shurangama Sutra was already mentioned last night. When the Buddhadharmas ends, the Shurangama Sutra is the first to disappear. If the Shurangama Sutra is gone, then all the goblins, demonic spirits and freaks will appear in the world. In this world, there are five great demonic armies. In the Shurangama Sutra there is the Shurangama Mantra. Within the Shurangama Mantra there are Five Divisions. These Five Divisions reign in the world's five great demonic armies. If there is none who can read and recite the Shurangama Mantra, this world will lapse into wretchedness. That will be really the unthinkable, in a worst-case scenario. Those goblins, demonic spirits and freaks will appear in the world. The reason that you cannot see or hear them is because they are afraid to manifest now due to the existence of Shurangama Mantra in this world. At any place, if there is one who can recite Shurangama Mantra, the goblins, demonic spirits and freaks will not dare show themselves!

**Faithful devotee:** Dharma Master! The Cantonese talks of using charms and casting spells on people. May I ask whether not hex actually exists? How come so many people had personally experienced it? As Buddhist students, how should we regard such craft? Why allow this evil to exist?

**Venerable Master:** In this world, there exists hundreds and thousands of strange things. Anything can happen. It is said that as enormous as heaven and earth, and as vast as the four seas, there exist every possible strange things. However, in summation, people must embrace a proper mind. Have a proper mind,

有辦法的。你所以被人落降頭，這種情形，就是你心裏先不正當才會被這個邪來擾亂；你要是心正，所謂邪不勝正，它什麼降頭也沒有什麼靈驗的。

尤其我方才提議各位要研究《楞嚴經》，讀誦〈楞嚴咒〉，你們要是會背誦〈楞嚴咒〉，這什麼降頭也都沒有功效了，都會沒有用的。這個〈楞嚴咒〉就是能破一切魔的羅網，能破一切旁門外道的種種法術，其中那個力量是不可思議的。如果你們想不受這個降頭的擾亂，就讀誦〈楞嚴咒〉，我方才不講過嗎？誰能誠心地讀誦〈楞嚴咒〉，就有八萬四千金剛藏菩薩來擁護你。

信眾：請問我們在什麼時候念〈楞嚴咒〉？

上人：不是拜佛的時候念〈楞嚴咒〉，是你平時行住坐臥都可以念〈楞嚴咒〉，都可以持〈楞嚴咒〉。你持〈楞嚴咒〉就沒有其他的雜念，就如你念觀世音菩薩沒有雜念，你念持〈楞嚴咒〉也是令你得了三昧；三昧就是正定正受，就是令你心不散亂，沒有這麼多雜念。

信眾：我們不懂念〈楞嚴咒〉，可是我們懂念〈大悲咒〉和〈十小咒〉，這也是包含在〈楞嚴咒〉裏面嗎？

cultivate the body, bring harmony to one's family, govern one's country well, and bring peace on earth. If our mind is proper, then all the heretics will have no way with us. The reason that you were imprecated by others is because your mind had been improper. Thus it allows the deviant beings to disrupt you. If your mind is proper, as the saying goes: The deviant cannot win against the proper, no matter what kind of sorcery is engaged it will not be effective.

So far, I have just proposed that everyone should investigate the Shurangama Sutra, read and recite the Shurangama Mantra. If all of you can memorize the Shurangama Mantra, then all the hexes will have no effect and they will be rendered useless. This Shurangama Mantra can extricate from all demonic nets. It can dispel all magic charms of the heretics. Its power is inconceivable. If you do not want to be disrupted by any imprecations, you should read and recite the Shurangama Mantra. Didn't I just mention before? Whoever can sincerely read and recite the Shurangama Mantra will have the protection of 84,000 Vajra Treasury Bodhisattvas.

**Faithful devotee:** May I ask when should we recite the Shurangama Mantra?

**Venerable Master:** Recite the Shurangama Mantra when you are not bowing to the Buddha. Whether you are walking, standing, sitting, or reclining, you can recite and uphold the Shurangama Mantra. When you uphold the Shurangama Mantra, you will not have scattered thoughts. Correspondingly, when you recite Guan Yin Bodhisattva's name, you will have no scattered thoughts. If you recite and uphold the Shurangama Mantra, it will also cause you to attain Samadhi. Samadhi is proper concentration and proper perception. It can cause your mind free from wandering and perturbation, thus void of any scattered thoughts.

**Faithful devotee:** We don't know how to recite the Shurangama Mantra, but we do know how to recite the Great Compassion Mantra and the Ten Small Mantras. Are they also included in the Shurangama Mantra?

上人：〈大悲咒〉和〈十小咒〉雖是早課裏邊的一部分，但不是屬於〈楞嚴咒〉的。〈楞嚴咒〉就是五會，那五會有五部：佛部、蓮華部、寶生部、金剛部、羯磨部，五部是管著五方的。

你說你不會；不會，慢慢學。無論哪一個人當初也都不會的，沒有人生來就會念〈楞嚴咒〉；生來就會念〈楞嚴咒〉，那就是菩薩了。所以這個不會的，就應該學；不可以說「我不會」，就不學習了。你讀書，也因為你沒有畢業，你才讀書；你如果說「我不讀書」，就想要畢業，那是不可以的。

**Venerable Master:** The Great Compassion Mantra and Ten Small Mantras are part of the morning recitation, yet they do not belong to the Shurangama Mantra. The Shurangama Mantra has Five Assemblies. The Five Assemblies have Five Divisions: Buddha division, Lotus division, Production-of-Jewels division, Vajra division, and the Karma division. These Five Divisions manage the Five Directions.

You said that you don't know. If you don't know, then take your time to learn it. No one knows at birth how to recite the Shurangama Mantra. If one can recite at birth the Shurangama Mantra, then one is surely a Bodhisattva. Nevertheless, those who don't know should learn it. One simply cannot say "I don't know" and be excused from learning it. The reason that you have to study is because you have not graduated yet. If you say "I won't study" but still want to graduate, it will not be permissible at all.

(上承自第9頁)

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師復曰。今於大梵寺說此頓教。普願法界眾生言下見性成佛。時韋使君與官僚道俗。聞師所說無不省悟。一時作禮皆歎善哉。何期嶺南有佛出世。

六祖大師又說：「我現在在大梵寺裡講說頓教的法門，我亦發願，願法界眾生，在講這偈頌時，一起見性成佛。」當時韋刺史和官僚、道士、俗人等，聽聞六祖大師說此無相頌後，均一一反省悔悟，並同時向六祖大師頂禮謝法，歡喜讚歎說：「太好了！太好了！真想不到在此嶺南獠獠的地方，竟有生佛出世！」

**The Master said further, "In the Ta Fan Temple I have just now spoken the Sudden Teaching, making the universal vow that all living beings of the Dharma-realm will see their nature and realize Buddhahood as they hear these words." Then among Magistrate Wei and the officials, Taoists and lay-people who heard what the Master said, there were none who did not awaken. Together they made obeisance and exclaimed with delight, "Good indeed! Who would have thought that in Ling Nan a Buddha would appear in the world?"**

After hearing the Sixth Patriarch's Verse of No-Marks, those who were present in the assembly, i.e. Magistrate Wei and the officials, Taoist followers, lay people, all examine themselves in retrospect, reformed their ways and awakened to understanding. They made obeisance to the Sixth Patriarch and joyfully acclaimed, "Good indeed! Good indeed! Who would have thought that a living Buddha would appear here in the land of barbarians of Ling Nan!"

(下期待續)

(To be continued ..)

# 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 #212)

「若見他人非，自非卻是左。他非我不非，我非自有過」：

「若見他人非」，就是見他人的不對。「自非卻是左」，若知道他人有過錯，那你自己也就錯了。你看佛：他看誰有過錯了？佛看一切眾生都是佛。你不要跟著別人做錯事，你若看他的「非」，那你就自己參加一份而合股，你也錯了。他錯了你不要錯，你不要見他的錯，而要存大慈大悲的心，對任何人都要有慈悲心，憐憫眾生而發願度之成佛。好像以前有一嬉皮，雖然他全身魔氣，但他還拜佛，所以去年他說：我對他很有忍耐心。但今年我有兩個徒弟就不能忍了，將他趕跑。本來我不同意這種情形，但既將他趕跑，也就算了。其實不應看他的過錯，應用慈悲心對待他。

「但自卻非心，打除煩惱破。憎愛不關心，長伸兩腳臥」：

若將自己不對的心去除，那麼煩惱就沒有了。

*If you attend to others' faults,  
Your fault-finding itself is wrong;  
Do not follow others' faults;  
My faults are my own transgressions.*

Does the Buddha look at other people's faults? No. The Buddha sees all living beings as Buddhas. If you see other people doing wrong deeds, do not follow his example. If you focus on his faults, then you become part of the faulty enterprise and you will also be at fault. Instead, you should have great kindness and compassion for everyone. Empathize with all living beings and resolve to cross them over to Buddhahood. It is like a past case of a hippie. Although this hippie exuded demonic air, he nevertheless bowed to the buddhas. Last year, he said, "I have a lot of patience for him." But, this year, I have two disciples who can no longer stand him and chased him away. Normally, I do not agree with this turn of events. However, since he's gone, I just let it go. In reality, we should regard him with kindness and compassion instead of focusing on his faults.

*Simply cast out the faulty mind,  
Once cast away, afflictions are gone;  
When the mind is not bounded by  
love and hate,  
One can relax, with both legs outstretched.*

Love and hate are forms of emotions. Cultivators of the Way should truly regard all living beings with kindness and compassion. They

憎愛不關心：憎就是討厭。愛憎都是一種情。修道人要真正用慈悲心愛護一切眾生，發願度眾生成佛，若眾生不成佛我也不成佛。好像有人皈依，皈依之後要守規矩。信佛的人要和以前不一樣，不然的話，人家會說：他信佛後仍是老樣子。這樣使旁人都不信佛。所以我發願，凡皈依我的人，若不成佛，我就在這兒等著他成佛後，我才成佛。因我沒有旁的辦法，只有發願等著你成佛。你們皈依之後，要快點修行，不要儘叫我等著。我等得時間太久，我也討厭了，那時我就不等，算了。

長伸兩腳臥：伸長兩隻腳睡覺，這正合懶人的口味。但這句不是教人去睡覺，這句是表示自由，表示一種無拘無束，無罣無礙，這才能遠離顛倒，而得究竟涅槃。不要看六祖壇經「長伸兩腳臥」，就躺著睡覺去。

「欲擬化他人，自須有方便。勿令彼有疑，即是自性現」：

你要是想教化眾生，自己就需要有方便權巧的法門，對什麼眾生就要說什麼法，而不執著，不要令眾生聽法後生出疑惑心，這就是自己會運用自己的自性，而自己光明智慧的本性現前。

「佛法在世間，不離世間覺。離世覓菩提，恰如求兔角」：

should make such vow, "I will not become a Buddha until I have crossed-over all living beings to Buddhahood."

Today someone asked to formally become a Buddhist by taking refuge with the Triple Jewel -- the Buddha, Dharma and Sangha. After taking refuge you must follow the rules. Those who believe in the Buddha should not stay put in faulty habits as they were before. If they are, others will say, "He is a Buddhist, but he still has his same old habits. He hasn't changed." Therefore I have made this vow: if those who have taken refuge with me do not realize Buddhahood, I will just wait here for them. You must realize Buddhahood before I do. I have no other method. If you take refuge, you should cultivate a little faster. Don't make me wait for you. After a long wait, I may eventually decide to wait no more.

"One can relax, with both legs outstretched." This sounds perfectly appealing to the lazy ones! However, this line does not mean to be lazy and go to sleep. This line pertains to being free. Unchained, unshackled, unfettered, and free, you "leave upside-down dream-thinking far behind and attain ultimate Nirvana." Do not interpret the *Sixth Patriarch's Sutra* as saying that you should stretch out both legs and go to sleep.

*If you want to transform others,  
You must perfect expedient means.  
Not causing others to have doubts,  
Your own self-nature will manifest.*

To practice expedient means, one must know what Dharma is befitting to be spoken to specific living beings. To this end, one must not be attached. Do not cause living beings who hear this Dharma to harbor doubts. If you are able to do this, then you have learned how to utilize your inherent nature, and the brilliant wisdom of your self-nature has manifested.

*The Buddhadharma is here in the world;  
Enlightenment is not apart from the world.  
To search for Bodhi apart from the world  
Is like looking for a hare with horns.*



什麼叫佛法呢？佛法也就是世間法，世出世法也就是佛法。世間法是一般的法，而佛法是在世間而出世間的法，所以說佛法在世間，不離世間一切的般若智慧。若離開世間去找菩提，這就好像要兔子生出犄角一樣，到何處去找呢？是沒有的。

「正見名出世，邪見是世間。邪正盡打卻，菩提性宛然」：

你有正見，這就叫出世法。正見就是覺悟你的淫慾心應該把它斷了；邪見就是認為可隨順慾念令其發展。這種邪知邪見淫慾心就叫世間法。當邪正都掃除淨盡，此時菩提性宛然現前，而不需另外去找一個菩提性。

「此頌是頓教，亦名大法船。迷聞經累劫，悟則剎那間」：

我現在所說的偈頌是頓悟的法門，是成佛的法門，這一段偈頌亦可名大法船。它能運載一切眾生，從生死的此岸經煩惱中流而到涅槃的彼岸。你若是迷惑不明白，那要經很長的時間才能開悟；但若你能頓悟，將所有慾念都放下，那麼，剎那間就開悟而真正認識了。

(下轉至第6頁)

What is the Buddhadharma? The Buddhadharma includes both mundane and transcendental dharma. The mundane dharma is just the ordinary dharma. The Buddhadharma is in the midst of the world and yet transcends the world. It is not apart from all the Prajna wisdom in the world. Do you think you can find a rabbit with horns? There is no such thing. If you separate yourself from worldly things to seek the transcendental dharma elsewhere, that is like looking for a rabbit with horns.

*Proper views are transcendental;  
Deviant views are all mundane.  
Deviant and proper completely destroyed:  
The Bodhi nature appears spontaneously.*

Having proper view is transcendental dharma. Proper view is enlightening to the fact that sexual desire must be cut off. When you casually follow your desires, yielding to them instead of causing them to yield to you, you are holding to deviant and mundane views. When neither the deviant nor the proper remains, the Bodhi nature is spontaneously manifested, and there is no need to look for the Bodhi nature anywhere else.

*This verse is the Sudden Teaching,  
Also called the great Dharma vessel .  
Confused ones take ages to understand,  
Enlightenment happens in split seconds.*

The verse that I have just spoken is the dharma-door of sudden enlightenment and realizing Buddhahood. It is called the Great Dharma vessel because it can ferry all living beings from the shore of birth and death across the current of affliction to the other shore of Nirvana.

If you are deluded, many ages may pass before you become enlightened. However, if you can instantly awaken to this dharma door and cast out all your desires, then you can abruptly become enlightened in the space of an instant.

(Continuing on page 6)

## 國防的根本——教育

### Education - A Nation's Best Defense

宣化上人一九九〇年十月二十四日講於法國巴黎聯合國教科文組織  
A talk given by Venerable Master Hsuan Hua  
on October 24, 1990 at UNESCO in Paris, France

**最徹底、最根本的國防  
就是教育了！**

**Education is the most thorough and  
fundamental form of national defense.**

各位善知識，我們這個團體是到各處去弘揚佛法教育的團體。這種教育是救人本性的教育，是救人靈魂的教育，也是救人生命的教育。

Good and wise advisors: Wherever our delegation journeys, we propagate Buddhist education. Buddhist education aims to preserve human nature; an education that shelters human souls; and an education that defends human lives.

凡是有良知良能、有知識的人，處在今天這個時代裏，都要知道：我們的教育所犯的錯誤比「愛死病」還厲害，比「癌病」還厲害，比「原子彈」的災難還厲害。為什麼？因為不良的教育在無形中，把我們的下一代殺了，教他們滅亡，都教他們失去做人的本性，不記得自己的靈魂了，甚至於也不愛惜自己的生命。

Any individual endowed with intelligence, good conscience, and common sense should know that the mistakes made by our current educational system and educators alike can harm society much worse than AIDS. The errors of modern education afflicting us are more serious than cancer. They are more dangerous than the disaster of nuclear war. Imperceptibly, because of our poor education, we are destroying our own younger generation. We are causing our children to forsake their own natures, to compromise their souls, and even to forfeit their lives.

現在我們到各處大聲疾呼，無非是想喚醒世人，要重新整頓教育，由死亡邊緣再把下一代拉回來，使世界各國不致於有亡國滅種的危險。

That is why our delegation travels about, advocating clamorously at every lecture sites: We hope to awaken the people of the world, and get everyone we meet to reform the educational system. In this way we want to pull back the future generation from the brink of disaster, save the world from extinction, and keep humanity from its end.

我所說的話，並不是驚世駭俗，也不是故意恐嚇人。看看各國的兒童、學生，在小學時就懂得殺人、放火、玩女人、玩男人，互相不守規矩。你說，這叫

My saying these things does not intend to startle the world or cause trouble, nor rouse public fear. Take a look at our school children. Even while in elementary school, students have already learned to take the lives of another, set properties on fires, and behave promiscuously between the opposite sexes. I

做什麼教育？在小學裏就有這種情形，無異要恐嚇世人，這世界還有什麼前途和希望呢？下一代連根都要斷了，這一斷根，世界就都亡國滅種了，世界人類同歸於盡；無需用原子彈來炸，不必用毒瓦斯來毒。這種不良的教育令學童失去正當的方向，失去光明的道路，使他們走入黑暗的道路裏去。

中學裏則吸毒、販毒者比比皆是。這種毒流到整個世界，販毒的人利用學生無知，叫他們都去吸毒。各位想一想，這種危害是全人類、全國際間的問題。可是，各國卻都捨本逐末，預備國防以防止他國來侵犯。其實，最徹底、最根本的國防就是教育了！教育沒做好，什麼國防也沒有用。有原子彈沒有人去放，有毒瓦斯沒有人會用，無論有什麼武器也等於零，等於沒有的。

所以，各國應該趕快從迷夢中醒來，不要再沉迷於財色名食睡上，不要在五欲裏吃喝玩樂，留連忘返。如果不在教育這方面加以注意，將來是非常危險的。

我在美國常說，現在世界教育破產了。破產的原因是怎樣造成的？因為電視的影響使小孩變壞了。電視擺在每個家庭裏，等於是一個無形的妖怪，把小孩子教壞了，把他們的精神也吸去了。學生讀書的時間不多，受這些毒素卻比什麼都深。因此，可

ask you, what manner of education is this? It is extremely alarming when these things have taken place even at the elementary school level. What kind of future ought we expect of this world? We are, in effect, cutting off the roots of our younger generation. Once those roots are severed, we face the extinction of humanity and the end of civilization. There is no need for nuclear explosions or poison gas to bring about the end of the world. Our present education system is harmful enough to a degree where students are led away from the road of light into dark ones.

In high school, students learn to take drugs. Drug dealers are ubiquitous, concocting poisonous substances accessible around the world where innocent children are taught to use them. If you think about it, this problem potentially endangers humanity. It is an international menace. Yet our governments are not taking care of the problem at its root. Instead they propose to fortify national defense systems against invasion from other countries, not realizing that education is the most thorough and fundamental form of national defense. If a nation does not educate its people well, useless then is whatever national defense it has. It may have nuclear weapons and technology for chemical warfare, but no one will know how to use them. Even so, no matter what kinds of technological advancement in weaponry that a country may have, they will come to naught.

Citizens of every nations should quickly wake up from their stupor and indulge not in the objects of the five desires: wealth, sex, fame, food, and sleep. Our survival is more than just eating, drinking, and enjoying the so-called "good life." If we do not pay serious attention to education, our world will be in great danger.

I often tell American audiences that education of our world has gone bankrupt. The major cause of this bankruptcy is the negative influence of television on children. The television set in every homes is a monster in disguise. This monster not only teaches our children bad habits, but also saps their vital energy.

以說當前世界上的教育是被電視機給弄破產了。

有些地方當然還沒有受到影響，可是這種流毒很容易、很快地就會蔓延到每個角落。如果大家不想法子預防這個問題，後果會比什麼都嚴重的。那麼，用什麼方法可以防止呢？很容易，也很簡單，更不需要浪費金錢。不像美國做任何事情都撥用很多經費來做，這不需要。只要用中國文化孝、悌、忠、信、禮、義、廉、恥這八德就可以了。如果每個家庭都能提倡八德，人人注重八德，那麼教育的頹風就能夠挽回。八德是救人本性的靈丹，也是救人靈魂的靈丹，也是救人身體的靈丹，更是救世界教育的靈丹，它能起死回生。

如果不用八德來救教育，反而教他們貪圖名利，教他們畢業後如何賺最多錢，如何名利最大，權力最大，這都使人走到錯路上而不自知。

教育的基本應該是教育兒童不爭、不貪、不求、不自私、不自利，也不打妄語。每個學校要能教學生不爭、不貪、不求、不自私、不自利、不打妄語、不飲酒、不吸毒、不男女濫交，能夠如此，那麼教育還有起死回生的希望，下一代也不致於亡國滅種。如果不這樣做，世界的危險將是不堪設想，早晚一定會走到亡國滅種的地步上。

Students study very little and spend most of their time poisoning themselves in front of the tube. This is why I say that education has been driven bankrupt by the television.

Luckily, some places have so far escaped the adverse effects of television viewing, but this kind of “virus” can transmit very easily and spread rapidly to every corners of the world. If we do not come up with some preventive measures, the consequences will be extremely severe. What preventive measures are there? The solution is very simple and easy to apply. And we do not need to carry out a similar US approach of conventional proceedings at appropriating costly funds to solve this problem--not at all. All we need is to employ the eight virtues of traditional Chinese culture: filiality, brotherhood, loyalty, trustworthiness, propriety, righteousness, integrity, and a sense of shame. If every family advocates these eight virtues and every person cherishes them, then our educational system can be rescued from its current predicament. These eight virtues are a panacea that can save people’s spiritual natures; they are a miracle medicine capable of saving our souls and our lives. They are an elixir for rescuing and revitalizing education throughout the world.

If, instead of revitalizing education with these eight virtues, we continue to teach children the kind of knowledge that lead them to crave fame and profit, to seek the most lucrative salary after graduation, and to pursue power and position, we will simply be guiding people down the wrong road without realizing it.

The basis of education should be teaching children not to contend, not to be greedy, not to seek, not to be selfish, not to want personal advantage, and not to lie. If every school could teach their students not to contend, not to be greedy, not to seek, not to be selfish, not to want personal advantage, and not to lie, as well as to abstain from alcohol, tobacco, drugs, and promiscuity, then there is hope for the revival of education and the younger generation need not face oblivion. If this cannot be done, however, then the world would be in unthinkable peril and the fall of civilization would be certain; it is only a question of time.

中國在周朝末期的時候，人欲橫流：父不父、子不子、君不君、臣不臣的。可以說是人不人、畜不畜，互相不信任，互相欺騙。正在那個時期，孔子出生了；他周遊列國，提倡「仁義道德」，提倡「孝、悌、忠、信、禮、義、廉、恥」這種儒教文化。因為有這種仁義道德及八德的儒教文化，才能維繫中國數千年來，不被外國瓜分的危險。中國能生存至今，要歸功於有這種文化的存在。

現在世界各地也是人欲橫流。國際間身為國家元首的，有的只知忙於籌措國防軍備，而不知在教育上為下一代著想，不知重視仁義道德和孝悌忠信禮義廉恥。這些人不是財迷，就是色迷，再不然就迷到名上，或者就迷到吃上，結果都是在財色名食睡五欲上用功夫，爭權奪利。古人說：

禮義廉恥，國之四維；  
四維不張，國乃滅亡。

所以不講禮義廉恥的國家，一定滅亡的。看看現在的青年學生，那一個懂得禮義廉恥？那一個實行禮義廉恥？甚至他們連聽都沒聽過，更別說去做了。

At the end of the Zhou Dynasty in China, a wave of corruption and licentiousness had swept over the country. Fathers did not fulfill their roles as fathers, and sons did not act like sons. The rulers did not know how to rule, and ministers failed to behave as ministers. People did not act like proper people, and even animals showed uncommon traits. As dishonesty and deception became widespread, none in the country trusted each other. That was during which Confucius was born. He traveled throughout the land, preaching humaneness, morality and ethics. He taught filiality, brotherhood, loyalty, trustworthiness, propriety, righteousness, integrity, and a sense of shame. These traditional Confucian values have held Chinese society together for thousands of years. This cultural heritage have kept the Chinese civilization intact from ancient times to the present, and even continued to sustain China that was once divided and oppressed by internal dissensions and foreign powers respectively.

The modern world is swarmed by licentiousness as people indulge in their unfettered desires. Some country leaders deem national defense as their top priority, but overlook the vital matter of the education of our younger generation. Nowhere do we find leaders who emphasize humaneness, justice, virtue, filiality, brotherhood, loyalty, trustworthiness, propriety, righteousness, integrity, and a sense of shame. The people responsible for governing our countries are either infatuated with wealth or indulge in sex. If not preoccupied with wealth and sex, they will seek fame or crave good food. Such people pass their lives working solely to satisfy the five desires for wealth, sex, fame, food, and sleep. They fight for power and profit. There is an ancient saying:

*Propriety, Righteousness, integrity,  
and a sense of shame,  
Are the four pillars of a nation.  
If the four pillars aren't set up upright,  
The country will perish.*

Any country that fails to honor these four virtues will certainly perish. Yet no matter where you look, you will not find even one child who actually understands propriety, righteousness, integrity, and a sense of shame. Would you be able to find a student who practices these virtues? Most of whom may not even heard of them, much less their practice of them.

這個時代和東周末期差不多：男不男、女不女，到處亂七八糟，恣情縱欲，都認為吃喝玩樂是人生的一種享受；孰不知：「受苦是了苦，享福是消福」的道理。孔夫子當時周遊列國，以「仁義道德，禮義廉恥」為靈丹，救中國數千年來不滅亡。到清末民初時，就有一些斯文敗類——斯文的販子，也想爭權奪利，打倒孔老二，所以把孔子的學說推翻得幾乎快沒有了。因此中國人民顛沛流離，受盡痛苦，生靈塗炭。

現在我要用「仁義道德」和「孝、悌、忠、信、禮、義、廉、恥」這八德，來周遊聯合國；用這帖靈丹，來救全世界，全人類青年人的靈魂、生命和本性。

我今天對你們說的話是世界存亡的緊要關頭，各位要注意這一點，不要以為我在恐嚇你們。現在是太空時代，人人都想搬到天上去。如果人都搬到天上去，這個地球就會毀滅了。因為空氣污染，地球也污染，水質也都污染了。在這裏，人就是活著，恐怕也都變成白癡，都變成 vegetable (植物) 人了。

Our era resembles that of the Eastern Zhou Dynasty's impending demise. Men did not behave as should, and women did not know their proper roles. No matter where you looked, you would find the populace in rampant debauchery and indulging in their desires. People everywhere thought that life pertains only to eating, drinking, and gratifying pleasures devoid of contentment. They failed to realize that:

*Enduring suffering puts an end to suffering.  
Enjoying blessings exhausts blessings.*

Confucius traveled among the feudal states of ancient China teaching humaneness, justice, virtue, propriety, righteousness, integrity, and a sense of shame. His awe-inspiring medicine had kept China united as one governing body for thousands of years. However at the end of the Qing Dynasty and the beginning of the Republic [1912], a number of disdainful villains within the intellectual circles contending for power and fame overthrew Confucius, the Sage. They struggled against Confucius whose good teaching was nearly denigrated. Consequently, they drove the Chinese people to a nightmare of misery and despair, homelessness, exile, and unspeakable sufferings.

Now I want to travel among the United Nations with these eight virtues comprising of filiality, brotherhood, loyalty, trustworthiness, propriety, righteousness, integrity, and a sense of shame, using this elixir to save the souls, lives, and inherent natures of all young people throughout the world.

Please pay heed, everyone! What I am telling you is the critical formula for saving the world. You should not think that I am just trying to intimidate all of you. This is the Space Age; and some people have thought about moving to outer space. When people move to outer space, the Earth will be destroyed. Even if people manage to thrive on this planet, we may all become unintelligible people or "vegetables" attributed to the severity of polluted air, land, and water.

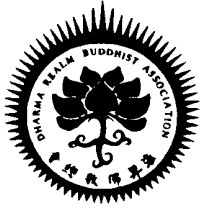


2010年9月法會時間表 Schedule of Events – September of 2010

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◎ 廿四 龍樹菩薩 聖誕 Dragon Tree Bodhisattva's Birthday (Actual Day)	3◎	4◎ 育良中文小學 開學 Instilling Goodness Chinese School — Semester Begins
5 慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 8:00 am — 3:00 pm	6◎	7◎ 廿九 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	8◎ 八月初一	9◎	10◎ 初三 六祖惠能大師 涅槃日 Venerable Six Patriarch's Nirvana day	11◎
12 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	13◎	14◎	15◎	16◎	17◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	18◎
19 大悲懺法會 Great Compassion Repentance 8:00 am—10:00 am 大悲咒法會 Recitation of Great Compassion Mantra 1:00 pm —3:00 pm	20◎	21◎	22◎ 八月十五 中秋節 Mid-Autumn Festival	23◎	24◎	25◎
26 念佛法會 Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	27◎	28◎	29◎ 廿二 燃燈古佛聖誕 Burning Lamp Buddha's Birthday	30◎		

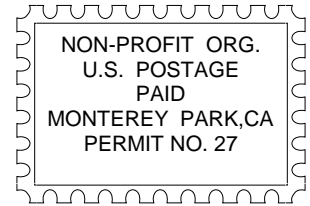
金輪寺將於2010年11月20日灑淨，11月21至11月28日上午8:30 am 至下午5:00 pm 啓建梁皇寶懺慈悲道場，歡迎佛友信眾踴躍參加。

November 21st - 28th, 2010 (8:30 am - 5:00 pm) Gold Wheel Monastery will be holding the Jeweled Repentance of Emperor Lyang. All faithful ones are welcome to participate.



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



2010年10月法會時間表 Schedule of Events – October 2010

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
3 楞嚴咒及普賢行願品法會 Recitation of Shurangama Mantra and the Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 3:00 pm	4◎	5◎	6◎	7◎	1/8◎ 九月初一	2/9◎
10 大悲咒法會 Recitation of Great Compassion Mantra 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 —3:00 pm	11◎	12◎	13◎	14◎	15◎	16◎
17 ※ 初十 慶祝敬老節 Respecting Elders Day 9:00 am—1:00 pm	18◎	19◎ 十二 虛雲老和尚涅槃日 Venerable Master Hsu Yun's Nirvana day	20◎	21◎	22◎ 九月十五 常仁大師出家日 Great Master Chang Ren's Leaving Home Day	23◎ 十六 宣公上人出家日 Venerable Master Hua's Leaving Home Day
24 ☆ 十七 慶祝觀音菩薩出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home 8:00 am — 3:00 pm	25◎	26◎ 十九 觀音菩薩出家日 Gwan Yin Bodhisattva's Leaving Home Day	27◎	28◎	29◎	30◎
31 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ※ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua ☆ 常智大師悟道日 Great Master Chang Jr's Enlightenment Day					

～常將有日思無日，莫待無時想有時～