



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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

## 宣公上人--禪定要訣頌

天真活潑思無邪 降心離相是要訣 大地消沉泯對待 虛空粉碎了分別  
靈光獨耀照法界 智珠在抱養牟尼 不垢不淨不來去 脈息念住狂性歇

Verse on *Keys to Chan Meditation*

Composed by the Venerable Master Hsuan Hua:

*Innocent and cheerful, bearing no deviant thoughts,  
Conquer the mind and keep apart from marks; these are the essentials.  
The great earth fades away, the response recedes.  
Shattering empty space and ending discrimination,  
The auspicious light solitarily radiates brilliance throughout the Dharma Realm,  
The jewel of wisdom envelopes and nurtures the As-You-Wish Pearl,  
Neither defiled nor pure, neither coming nor going,  
Pulse stilled, thoughts ended, the wild nature subdued.*

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# The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by the Venerable Master Hsuan Hua

六祖法寶壇經淺釋

編者按：自本期起，將登載上人六祖法寶壇經淺釋。

From the editors: Starting from the issue, we will publish Venerable Master Hua's Explanation on The Sixth Patriarch's Dharma Jewel Platform Sutra.

「六祖法寶壇經」是此部經的名字，這部經叫「六祖法寶壇」，是經的別名。「經」：是經的通名。佛經立題以七種來分別，即是單人、單法、單喻、人法、人喻、法喻、人法喻。如佛說阿彌陀經是單人立題。因佛和阿彌陀是人，是人修行成佛的。人就是佛，佛就是人，故中國寫「佛」字有個人字在旁邊。單法立題如般若經、涅槃經。涅槃是法——涅者不生，槃者不滅。單喻立題如佛說梵網經，若能嚴持戒律就會生出光明，如大梵天網羅幢的寶珠。若犯戒、破戒、知法犯法，則有所漏，漏到地獄、餓鬼、畜生三惡道去，絕無人情可講。法喻立題如妙法蓮華經，妙法是法，蓮華是喻。人喻立題像如來師子吼即是，如來是人，師子吼是喻，佛說法像師子吼一樣。人法立題如文殊問般若經。人法喻具足立題，如大方廣佛華嚴經，大方廣是法，佛是人，華嚴是個比喻。

*The Sixth Patriarch's Dharma Jewel Platform* is the specific title of this Sutra, and the word Sutra is a general term for all discourses given by the Buddha. In order to clarify their content, Sutra titles are classified into seven types, according to their reference to person, dharma, and analogy, as follows: The Three Singles: Three of the seven types of titles refer to only one of the categories of person, dharma, or analogy, and so they are called the "three singles." For example: *The Buddha Speaks of Amitabha Sutra* is a title established solely by reference to person; both the Buddha and Amitabha are persons, for only a person can cultivate and realize Buddhahood. The Buddha is a person, and people are just Buddhas. In Chinese, when we write the word Buddha (佛), the symbol for "person" (人) stands on the left-hand side. *The Mahaparinirvana Sutra* is a title established by reference to the dharma, "nirvana." Nirvana is a Sanskrit word which in Chinese is composed of two characters "(涅槃)—nieh p'an" which may be explained as "not produced and not destroyed." *The Brahma Net Sutra* is a title established by reference to analogy. In this Sutra the Buddha explains the precepts. If you uphold these precepts, you will radiate light, like the precious gems in the great net in the heaven of the Brahma King. But if you carelessly break the precepts, you commit the grave offense of "knowing and yet deliberately violating dharma." This way, you will have outflows, and you will fall into the three evil paths: the hell beings, animals and hungry ghosts, where there is not the slightest trace of merciful treatment.

The Three Doubles: Titles established by reference to person and dharma, person and analogy, or dharma and analogy are called the "three doubles." For example:

*The Wonderful Dharma Lotus Flower Sutra* is a title established by reference to dharma and analogy, since the Wonderful

但這部「六祖法寶壇經」是中國的經，不是印度的經，故在七種立題外又多一種。六祖是人，法寶是法，壇是處所，所以這部經是人法處立題，不能照七種立題來講述。

六祖這個祖師不容易做，爲什麼呢？因爲很多人要殺他，連他的徒弟（志徹）也要殺他。故大師得到法後，到獵人隊中避難十六年。甚至在南華寺建立法壇之後，仍有外道公然要殺他，故大師跑到山上藏到石頭裡打坐，這塊六祖大師的避難石，至今仍在南華寺看到。

六祖大師是從何處得來六祖的名銜呢？這須從菩提達摩談起。「菩提」是覺，「達摩」是法。菩提達摩在印度是第二十八代祖師，但爲何他不在印度作祖師而跑到中國來呢？因佛在以前授記，說到第二十八代時，大乘佛法將會傳到震旦（中國）來，故菩提達摩從印度坐船到中國。但當時中國的佛法，似有似無，因爲當時的佛法，只做表面工作，如誦經、研究經典、講經等，連拜懺都沒有，當時一般學者皆將佛法當做學問來研究討論。

經典上所說的道理，應該照著修行。但在中國的南北朝沒有人真正修行打坐，因爲怕吃苦。現在美國也是同樣的情形，坐一會，腿痛了就將腿伸開，搖搖晃晃，把腳摩擦一下。人就是人嘛！都怕吃苦。

Dharma is analogous to the Lotus Flower. *The Lion Roar of the Thus Come One Sutra* is a title established by reference to person and analogy. The “Thus Come One” is the first of ten honorific titles given to every Buddha and therefore represents a person. The Lion Roar is analogous to his speaking the Dharma. *The Sutra of the Questions of Manjushri* is a title established by reference to a person, the Bodhisattva Manjushri of great wisdom, and the dharma he requested, Prajna.

Complete in One: The seventh classification contains references to person, dharma, and analogy. *The Great Universal Buddha Flower Adornment Sutra (Avatamsaka Sutra)* refers to the Buddha as a person, Great and Universal as a dharma, and Flower Adornment as an analogy.

*The Sixth Patriarch's Dharma Jewel Platform Sutra* is a Chinese, not an Indian Sutra, and its title is not classified according to the seven topics mentioned above. This sutra is classified according to a person, a dharma, and a place. The Sixth Patriarch is a person, the Dharma Jewel is a dharma, and the Platform is a place.

It wasn't easy being the Sixth Patriarch. Many people wished to kill him. Even his own disciples wanted to kill him as well. For this reason, after the Great Master obtained the Dharma, he went into hiding, dwelling among hunters for sixteen years. Even after establishing his Dharma platform at Nan Hua Temple, followers of other religions tried to kill him, and so the Great Master hid inside a big rock. The rock can still be seen at this time in Nan Hua Temple.

The Great Master is counted as the Sixth Patriarch (in China), starting from the First Patriarch, Bodhidharma, who was the Twenty-eighth Indian Patriarch. “Bodhi” means enlightenment and “Dharma” means way. When Bodhidharma set sail from India, fulfilling Shakyamuni Buddha's prediction that the Mahayana teaching would be transmitted to China during the time of the Twenty-eighth Patriarch, the Buddhadharmas already existed in China, yet it was as if it were not there at all. Although there were men who studied, there were few who lectured or recited the sutras and repentance ceremonies were non-existent. Cultivation was superficial. Scholars debated and argued, but none of them truly understood.

The principles in the Sutras must be put into practice. However, at that time in China, nobody really practiced sitting meditation because everyone feared suffering. Now, in America, it is just the same. People sit in meditation. However, as soon as their legs begin to ache, they wince and fidget and then gently un-bend them. People are just people and nobody likes to endure hardship.

在達摩祖師未來中國前，他派了兩個徒弟——佛馱及耶舍，到中國傳頓教法門，即禪宗。誰知他們到了中國，卻受了很大的氣，所有的和尚都不理睬他們。

後來到了廬山，遇到慧遠大師，他專講念佛法門。慧遠大師問：「你們兩位是印度和尚，傳的是什麼法，怎麼沒有人理你們呢？」

佛馱及耶舍大概只會說很少的中國話，就伸出手說：「看！拳做手，手做拳，這快不快？」遠公大師說：「很快。」又說：「菩提煩惱也就這麼快。」遠公大師當下就開悟了，原來菩提煩惱沒有分別，菩提即是煩惱，煩惱即是菩提！慧遠大師明白這個道理後，很恭敬地供養佛馱及耶舍。但沒多久，這兩位印度和尚就在同一天往生了。他們的墳墓至今還在廬山。

達摩祖師看中國大乘根性成熟了，於是不怕路程遙遠及辛勞，將大乘佛法帶到中國來。但當時因語言不通，中國人叫他「摩羅刹」。小孩子一見這留長鬍子的菩提達摩，就很害怕的跑了，人則以為這印度人是來抓小孩的，因此叫小孩子不要接近他。

達摩祖師後來到南京聽神光法師講經，看到天華亂墜，地湧金蓮，這種殊勝的境界。這種境界只有開五眼六通的人才能看到。講完經後就問法請法，達摩祖師問：「法師！你在這裡做什麼？」神光說：「我在

Before going to China, Patriarch Bodhidharma sent two of his disciples, Fo T'o and Yeh She, to China to transmit the sudden enlightenment Dharma door. But no one, not even Chinese Bhikshus, would speak to them.

So they went to Lu Mountain where they met the Great Master Yüan Kung, who lectured on mindfulness of the Buddha. Master Yüan asked, "What Dharma do you transmit that people pay no attention to you?"

Fo T'o and Yeh She could not speak Chinese, so they used sign language instead. Raising their arms in the air, they said, "Watch! The hand makes a fist and the fist makes a hand. Is this not quick?"

Master Yüan replied, "Quick indeed."

"Bodhi (enlightenment) and affliction," they said, "are just that quick."

At that moment, Dharma Master Yüan became enlightened, realizing that originally Bodhi and affliction are not different, for Bodhi is affliction and affliction is Bodhi. He respectfully made offerings to Fo T'o and Yeh She. Not too long afterwards, the two Indian Bhikshus died on the same day. Their graves may still be seen on Lu Mountain.

Patriarch Bodhidharma saw that the roots of the Mahayana, the Great Vehicle Buddhadharma, were ripe in China. Fearing neither the distance nor the hardship of travel, he brought the Dharma to China. The Chinese called him "barbarian" because he spoke in a language that no one understood. When children looked up at the bearded Bodhidharma, they ran away in terror. Adults feared that he was a kidnapper and so told their children to stay away from him.

Patriarch Bodhidharma went to Nan Ching where he listened to Dharma Master Shen Kuang explain the Sutras. When Shen Kuang spoke the sutras, the heavens rained fragrant blossoms and a golden lotus rose from the earth for him to sit upon. However, only those who had opened the five eyes and the six spiritual penetrations were able to see that. After listening, Bodhidharma asked, "Dharma Master, what are you doing?" "I am explaining Sutras," Shen Kuang replied. "Why are you explaining Sutras?" "I am teaching people to end birth and death." "Oh?" said Bodhidharma, "exactly how do you do that? In this Sutra which you explain, the words

這兒講經。」達摩問：「你講經做什麼？」神光答：「我講經叫人了生死。」達摩說：「生死如何了？你講的經，黑的是字，白的是紙，你用什麼教人了生死？」神光被問得無話可答，故老羞成怒，大發脾氣。雖然神光法師講經，講得天華亂墜，但仍一樣發脾氣。故我剛才說當時佛法似有似無。神光發了脾氣，拿起他的鐵製武器念珠。（法師一發脾氣是不得了，像洪水，像山崩地裂）說：「你現在居然謗法！」朝著達摩臉上就打。達摩雖然會武術，但沒防備神光這麼厲害，說不過就動武，結果被打掉了兩顆牙齒。據說，聖人的牙若被打掉，吐在那裡，就會大旱三年。達摩心想：「三年不下雨，那要餓死多少人？我來是為度眾生的，不是來殺眾生的。」於是把兩顆牙吞到肚裡，一言不發，回頭就走。

因為他是出家人，且是祖師，故忍辱的功夫修到家了。在路途中，遇到一隻鸚鵡被關在籠子裡。這鳥比神光聰明，因為牠認識菩提達摩是位祖師，故說：「西來意，西來意，請您教我出籠計。」達摩來到中國，還沒有遇到知音，但這鸚鵡卻是知音。聽到鸚鵡這樣請教他，達摩就很高興傳授給牠一個秘密妙訣說：「出籠計，出籠計，兩腿伸直，兩眼閉，這便是你出籠計。」

鸚鵡明白出樊籠方法之後，便說：「現在我明白了，謝謝您的指教。」鸚鵡見到牠的主人，從遠方

are black and the paper is white. How does this teach people to end birth and death?" Dharma Master Shen Kuang could not answer his question. First, he felt ashamed. Then, his embarrassment turned to fury. Even though heavenly maidens rained down flowers and the earth gave forth golden lotuses when Dharma Master Shen Kuang spoke the Sutras, nevertheless his temper flared. This is what I mean when I said earlier that the Buddhadharma existed in China, but it was as if it were not there at all. Enraged, Dharma Master Shen Kuang used his heavy iron beads to level opposition. Unable to respond to Bodhidharma's question, he reddened with anger and raged like a tidal wave smashing a mountain. Swinging his iron beads into Bodhidharma's face, he snapped, "You are slandering the Dharma!". Patriarch Bodhidharma was good at martial arts, but he never expected Shen Kuang to use physical assault when rendered speechless in a verbal exchange. Caught unprepared, two of the Patriarch's teeth were knocked loose. Now, there is a legend saying that if a sage's teeth fall to the ground, it won't rain in that locale for three years. Patriarch Bodhidharma thought, "If it doesn't rain for three years, people will starve to death! I have come to China to save living beings, not to kill them!" So Bodhidharma did not let his teeth fall to the ground. Instead, he swallowed them and disappeared down the road without a word.

Bodhidharma was a left-home person. Moreover, he was a patriarch. Hence, he had perfected the skill of patience-under-assault (forbearance). Along his way, Bodhidharma met a parrot imprisoned in a wicker cage. This bird was much more intelligent than Dharma Master Shen Kuang. Recognizing Bodhidharma as a Patriarch, the bird said,

*Mind from the West, Mind from the West,  
Please teach me a way, To escape from this cage.*

Although Bodhidharma had received no response from people, this parrot recognized him. Hearing the bird's plea for help, Bodhidharma whispered a secret expedient to the bird.

*To escape from the cage; To escape from the cage;  
Put out both legs, Close both eyes.  
This is the way To escape from the cage!*

The parrot listened attentively and said, "Now, I understand! Thank you for your teaching." Later that day when the parrot saw his owner coming home from afar, he stuck out his legs, closed his eyes, and waited. When the bird's

回來，乃使出方便法，等待主人親近牠。每天主人回來都要與他心愛的小鳥玩一玩，以消愁解悶，現在一看小鳥躺在那兒不動了，很是著急，於是打開籠門，將小鳥捧在手裡。欸！還是熱呼呼的，因牠是裝死，故暖氣還在。主人將手一打開，鸚鵡就飛了！出籠計果然靈驗。

我們現在還在籠子裡，不要以為自己是自由的，願意吃就吃，願意喝酒就喝酒，不守規矩就是自由。這簡直太胡鬧了，這是誤解自由。真正的自由，是生死自由，願意就飛到天上，或鑽到地裡，你若有這本事，才算真正自由。

(下期待續)

owner came home from work, he always played with his parrot. But this time when he looked in the cage he was shocked upon seeing the still body of his beloved bird. He pulled open the cage door and scooped up the bird in his hand. He could still feel the warmth of the bird's motionless body. (Well, the bird was playing dead.) Then, the owner slowly opened his hand... PHLLRTTPHLRTTPHLRTT! The bird broke loose from his hand and flew away! The secret teaching was indeed efficacious!

Now, like the parrot, we are in a cage. How do we escape? You may say, "I am free. If I want to eat, I eat; if I want to drink, I drink. I do not have to follow rules. I can do anything." Don't think you are quite so clever. This is not freedom, it is just chaos. Real freedom is freedom from birth and death, being able to soar up into the sky or bore down into the ground as you wish. If you have this ability, then and only then are you truly free.

(To be continued ..)

(上承自第 14 頁)

這天龍八部、護法善神，一看歌利王這麼惡，把老修行四肢給斷了。於是就大顯神威，下雹子打歌利王。歌利王也知道厲害了，看老修行有這麼大的神通變化，於是跪到老修行面前求懺悔。老修行就發願說：「我若不成佛，就沒有什麼可說的了。我若有一天成佛，我就先度你成佛。你若不開悟不成佛，我也不成佛。」因為這樣子，所以佛成佛了，就到鹿野苑，先度這個憍陳如。這老修行，就是釋迦牟尼佛，憍陳如就是歌利王。

那麼我們聽見這一段公案，誰對我們愈不好，我們要發願，成佛的時候要度他。不要說：「你對我這麼不好，等我成佛的時候，一定教你先下地獄。」不要發這種願。

(下期待續)

(Continued from Page 14)

When the gods, dragons, and the rest of the eight divisions of Dharma-protecting good spirits saw how the King of Kalinga had viciously cut off the old cultivator's limbs, they manifested their spiritual might and sent down hailstones to pelt the King. Seeing how devastating the consequences were and witnessing the old cultivator's spiritual transformations, the King knelt before the cultivator and begged to repent. The old cultivator then made a vow, "If I don't become a Buddha, then there's nothing to be said. But if one day I do attain Buddhahood, then I will first come and teach you to become a Buddha. If you don't get enlightened and become a Buddha, then I won't become a Buddha either." Therefore, after the Buddha attained Buddhahood, he went to the Deer Park to save Ajnatakaundinya first. The old cultivator was a former incarnation of Shakyamuni Buddha, and the King of Kalinga was a former incarnation of Ajnatakaundinya. Because the Buddha made that vow in his past life, he wanted to save the person who had treated him the worst.

Having heard this story, if we are treated badly by someone, we should make a vow to save him after we attain Buddhahood. Don't think, "You've been so mean to me. When I become a Buddha, I'm going to make you fall into the hells." Don't make that kind of vow.

(To be continued ..)

僧錄

# 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

## 慧持法師



## Dharma Master Hui Chih

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 #187)

慧持法師就向四川走，一走就走到荊州。當時荊州的刺史叫殷仲堪，對慧持法師非常尊重，桓玄也在這個地方，他們兩人很久就聽說慧遠、慧持兩位法師的名字。現在這位法師到這兒來了，就挽留他在那兒住，請他不要走。可是慧持法師看這兩個人不太老實，都是很狡猾的，知道和他們在一起也沒什麼意思，就一定要走。所以他們也就沒有辦法留他了，他就從這裏到四川去了。

等到達了四川，當時四川的刺史叫毛璩，早就崇拜慧遠和慧持他們兩位大師，於是對慧持法師就非常的恭敬，就請他住在【龍淵精舍】，由這位毛璩來供養他。在這位法師沒有到四川來以前，這個地方有兩位高僧，一

Then, Dharma Master Hui Chih, traveling towards Szechuan, came to Jing Province. At that time Yin Jung Kan was the provincial governor of Jing. He was most respectful toward Dharma Master Hui Chih. During that time, Heng Xuan was also in the area. Both of them had heard of the two dharma masters Hui Yuan and Hui Chih. Now that the Master had arrived, they wanted to invite him to stay and requested him not to leave. However, Dharma Master Hui Chih saw that these two people did not seem to be very honest. They were very crafty, so he knew that it would not make sense to stay with them and insisted that he wanted to leave, so there was no way that they could ask him to stay. Thereupon, the Master continued his journey to Szechuan.

When he arrived in Szechuan, Mao Chu was the provincial governor. He had long admired the two great masters Hui Yuan and Hui Chih. Therefore, he was very respectful towards Dharma Master Hui Chih and invited him to live in the Lung Yuan ("Dragon Abyss") Vihara and made offerings to him. Before the Master's arrival in Szechuan, there were two high sanghans, Hui Yen and Seng Gung who were

位叫慧巖，一位就叫僧恭。這兩位是四川地方的龍象，一般人都信仰這兩位法師。等到慧持法師一到了四川，這兩位法師對慧持法師也都五體投地，這麼恭敬，常常來到龍淵精舍來親近慧持法師。當時四川人就有一句俗話，誰去見慧持法師，這叫登龍門，中國有一句話說：「一登龍門，身價十倍。」一般人見慧持法師叫登龍門。僧恭法師，學問非常的好，智慧也非常的高；慧巖法師也是修行戒律精嚴，做一般僧人的榜樣，他們兩個人都相信慧持法師，所以其他僧人都聞風而化。

在這個時候四川有一個人叫譙縱，是個武士，他善長打鬥，武藝很高強，就和這位毛璩來比武，一比武，他就把毛璩給殺了。殺了之後，他就自立為成都王，做四川的王子，他首先就召集僧人聚在一起，來開一個會，他用這種強制的力量，來請慧巖法師、僧恭法師，他們都去參加這個集會。因為毛璩是慧巖法師他們的護法，在四川他是很護法的，現在被譙縱給殺了，他又要請他們到那地方去開會。慧巖法師就有一種感觸，很悲哀的，甚至於就哭起來了，於是譙縱很嫉妒說：「好！你對毛璩這麼樣子放不下，我殺了他，你竟是這麼悲哀。」於是又派暗殺的人，把慧巖法師也殺了。

當時僧恭和慧持法師就避難去了，走到四川犍縣，是個小城市，在那兒避難。譙縱有一個姪子

“dragons and elephants” of the Dharma in Szechuan. Common people believed and adored them. After the arrival of Dharma Master Huei Chih, these two dharma masters came to admire him with utmost sincerity. They often came to Dragon Abyss Vihara to draw near to Dharma Master Huei Chih. At that time, the Szechuan locals had a common saying: whoever went to see Dharma Master Huei Chih was “ascending to the dragon door.” In China, there is a saying, “When one ascends to the dragon door, one’s social position will increase tenfold.” Ordinary people who had gone to see Dharma Master Huei Chih were called “ascendants of the dragon door”. Dharma Master Seng Gung was very learned and very intelligent. Dharma Master Huei Yen upheld strict Vinaya and was a model among the sanghans. Because both of them believed in Dharma Master Huei Chih, other sangha members who had heard of the Master also came to study under him.

There was a warrior in Szechuan named Jiao Jung who was exceptionally skilled in fighting. He went into battle with Mao Chu and killed him. Afterwards, he proclaimed himself the sovereign of Cheng Du, the prince of Szechuan. Then he gathered all the sanghans together in a meeting. He used his forceful power to bring Dharma Master Huei Yen and Dharma Master Seng Gung to the meeting. Since Mao Chu was their dharma protector who had been killed by Jiao Jung, when they were asked to be in the meeting, Dharma Master Huei Yen had a sad feeling about this and he wept. Jiao Jung then became jealous and said, “Fine! You can’t let go of Mao Chu. I killed him and as a result you are devastated.” Afterwards, he deployed a secret agent to murder Dharma Master Huei Yen.

At that time, Dharma Master Seng Gung and Dharma Master Huei Chih managed to escape to Pi County in Szechuan. They sought refuge there in a small city. However, Jiao Jung had a nephew named Dao Fu. He

叫道福，他又帶著兵，到陝縣那個地方去殺人放火，做種種惡事。回來的時候，就到達他們住所的廟上。廟裏頭的僧人一看，這些兵身上也是血，馬身上也是血，很兇惡的，於是都嚇得逃跑了。唯獨慧持法師他在這兒沒有走，於是道福就走到慧持法師的身邊來，慧持法師在這兒幹什麼呢？正在漱口，刷牙。道福在他旁邊，手裏拿著寶劍，這麼兇神惡煞的樣子，但是慧持法師還是用手指頭彈這個水，神色一點都不搖動。可是在這時候，道福自己就生出懺愧心來了，脊背上就冒冷汗，就走了，到了外邊就對他這些兵、隨從說：「啊！這偉大的人物是與人不同的。」

這個事情過去，時局也平定，沒有戰爭了，他又回到成都龍淵精舍去，在那兒住。等到有一天，他就告訴他這些門人、大眾，說：「我明天在中午十二點鐘的時候，我就要離開你們了，我要走了。」說完了這話，他就吩咐，西邊的經典就交給道泓保管；東邊房子的法物，所有的東西就歸曇蘭來保管，並說：「但是以後，你們各位都要精持戒律，在戒律的經上說，戒就好像平地似的，一切的善法都由地而生，都從戒律上生出來，我走了以後，你們要以戒為師。」說完了這話，第二天十二點鐘，他也是結上雙跏趺坐、含笑合掌，面對著西方，就圓寂了。

(下期待續)

led an army of soldiers to Pi County to kill people, set fire and to do all kinds of evil things. When they finished, they went to the monastery where the masters lived. When the monks saw them, the soldiers' bodies were covered with blood, and their horses were also covered with blood. They looked so fearsome that the monks were all frightened and ran away. Only Dharma Master Huei Chih remained and didn't leave. Then Dao Fu walked up to Dharma Master Huei Chih's side. What was the Master doing? He was rinsing his mouth and brushing his teeth. With Dao Fu by his side holding a jeweled sword in his hand and looking very ferocious, Dharma Master Huei Chih continued to use his fingers to scoop up the water. He was not a bit moved by this horrific sight and his demeanor remained unchanged. At that time, Dao Fu gave rise to shame and a remorseful heart. He developed a cold sweat and left. When he returned, he told his soldiers and his followers, "Oh! This is a great person quite different from others."

After this incident, the national situation was finally settled peacefully. There was no more war. The Master then returned to Cheng Du and lived in the Dragon Abyss Vihara. One day, he told his disciples and the assembly, "Tomorrow at noon, at twelve o'clock, I will leave all of you. I must go." Then he instructed Dao Hung to manage the sutras in the West Hall. He asked that the dharma instruments in the Eastern house and everything else be managed by Tan Lan. The Master said, "However, from now on, every one of you has to strictly uphold the precepts. The Vinaya Sutra says, Precepts are likened to a level ground. All wholesome dharmas are produced from the ground. They are created from the precepts. After I leave, all of you must take the precepts as your teacher." After he said that, on the following day at twelve o'clock, he seated himself in full lotus. With a smile on his face, he put his palms together and passed into stillness facing the west.

(To be continued ..)

## 十法界不離一念心

這十法界從什麼地方生出來的？就從我們人現前一念心生出來的。

### *The Ten Dharma Realms Are Not Beyond a Single Thought*

*Where do the Ten Dharma Realms come from?*

*They originate from the single thought presently in your mind.*

宣公上人開示

Instructional talk given by Venerable Master Hua

#### (三) 緣覺法界

緣覺聖賢，孤峰獨眠；  
春花秋謝，十二連環。

「緣覺聖賢」：這緣覺的聖人，在有佛出世的時候叫緣覺；沒有佛出世的時候，就叫獨覺，他自己就會開悟的，他歡喜「孤峰獨眠」。「春花秋謝」：他看這種「春觀百花開，秋睹黃葉落」，就覺悟到這一切的事事物物，都有自然的一種生滅。「十二連環」：緣覺的聖人他就觀這十二因緣。十二因緣就是：

(一) 無明。他觀察這個無明從什麼地方來的？怎麼會有無明呢？

(二) 行。有了無明，就有行為，就有所表現了；有所表現，就有了識。

(三) 識。識就是分別。行就是個有為法；有了有為法，然後就有分別心；有分別心，就有了麻煩了。

(四) 名色。這個名色就是麻煩。一有了名，這是有名的麻煩；一有了色，就有色的麻煩。名色就是麻煩，麻煩就是名色。這個事情若講起來更麻煩，不講還沒有麻煩，一講就講出麻煩來了。我沒有這麼說的時候，你根本就不知道，你沒有這麼多麻

#### (3) The Dharma Realm of Those Enlightened to Conditions

*The holy sages enlightened to conditions  
Doze high on mountain peaks alone.  
Springtime's flowers wither in the fall  
In a cycle of twelve interconnecting links.*

*The holy sages enlightened to conditions:* Those who become enlightened when a Buddha is in the world are called Those Enlightened to Conditions. Those who become enlightened when there is no Buddha in the world are called Solitarily Enlightened Ones because they become enlightened by themselves. They like to *doze high on mountain peaks alone.*

*Springtime's flowers wither in the fall:* They observe “the blooming of hundreds of flowers in the springtime, and the falling of yellow leaves in the autumn,” and awaken to how the myriad things naturally come into being and then cease to be, *in a cycle of twelve interconnecting links.* They contemplate the twelve links of conditioned co-production:

1. Ignorance: They contemplate to find out where ignorance comes from, and why it exists.

2. Activity: With ignorance comes activity, and then there is manifestation. With manifestation comes consciousness.

3. Consciousness: Consciousness refers to discrimination. Activity refers to conditioned dharmas. When conditioned dharmas arise, thoughts of discrimination arise. With thoughts of discrimination, trouble occurs.

4. Name and form: Name and form are troubles. Name brings on the trouble of name, and form brings on the trouble of form. Name and form are troubles, and troubles are name and form. To talk about this matter is even more troublesome. Before I mentioned it, there

煩。我這一講，你不懂，有個不懂的麻煩了。有不懂的麻煩，就想要懂；想要懂，這就有了六入了。

(五)六入。這個六入就是想要懂，想要明白，於是乎就生出眼根、耳根、鼻根、舌根、身根、意根，就生出了這六入。這六入為什麼要生出？就是想要明白。孰不知，愈明白就愈糊塗，愈糊塗愈不明白，這就是六入。

(六)觸。這觸就是個碰。不明白，就要各處去碰，東碰、西碰、南碰、北碰、上碰、下碰，就好像那個烏蠅（蒼蠅）似的，各處去碰壁。為什麼要碰壁？就因為要明白。

(七)受。碰了之後，就有了受。沒有有碰壁，就覺得很舒服；一碰壁，就覺得很不舒服。沒有人說我不好，我覺得很快樂；有人說我不好，我就覺得很不歡喜。這就是受。

(八)愛。有了領受，就生出一種愛著。我們人為什麼有一種不平安的感覺？就因為有這種愛。有了愛，就有了惡，也就是有了討厭。對於順的境界，就生出一種愛著；對於不順的境界，就生出一種厭惡。為什麼有個高興？為什麼有個不高興？就因為有一個愛，有一個惡。那個惡就是個不願意、厭惡，所以這麻煩就一天比一天多起來了。

(九)取。對於你所要愛的東西，就生出來一個取。什麼叫取呢？就是得著，想要得到。因為你愛，所以你就想要得到。

(十)有。你得到了，就滿自己的這種欲望。那麼為什麼要滿足自己的欲望？就因為想要有它，所以就有個「有」了。

was no trouble. But the mere mention of it brings trouble. Before I talked about this, you weren't even aware of it, so you didn't have that many troubles. Once I speak of it, since you don't understand, you have the trouble of not understanding. Because you have this trouble of not understanding, you wish to understand. With the wish to understand, the six sense organs come into being.

5. Six sense organs: The six sense organs come about because you wish to understand things; that's why the eyes, ears, nose, tongue, body, and mind arise. Why do the six sense organs come into being? It is because of the desire to understand. But who would know that the more you try to understand, the more muddled you become? The more muddled you become, the less you understand. Those are the six sense organs.

6. Contact: Contact refers to touching or encountering. When we don't understand, we go seeking encounters everywhere: east, west, north, south, above and below, just like a fly that keeps bumping into the wall. Why do we seek encounters? It is because of our desire to understand.

7. Feeling: After we touch something, there is feeling. Before we run into difficulties, we feel very comfortable. Once we bumped into the wall, we feel very uncomfortable. When no one criticizes us, we feel very happy. But if anyone says something bad about us, we get upset. That's feeling.

8. Love: When we have feelings, love and attachment arise. Why do people feel insecure? It's because of love. Once there is love, there is also hatred, or detestation. We like and cling to favorable situations, but detest adverse states. Why do we feel happy? Why do we feel unhappy? It's because we have feelings of love and hate. Hate refers to dislike and loathing. Because of these two, our troubles increase day by day.

9. Grasping: When we see something we like, we want to grasp it. What is grasping? It is an action motivated by the wish to obtain something. Because you are fond of something, you wish to obtain it.

10. Becoming: Once you obtain it, you have satisfied your desire. Why do you want to fulfill your desire? It's because you want to possess things. With that wish for possession, "becoming" occurs.

(十一) 生。因為有這個「有」，你想要得到屬於你自己的。這一屬於你自己的，就有了來生了。

(十二) 老死。有了來生，就又有老死了。所以這十二因緣，是緣覺聖人所修的。

#### (四) 聲聞法界

聲聞眾僧，不論女男；  
四諦觀行，隱實示權。

「聲聞眾僧」：這聲聞法界有初果的聲聞，有二果的聲聞，有三果的聲聞，有四果的聲聞。這裏面又分出：初果向(還沒有正式證得初果)、初果、二果向、二果、三果向、三果、四果向、四果。這個「向」，就是迴小向大。

在這個聲聞的人，又叫阿羅漢，或叫羅漢，他能以飛行變化，有神通。證果的人，不是隨隨便便就說：「我證了果了，我是阿羅漢了。」不可以的。因為證果的聖人，他走路鞋不沾地。你看他像在地上走路，但是他是在虛空裏頭，那個鞋不沾地，也不沾泥土，甚至於在濘泥裏走，他的鞋都很乾淨的。好像法順和尚他在那個很稀的泥上面走過去，鞋上也不沾泥。這是證果聖人的一種表現。

初果要斷見惑，二果要斷思惑，三果要斷塵沙惑，四果也是斷了塵沙惑，無明呢？他破了一點，但是沒有完全破，沒有完全把無明都破盡了。這無明破盡了，就是成佛了。所以在等覺菩薩，還有一分的生相無明沒有

11. Birth: Because of becoming, you want to possess things. Once you want to possess things, there is birth into the next life.

12. Old age and death: With another birth, there is also old age and death again.

These twelve links of conditioned co-production are cultivated by Those Enlightened to Conditions.

#### (4) The Dharma Realm of Hearers

*The Shravaka Sangha,  
Both men and women,  
Contemplate and practice the Four Noble Truths,  
Concealing the real and  
displaying the provisional.*

The Dharma Realm of Hearers consists of Hearers of the First Fruition, Hearers of the Second Fruition, Hearers of the Third Fruition, and Hearers of the Fourth Fruition. These can further be divided into those on the threshold of the first fruition (those who haven't actually realized the first fruition), the first fruition, the threshold of the second fruition, the second fruition, the threshold of the third fruition, the third fruition, the threshold of the fourth fruition, and the fourth fruition. Those on the thresholds are turning away from the small and tending toward the great.

Hearers are also called Arhats. They can fly through the air and manifest transformations, and they are endowed with spiritual powers. People who have realized a certain fruition in their cultivation will not casually say, "I have certified to fruition; I have attained Arhatship." They cannot do that. When those who have certified to the fruition of sagehood walk, their feet don't touch the ground. They seem to be walking on the ground, but actually they are walking in air, and their shoes don't touch the ground. Even when it's very muddy, their shoes stay very clean. For example, even when the Venerable Fashun walked across very soft mud, his shoes didn't get muddied at all. That's a sign of one who has certified to sagehood.

Those of the first fruition have to sever the delusions of views. Those of the second fruition have to sever the delusions of thoughts. Those of the third fruition have to sever delusions as many as dust and sand. As for ignorance, they have destroyed a bit of it, but they haven't pierced through it completely. They haven't exhaustively destroyed ignorance. Once they do, they will attain Buddhahood. Even Bodhisattvas at the

破，所以就不能成佛。那麼這四果聖人，他所修的是什麼法呢？他修的這種法就是四諦法——苦、集、滅、道。

釋迦牟尼佛最初到鹿野苑度五比丘，這五個比丘本來都是佛的親戚，他們跟著佛去修道，可是有的就受不了苦。釋迦牟尼佛在雪山的時候，一天只吃一麻一麥，餓得骨瘦如柴。所以就餓跑了三個受不了苦的，只剩兩個。以後，釋迦牟尼佛在臘八那一天，天女送牛奶去，釋迦牟尼佛把牛奶喝了，這兩個也跑了，說：「修行要行苦行，你現在喝牛奶，這是不能修行，不能受苦了。」所以也就跑了。這五個人一跑就跑到鹿野苑去了。

釋迦牟尼佛成佛之後，先說了《華嚴經》，沒有人聽，以後就隱實示權，就說《阿含經》，可是要對誰說呢？佛一觀察：「啊！我以前那五個同參，應該先去度他們去」。

因為在往昔釋迦牟尼佛發了這個願：「我若成佛了，我要先度毀謗我的人，殺我的人，對我最不好的這個人，我要先去度他去。」誰對佛最不好呢？就是《金剛經》裏邊那個歌利王。釋迦牟尼佛在因地做忍辱仙人的時候，在那兒修行，這個歌利王就把老修行的身體給割了。為什麼要割他的身體呢？

因為釋迦牟尼佛往昔在山上修道，身上的塵土修得很厚，也不下山，在那兒用苦功，修苦行。有一天，歌利王帶著一些宮娥、綵女、妃嬪，到

stage of equal enlightenment still have a small amount of production-mark ignorance that keeps them from becoming Buddhas. What do the sages of the fourth fruition cultivate? They cultivate the Four Noble Truths; namely, suffering, accumulation, cessation, and the Way.

In the beginning, Shakyamuni Buddha first set out to convert the five Bhikshus in the Deer Park. These five Bhikshus were the Buddha's relatives. They had been cultivating the Way with the Buddha, but some of them couldn't endure the bitter practices. When Shakyamuni Buddha was in the Himalayas, he ate one sesame seed and one grain of wheat each day, and he became as thin as a matchstick. Three of his relatives left because they were starving and couldn't endure the suffering, and only two remained. Later, on the eighth day of the twelfth lunar month, a heavenly maiden made an offering of milk to the Buddha. When the Buddha drank the milk, his two remaining companions also left, saying, "Cultivation consists of ascetic practice. But now you have drunk milk. That shows that you can't cultivate. You can't take the suffering." Then they left. Those five people all went to the Deer Park.

After Shakyamuni Buddha was enlightened, he first spoke the *Avatamsaka Sutra*, but no humans were able to hear it. Later, the Buddha imparted the provisional for the sake of the real, and expounded the *Agama Sutras*. To whom did he speak? The Buddha thought, "Oh! I should first go and teach the five people who used to be my companions in cultivation."

In the past, Shakyamuni Buddha had vowed, "If I become a Buddha, I will first save the people who have slandered me, killed me, and treated me the worst." Who treated the Buddha the worst? The *Vajra Sutra* mentions the King of Kalinga. When Shakyamuni Buddha was cultivating as the Patient Immortal in his former lives, the King of Kalinga dismembered that old cultivator's body. Why did he do that?

Because Shakyamuni Buddha stayed up in the mountains cultivating the Way, his body became covered with a thick layer of dust. Yet he never came out of the mountains; he remained there working hard and cultivating ascetic practices. One day the King of Kalinga took his concubines along as he

深山打獵，這些女人很好玩的，就不跟他去打獵，於是到一個山上去。歌利王各處去打獵回來了，就找他這些女人。一看這些女人都圍在那個地方，和一個很奇怪的人在講話，這個也摸摸手，那個也摸摸腳的，很不規矩的樣子。啊！他就生出一種妒忌心了。聽聽他講什麼？是講修行、講修道！這歌利王就發脾氣來了：「你啊，不要在這兒騙女人了！你修的什麼道啊？」老修行說：「我修的是忍辱。」「什麼叫忍辱啊？」「就是誰罵我，誰打我，我也不生瞋恨心。」「你能忍辱？真的？假的？」「當然是真的。」「好，那我就試驗、試驗。」歌利王把身上的寶劍拔出來，就把忍辱仙人的手給剃下來了，說：「我現在把你的手剃下來了，你瞋恨不瞋恨？」這個老修行說：「我不瞋恨。」

「哦！好，你不瞋恨，真有點本事，你盡打大妄語，心裏瞋恨，你口裏講不瞋恨，你來騙我！我是一個最聰明的人，你能騙得了我？好，你既然說你能忍辱，不生瞋恨，你另外那隻手，我也給你剃下來。」所以把那隻手也剃下來，又問：「你瞋恨不瞋恨？」老修行說：「還是不瞋恨」。於是乎，歌利王又拿著寶劍，把兩隻腳也給剃下了，又問：「你瞋恨不瞋恨？」老修行說：「我還是不瞋恨，有什麼證明呢？我要是瞋恨你，我的手腳就不能恢復如故；我要是沒有瞋恨心，我的手腳就能恢復如故，像我原來的樣子，這就證明我沒有瞋恨。」釋迦牟尼佛在因地說過這話之後，手腳果然又恢復如故。

(下轉至第 6 頁)

went hunting in the mountains. The concubines were fond of playing, and instead of following the King as he hunted, they went to play in the mountains. After the King returned from hunting, he went looking for his concubines. He discovered them all standing together, talking with a very strange-looking person. They were touching his hands and feet, and it looked very improper. He was suddenly overwhelmed by feelings of jealousy. The King listened to what the man was saying. He was talking about cultivating the Way. The King of Kalinga was enraged, "Don't you be deceiving my women! Just what kind of Way are you cultivating?"

The old cultivator said, "I'm cultivating patience." "What do you mean by patience?" "Patience means that no matter who curses me or beats me, I don't get angry."

"You say you can be patient? Is that for real or not?" "Of course it's for real."

"All right, then let me test you." The King of Kalinga drew his jeweled sword and sliced off the cultivator's hand. Then he asked, "I've cut your hand off. Are you angry?"

The old cultivator said, "No, I'm not angry."

"Fine! You're not angry? Then you've really got some skill. But actually, you're just lying. You're angry inside, but you say you're not. Are you trying to deceive me? I'm a very intelligent person. Do you really think you can fool me? All right, since you say you can be patient, and not get angry, I'll cut off your other hand, too." The King cut the cultivator's other hand off, and then asked, "Are you angry now?"

The old cultivator said, "I'm still not angry."

Then the King of Kalinga raised his jeweled sword and sliced off the cultivator's two feet. Having cut off his four limbs, he asked, "Aren't you angry?"

The old cultivator said, "I'm still not angry. How can I prove it? If I'm angry at you, then my limbs will not grow back. If I am not angry, then my hands and feet will grow back, and I will be just as I was before. That will be proof that I have no anger." After the old cultivator (Shakyamuni Buddha in the stage of cultivation) spoke these words, his hands and feet actually did grow back as before. (Continuing on page 6)

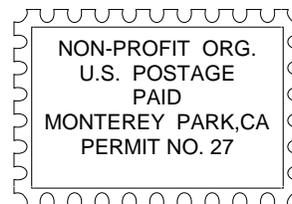
2006年7月法會時間表 Schedule of Events – July of 2006

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 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am—3:00 pm	3◎	4◎	5◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	6◎	7◎	8◎
9 誦普門品, 拜願 Recitation of Universal Door Chapter; Universal Bowing 8:00 am—10:00 am 大悲咒 Great Compassion Mantra 1:00 pm —3:00 pm	10◎ 十五 常智大師悟道日 Great Master Chang Ren's Enlightenment Day	11◎ 十六 宣公上人日 Venerable Master Hua's Day	12◎ 十七 常智大師誕辰 Great Master Chang Jr's Birthday	13◎	14◎ 十九 觀音菩薩成道日 Gwan Yin Bodhisattva's Enlightenment (Actual Day)	15◎
16 誦普賢行願品, 淨行品 Recitation of the Chapter of the Conduct and Vows of Universal Worthy Bodhisattva; Recitation of Pure Conduct Chapter 8:00 am—10:00 am 大悲懺 Great Compassion Repentance 1:00 pm —3:00 pm	17◎	18◎	19◎	20◎	21◎	22◎
23 誦六字大明咒 Recitation of Six-Syllable Great Bright Mantra 8:00 am—3:00 pm	24◎	25◎ 七月初一	26◎	27◎	28◎	29◎
30 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	31◎					



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



2006年8月法會時間表 Schedule of Events – August of 2006

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>萬佛城將於八月六日舉辦盂蘭盆法會，本寺有安排巴士參加法會，請及早向本寺登記。There will be an Ullambana Dharma Assembly in the City of Ten Thousand Buddhas (CTTB) on August 6, Sunday. We will arrange chartered buses for the pilgrimage. Please call GWM to register early on.</p>		1◎	2◎	3◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	4◎ 巴士上萬佛 城 Bus to CTTB 7:00 pm	5◎
6 大勢至菩薩聖誕 Great Strength Bodhisattva's Birthday 慶祝盂蘭盆法會 Celebration of Ullambana 8:00 am – 3:00 pm	7◎	8◎十五	9◎	10◎	11◎	12◎
13 楞嚴經 Shurangama Sutra Recitation 8:00 am – 3:00 pm	14◎	15◎	16◎	17◎ 龍樹菩薩聖誕 Dragon Tree Bodhisattva's Birthday (Actual Day)	18◎	19◎
20 誦地藏經 Recitation of Earth Store Sutra 8:00 am—10:00 am 地藏懺 Earth Store Repentance 1:00 pm —3:00 pm	21◎	22◎	23◎ 三十 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	24◎ 閏七月初一	25◎	26◎
27 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 放生法會 Liberating Life Ceremony 8:00 am– 3:00 pm	28◎	29◎	30◎	31◎		

～常將有日無日，莫待無時想有時～