

*Elder's Red Pearl*  
No.27, 2<sup>nd</sup> Fascicle of Collection of Parables  
From Various Sutras

1



*The Story On the Sacrifice of  
the Rabbit King to a Brahmin*  
No.6, 2<sup>nd</sup> Fascicle of Jatakamala

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*The Importance of Having  
Spiritual Benefactors*  
No.65, 12<sup>th</sup> Fascicle of Da Zhuang Yan Lun Jin

3

**Katyayana or Mahākātyāyana 迦旃延**

Disciple of Buddha  
He is listed as one of the ten principal disciples.  
He is foremost in expanding on and explaining  
brief statements of the Buddha.

4



The King was not happy, saying, " Although I am  
the most respectable King, I am still inferior to a  
monk who had the gift of the gab. My maids all  
left me for him."

5

**FOUR FRUITIONS · 四果**

- Also known as **Four Phala**. These are four grades of arhatship, namely
- 1. Srota-apanna : one has entered the stream of holy living; the first stage on the way to arhatship on the Sravaka path.
- 2. Sakradagamin : one has only one more round of birth and death in the human or heavenly realms; the second stage on the way to arhatship.
- 3. Anagamin : one will not return to the human realm but is born in the Form Realm, where they will attain Nirvana.
- 4. Arhat : one attains Nirvana and liberation from cyclic existence. This stage is also described as no further learning.

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He started to comfort him, saying, “ Your body caused you pain, yes, but do not be angry or do not hate anyone now because that would bring you even more pain. You come to me to learn the Dharma. The aim is to eliminate all the afflictions in your heart but not to protect your own body.”

7

Nine dirty holes for stinky and smelly liquids to flow out

- eyes, nostrils, ears, mouth and two lower orifice for excretion of human wastes.

8

Buddha once taught Venerable Purna and other disciples the way to tame and regulate our heart even when we are being amputated by an iron saw.


9

Five ways to get rid of afflictions taught by Venerable Shariputra :

1. If someone does not have pure actions but pure speech, only pay attention to their pure speech, not actions.
2. If someone is not pure in speech but pure in action, pay attention to their pure action, not speech.
3. If someone is neither impure in speech or action but just has a little idea in their heart for a pure action, it is fine to just pay attention to that little idea.
4. If someone has no pure action, speech and thought, you should have pity on them. Do not let this poor person fall into the three evil paths.
5. If someone is pure in action, speech and thought, you should praise them. Don't be jealous of them and become troubled.

10

Our body is just like the target for archery.




11

The root of suffering comes from our body, which is a combination of :

- Five aggregates (form, sensation, perception, volition, consciousness)
- Six sense organs (eyes, ears, nose, tongue, body, mind)
- Six elements (earth, water, fire, wind, space, mind)


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**How can we strengthen our compassionate mind?**

1. Recollect the buddhas, recite their names.
2. Prostrate to the buddhas. Praise all the buddhas.
3. Recollect the bodhisattvas.
4. Repent for all wrong actions and evil deeds. Request the buddhas to stay in this world to teach us. Rejoice at others' merits and virtues.
5. Make dedications – dedicating all our merits to other beings.


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**Conflicts Resolved by Dharma**

No.37, 2<sup>nd</sup> Fascicle of *Collection of Parables from Various Sutras*


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**Wealth is Not Permanent**

*Kalpanamanditika*  
No.14, 3<sup>rd</sup> Fascicle of *Da Zhuang Yan Lun Jing*

15



To become a human after the reincarnation process is difficult.


The rare chance can be compared to the case of a blind sea turtle.

It has a very long life. It surfaces once every one hundred years.

There is a piece of wood with a hole in the middle, floating on the water. It is drifting with the current.

The blind turtle needs to surface through the hole in the piece of floating wood.


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**An Ignorant Man**

No.13, 2<sup>nd</sup> Fascicle of *Verses of Dharma With Parables*

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**Buddha said this verse,**

*"To have sons and wealth, want it so impatiently. What a stupid thought!*

*Even I "myself " do not exist, why would I worry about the wealth of my son?*

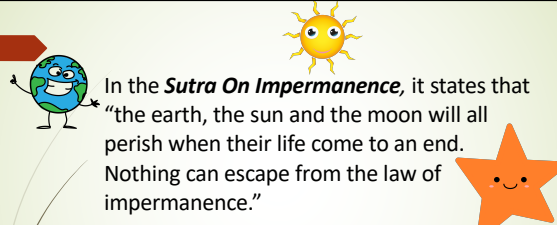
*Summer ends here and so does winter,*

*Silly ones have lots of worries but they are not aware of coming changes,*

*Ignorant ones are the most foolish thinking that they are the wise ones,*

*Foolish ones think that they are better than the wise ones and they are extremely stupid."*

18




In the *Sutra On Impermanence*, it states that “the earth, the sun and the moon will all perish when their life come to an end. Nothing can escape from the law of impermanence.”

All sentient beings, matters, things, everything in this world are changing all the time.

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**Venerable Jen-Chun (仁俊法師)**  
Bodhi Monastery’s founder and spiritual leader, has written extensively on the Buddha Dharma and has lectured throughout the United States and in many other countries around the world.

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**Venerable Jen-Chun (仁俊法師)**

- Born in Jiangsu Province, China, in 1919, he embraced the monastic life at age 7.
- At age 20 he entered the Buddhist academy of Tian-Ning Temple 天寧寺.
- He studied at the Min Nan Buddhist Institute 閩南佛學院, beginning his teaching career after graduation.
- In 1949, he moved to Hong Kong where he met Venerable Yin Shun 印順導師 and became his disciple.

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**Venerable Jen-Chun (仁俊法師)**

- He then moved with Venerable Yin Shun to Taiwan where he taught at the Fu Yan Buddhist Institute 福嚴佛學院
- In 1973, Master Jen-Chun was invited by the Buddhist Association of the United States to be the abbot of the Great Enlightenment Temple in The Bronx, New York City.
- He was also appointed Chairman of BAUS. In his last 20 years or so, Venerable Jen-Chun led a simple life in New Jersey, teaching numerous followers.
- Through Venerable Jen-Chun’s influence, the Yin-Shun Foundation was created to translate Venerable Yin Shun’s works into English.

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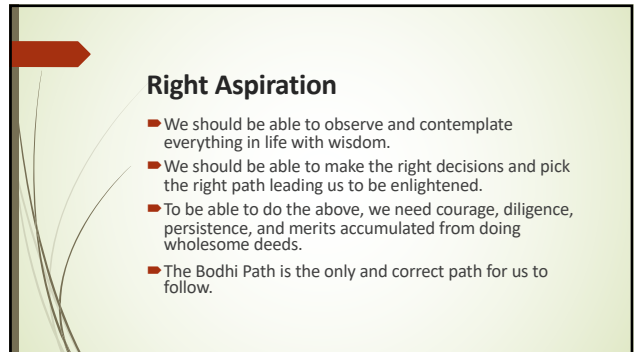
**The Two important concepts of learning buddha-dharma are (1) not to be tied up with useless matters and (2) not to feel depressed.**

Venerable Jen chun : no.108,109 Hui Ju Magazine (The Torch of Wisdom) written in 1973

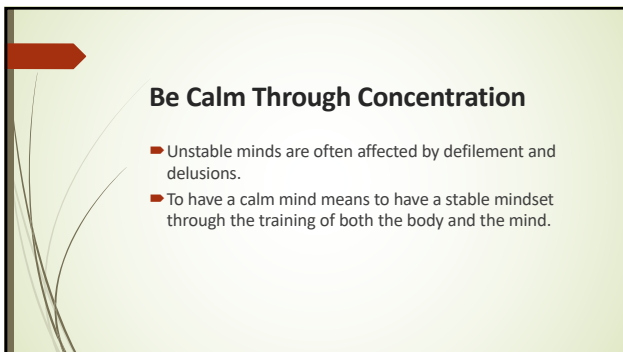
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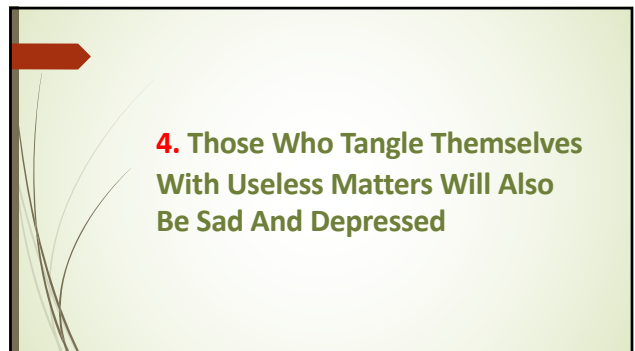
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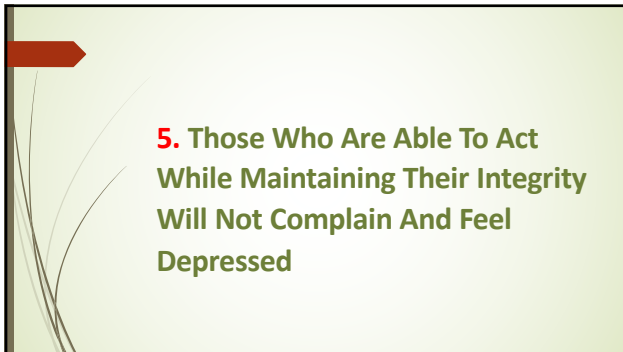
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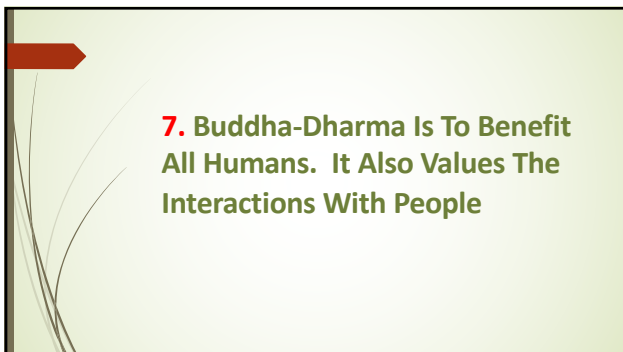
**5. Those Who Are Able To Act While Maintaining Their Integrity Will Not Complain And Feel Depressed**

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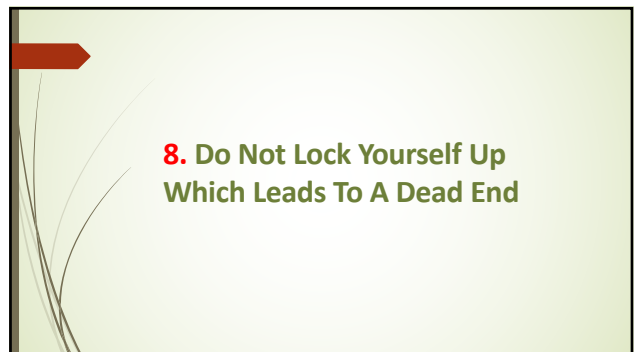
**6. There Is Nothing To Be Depressed About If You Have The Right View**

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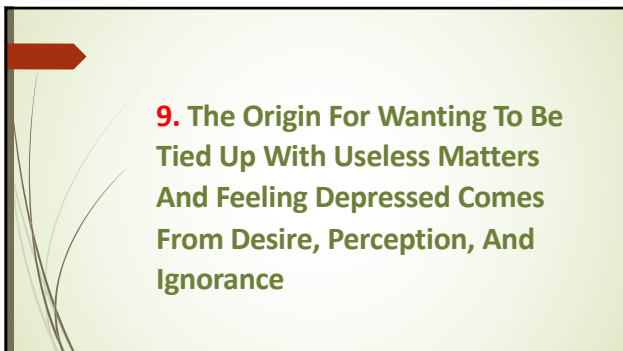
**7. Buddha-Dharma Is To Benefit All Humans. It Also Values The Interactions With People**

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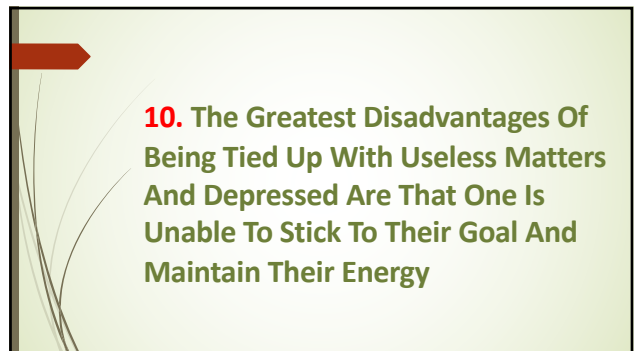
**8. Do Not Lock Yourself Up Which Leads To A Dead End**

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**9. The Origin For Wanting To Be Tied Up With Useless Matters And Feeling Depressed Comes From Desire, Perception, And Ignorance**

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**10. The Greatest Disadvantages Of Being Tied Up With Useless Matters And Depressed Are That One Is Unable To Stick To Their Goal And Maintain Their Energy**

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**11. Learning Compassion Deeply  
Can Stop One From Being Tied Up  
With Useless Matters**

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**12. Learning Wisdom From  
Buddha-dharma Diligently Can  
Stop One From Feeling  
Depressed**

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