



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

萬籟無聲 諸緣頓息 天空地闊 法界一體
何來何去 無此無彼 其中妙諦 識者自取

Verse on *Keys to Chan Meditation*

Composed by the Venerable Master Hsuan Hua:

The myriad sounds of nature descend into stillness.
Various conditions come to a sudden standstill.
The vast heavens and immense earth,
Combine as one with the Dharma Realm.
In both coming and going,
There is neither self nor others.
The wonderful truth within this
Can benefit those who recognize it and use it.

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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

(接上期)

本來講六祖壇經，我講得不好，可是敢講。有的人講得好，但不敢講，等我這講不好的先講一次，以後講得好的人跟著來講。將來你開智慧後，就可講得比我好。講得好的是從講不好學來的。

神光法師把印度來的黑臉和尚打掉兩顆牙，看見印度和尚沒反擊他，便以為是勝利了。可是不久無常鬼戴著高帽子來了，對他說：「法師！你今天壽命盡了，閻羅王派我來請你去。」神光一聽，說：「我也要死嗎？我講經講得天華亂墜，地湧金蓮，還不能了生死，那這世界到底有沒有人能了生死？」無常鬼說：「有。就是方才被你打掉兩顆牙的黑臉和尚，閻羅王不但管不了他，還要天天向他叩頭頂禮呢！」神光說：「鬼大哥！你先等一等可不可以？請代我跟閻羅王講一講，給我一段時間，讓我去學他了生死的法門。」無常鬼說：「你若真有誠意，也未嘗不可通融。」神光一聽，高興得不得了，連鞋也忘了穿，赤足就追達摩，在路上就看到剛才得到達摩幫助的鸚鵡，對他說得救的經過。他想原來

(Continued from issue #188)

Now that I am speaking *The Sixth Patriarch Dharma Jewel Platform Sutra*, let me tell you that I am not a good speaker, but I have the courage to speak. There are good speakers, but they dare not speak. After I have spoken, those who are good speakers may come forth. When you have opened your wisdom in the future, you will be better speakers than I am. Good speakers evolve out of not-so-good speakers.

In his great anger, Dharma Master Shen Kuang knocked out two of Bodhidharma's teeth. He thought he had won a great victory because the Indian monk did not retaliate. But not long after, the Ghost of Impermanence, wearing a high hat, paid a call on Master Shen Kuang: "Dharma Master, your life ends today," said the ghost. "King Yama (the King of the Dead), has sent me to come fetch you." Upon hearing this, Master Shen Kuang said, "What? Me? Do I have to go through death as well? When I speak the Dharma, flowers fall from the heavens and the earth bubbles forth golden lotuses. If I still have not ended birth and death, then is there anybody in this world who has ended birth and death?" "There is," came the reply. "Who?" asked Shen Kuang. "He's that black-faced Bhikshu whose teeth you just knocked out. Not only is he beyond King Yama's control. King Yama bows to him every day." "Oh, Big Brother Ghost! Could you please wait a little bit more? Please speak to King Yama on my behalf to grant me an extension of time. Allow me to learn from that Bhikshu the dharma door of ending birth and death." "Well," said the ghost. "Since you are truly sincere, your request will be granted."

Dharma Master Shen Kuang was delighted. He was so quick to rush after Bodhidharma, that he forgot to put on his shoes. He ran until he met the parrot which Bodhidharma had helped, and listened to the parrot's narration of

是這麼一回事，要裝死，裝活死人。達摩也不理他，他就在後頭跟，一跟就跟到洛陽熊耳山（河南嵩山少林寺）。達摩在那兒面壁打坐，坐了九年，神光也跪足九年。以前我講此公案時，有一個十一歲的小孩聽了很高興，就問神光跪了九年有沒有吃飯？我回答：在九年若不吃飯，怎可活著呢？就是達摩吃飯，他也吃飯，達摩打坐，他就跪著，可是在書上沒有記載。當達摩面壁九年期間，有很多人皈依，禮拜他做師父。

神光跪了九年，有一天下大雪，雪下得埋到腰身。達摩說：「下這麼大的雪，你跪在這裡做什麼？」神光說：「我要了生死，以前我講經不能了生死，現請祖師傳授我了生死的法門。」達摩說：「你看天下的是什麼？」神光說：「是雪。」「雪是什麼顏色的？」「白色的。」達摩說：「你等著什麼時候天下紅雪，那時我就傳法給你。若不下紅雪，你就不要期望。你這麼一個惡和尚，用念珠把我的牙打掉兩顆，我不向你報仇，已經很慈悲了，怎會傳法給你？」乃出此難題來考驗神光，而神光把此文章作成了，他一看牆上有一把修道人的戒刀，預備犯戒時，寧可把自己頭割下來，也不犯此戒體。神光乃把刀拿下，一刀將臂斬斷，血流滿地，將白雪染成紅雪，福至心靈，於是他捧紅雪來到達摩面前說：「祖師您看！真是紅雪了。」這本來就是預料之中，只為要考驗他的真心，達摩必須出這個試題。故達摩很高

what transpired. Then, he understood. “Oh! So this is it. It is to act dead. It is to be a living dead person!” Bodhidharma walked on, ignoring the barefoot Dharma Master following behind. Arriving at Bear’s Ear Mountain in Loyang, the Patriarch sat down to meditate facing a wall. Dharma Master Shen Kuang knelt close by. For nine years, Patriarch Bodhidharma sat meditating and Dharma Master Shen Kuang knelt beside him, seeking the Dharma. In the past, when I spoke this public record, an eleven year old child asked me, “During the nine years he knelt, did he eat or not?” I replied, “How could anyone kneel for nine years without eating and still live? When the Patriarch meditated, Shen Kuang knelt, and when the Patriarch ate, Shen Kuang ate.” But this is not recorded in the books. During the nine-year-period, many people came to bow to Patriarch Bodhidharma as their teacher and took refuge with the Triple Jewel.

One day a great snow fell, and it rose in drifts as high as Shen Kuang’s waist, and yet he continued to kneel. Patriarch Bodhidharma asked him, “What are you doing kneeling here in such deep snow?” “I want to end birth and death,” replied Shen Kuang. “In the past, I was lecturing Sutras but I was not able to end birth and death. Now, I beseech the Patriarch to transmit to me the dharma of ending birth and death. “What do you see falling from the sky?” asked Bodhidharma. “Snow,” said Shen Kuang. “What color is it?” asked Bodhidharma. “It’s white.” “When red snow falls from the sky,” said Bodhidharma, “I will transmit the Dharma to you. Otherwise, do not even think about it. You are such a wicked monk, knocking out my two teeth with your recitation beads. I have been most compassionate in not taking revenge. Do you really expect me to transmit the Dharma to you?” This was the test Patriarch Bodhidharma gave to Master Shen Kuang.

How did Shen Kuang complete the test? Cultivators of the Way carry a knife to protect the substance of their precepts. A true cultivator would rather cut off his head than break a precept. Shen Kuang drew his precept knife, and with one stroke, cut off his arm. His blood covered the snowy ground. He scooped up the crimson snow, came before Patriarch Bodhidharma, and said, “Patriarch, look! The snow is red!”

This event had already been foretold. However, Patriarch Bodhidharma needed to confirm Shen Kuang’s sincerity. Now that Shen Kuang had passed the test,

興地說：「我到中國到底沒有白來，還遇到你這樣真心求法修道的人，把自己胳膊都不要而來求法，果真有一點誠心。」故傳給他以心印心，直指人心，見性成佛的法門。當達摩講完之後，神光便生出分別心來，說：「我斷下來的臂好痛，我的心很痛，請祖師替我安心。」達摩說：「把你的心拿來給我，我才能幫你將心安好。」神光便去找自己的心，東西南北四維上下，覓心了不可得。神光說：「我找不著。」達摩祖師說：「我已安汝心竟。」也就是我給你安好了。

神光當下豁然大悟。故他說：「萬法歸一，一歸何處，神光不明趕達摩，熊耳山前跪九載，只求一點躲閻羅。」——萬法歸一，但一歸於何處呢？神光不懂「合」字的義理，所以去追趕達摩祖師，在熊耳山跪了九年，只求達摩祖師指點他如何了生脫死躲避閻羅王。

神光由達摩傳法後，改名為「慧可」，即智慧足夠了，善根可以了。慧可大師問達摩祖師說：「大師在印度有沒有傳法的徒弟呢？印度傳法是否也把衣鉢袈裟作憑據呢？」達摩祖師說：「沒有，在印度我傳法是不用衣鉢袈裟作表信，因為印度人心很直率，修行得道就說得道，有人證明他開悟得道就可以了。若未經證明，他自己不會說我已得道、證果，我已證阿羅漢，或

Patriarch Bodhidharma was very happy, saying, "My coming to China has not been in vain. I have met a person who has such a true mind in seeking the dharma and cultivating the Way, he would even relinquish his arm in search of the Dharma. This is a true measure of sincerity." The Patriarch then transmitted to him the Dharma door of "using the mind to seal the mind." It points straight to the mind to see the nature and to realize Buddhahood. While he was listening to the dharma, Shen Kuang didn't think about the pain in his arm. Prior to that, he only had one thought – that of turning the white snow red. But now, he gave rise to a discriminating mind. "My arm really hurts!" he said. "My mind is in pain. Please, Patriarch, quiet my mind." Patriarch Bodhidharma replied, "Give me your mind and I will quiet it for you." Dharma Master Shen Kuang searched for his mind. He looked in the ten directions: north, east, south, west, in the intermediate points, and up and down. At last Shen Kuang said to Patriarch Bodhidharma, "I can't find my mind! Great Master, it is nowhere to be found." "This is how well I have quieted your mind," said the Patriarch. At these words, Shen Kuang had a great awakening right then and there. He uttered:

Ten thousand dharmas return to one;
Where does the one return?
Shen Kuang did not understand,
And ran after Bodhidharma;
Before him at Bear's Ear Mountain
He knelt nine years
Seeking Dharma to escape King Yama

Ten thousand dharmas return to one; Where does the one return? Shen Kwang did not understand the principle and essence of "unity." He chased after Patriarch Bodhidharma, kneeling for nine years at Bear's Ear Mountain, seeking for the Patriarch's teaching on how to end birth and death, and escape from King Yama.

After the transmission of the Dharma, Shen Kuang was given the name "Hui K'o" which translates as "Able Wisdom". It means that he had sufficient wisdom and good roots. Master Hui K'o asked Patriarch Bodhidharma, "In India, did you transmit the Dharma to your disciples? Did you also give the robe and bowl as proof of certification?" "I transmitted the Dharma in India," replied Bodhidharma, "but I did not use the robe and bowl. Indian people are straightforward. When they attain the fruit, they know they must be certified. If no one certifies them, they do not say, 'I have attained the way! I have certified to Arhatship! I am

我又是菩薩了。中國人不同，中國大乘根性者是多，可是打妄語的人也多，修道未成道業，就自吹說成了；沒證果也自說已證果，所以要用衣鉢袈裟來證明。故現我傳你衣鉢袈裟，你要好好保存。」

(下期待續)

a Bodhisattva!’ They do not speak like this.” “Chinese people, however, are different. Many Chinese have the Great Vehicle Root Nature, but there are also many people who lie. Having cultivated without success, such people claim to have attained the Way. Though they have not certified to fruition, they claim to be certified sages. I am now passing on to you the robe, the bowl and the precept sash as proof of certification. You should take good care of them.”

(To be continued ..)

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他就說：「曰，予小子履，敢用玄牡。敢昭告於皇皇后帝。……朕躬有罪，無以萬方。萬方有罪，罪在朕躬。」他說：「曰予小子履」：湯王他的名字叫履，他說小子，就是很客氣說我是一個很沒有用的小子，一個小孩子的樣子。「敢用玄牡」，就是我敢用黑色的牛，「敢召於皇皇后帝」：我很至誠懇切地，告訴上帝。說什麼呢？說「朕躬有罪，無以萬方」：朕我一個人若有罪，不要加到一般老百姓身上去。萬方，就是萬方的老百姓。「萬方有罪，罪在朕躬」：說一般老百姓如果有罪，不怪他們，因為我沒有教化好他們，所以他們的罪都應該給我。

所以古來的聖人，他是這樣自己責罰自己，不像現在的人，明明自己有罪，還說：「喔！不關我事，那是他的。」「那是他的不對嘛，怎能怪我呢？」「你這個上帝，真是不公平，為什麼他那麼有錢？我這麼窮？為什麼他那麼樣出貴？我這麼樣賤？」總是怨天尤人，什麼事情不說自己的不對，就找人家的不是。古來的聖人，是認自己錯的。

(下期待續)

said, “I, Lu, but a small child, presume to use this black bull in venturing to make known to the Supreme Ruling Lord that if I have offenses, they are not the people’s, and if the people have offenses, the offenses rest with me.” Emperor Tang’s name was Lu, and he referred to himself as a small child out of respect for the Supreme Lord. He earnestly told the Lord that if he made errors, the citizens should not be blamed, and that if the common folk of his country committed offenses, the responsibility should rest with the Emperor for not having taught them correctly.

The ancient sages and worthies would always blame and punish themselves, unlike people nowadays who, clearly knowing they are at fault, say, “Oh, I didn’t have anything to do with it. It’s all his doing.” “It’s his fault, so why are you blaming me?” “God, you’re really unfair! Why is that person so rich, while I’m penniless? Why is he so noble, while I’m lowly? ” They damn heaven and curse at people, never admitting that they are wrong, and only looking for the faults of others. The ancient sages always acknowledged their own mistakes.

(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 #188)

我們人學習佛法，依照佛法來修行，為的是什麼？各人要迴光返照，問一問自己，為的是什麼？有的人說，我學習佛法，因為佛法是一種學問，我願意增加我的學問，所以我學習佛法；有的人說，我學習佛法是想要修行，所以我要學佛法，因為我不學佛法，我就不知道怎麼樣修行。這兩種人說的，都有一點道理，可是只有一點點道理，不是完全的。完全的是為的什麼呢？為的得到真正的自由、得到真正的解脫。

什麼叫真正自由？說是我知道我們的國家，就是一個自由的國家，父母不管小孩子，小孩子也不要聽父母的管，所以自由自在，願意如何就如何，這就是自由，這叫誤解自由。真正的自由，先要不自

When we study the Buddhadharma and adhere to it in our cultivation, what is our motive? Each one of you should reflect within and take a look at yourself. Ask yourself, what is your motive? Some people might say, I study the Buddhadharma because it is something to study. Since I want to advance my learning, I study the Buddhadharma. Other people might say, the reason I want to study the Buddhadharma is because I want to cultivate. If I do not study the Buddhadharma, then I will not know how to cultivate. Both sayings have some meaning. However, they are not complete. What is the complete meaning? It is to gain genuine freedom and obtain genuine liberation.

What is genuine freedom? You may say, I know our country is a free country. Parents do not pay attention to their children. Children also do not listen to their parents. Hence all are liberated and carefree. One can do whatever one pleases and that is freedom. In fact, this is a misinterpretation of freedom. To obtain genuine freedom, first, one must restrict freedom. If you want to be free in the beginning, in the end you will not be free. If you are

由。你要先自由，後有的就不自由；你要先不自由，後有才能自由。我所說的自由，和你所知道的自由，是不同的。你所知道的自由，是先自由後不自由；我所說的自由是，先不自由後自由。怎麼樣先不自由呢？先要修行、要學習佛法，要循規蹈矩，要不為非做歹，要『擇善而從、不善而改』找到好的就去做去，不好的就要改。那麼依照佛法去修行，修行到了無拘無束，無掛無礙，無人無我，無自無他，無大無小，無內無外，無始無終，這個境界上，返本還原，就能得到我們本來的面目，得到真正的自由。真正自由是生死自由，我願意活著，就可以永遠活著，死隨時都可以死，天地也不能管我。所謂『天地造物』，就是說天地間一切萬物是天地造的，是天主造的，得到真正自由的時候，不單天主，不能造我，而且我能造天主，天地都要由我造，我能造化這個天地，我能造化這個虛空，我能造化這個大覺。

今天，咱們講一個笑話，講什麼笑話呢？我說這個天地世界間，大的東西就吃小的東西，好像人就吃豬、吃牛、吃比人小的，吃比人愚癡的這一切的東西。總而言之，大的就可以吃小的，好像魚之類的，中國有一句話，『大魚吃小魚，小魚吃蝦米，蝦米吃軟泥』蝦米就吃那個軟泥，這句話雖然說的很平淡的，但是的確是這樣的，那個大魚，你把牠肚開開，裏頭有很多小魚被牠吃的，就是這

not free in the beginning, in the end you will be free. The freedom that I stated is different from what you know about freedom. Your kind of freedom is free in the beginning and not free in the end. The freedom that I stated is not free in the beginning and free in the end. How is freedom restricted in the beginning? To start with, one must cultivate. One must study the Buddhadharma. One must abide by the rules. One must refrain from doing evil or bad things. One must

*“Select and be in accord with all good, and
Correct what is unwholesome.”*

If you find something good you must actually do it. If you find something bad, then you must correct it. You must follow along and cultivate in accord with the Buddhadharma. If you can cultivate to the point that you are free and unimpeded; worriless and unobstructed; no person and no self; no self and no others; no big and no small; no inside and no outside; no beginning and no end; if you can be in this state and return to the source and go back to the origin, you will then be able to realize your original face and gain genuine freedom. Genuine freedom is the freedom from birth and death. If I want to live, I can live forever. If I want to die, I can die at any time. I am not constrained by heaven and earth. As the saying goes, “Heaven and Earth create all things.” It means that all the myriad things are created by heaven and earth. They are created by God. If I gain genuine freedom, not only would God be unable to create me, but instead I can create God. I can create and transform heaven and earth. I can create and transform empty space. I can create and transform the entire “great enlightenment.”

Today, we will tell a joke. What kind of joke is this? I am saying that between heaven and earth in this world, the big entities consume the small entities. For example, people eat pigs, cows, and creatures that are smaller than people. They eat things that are more dull-witted than people. Generally speaking, the bigger can eat the smaller, like fish and its kind. In China, there is a saying, “The big fish eats the small fish. The small fish eats tiny shrimp. Tiny shrimp eats soft mud.” Although the saying is quite ordinary, yet it is the truth. When you cut open a big fish, in its belly are

樣的，這是魚吃魚；那麼說沒看見人吃人，人啊！因為大家是同類，他還知道不可以互相吃，所以不像魚那麼惡；那麼天地它吃什麼？天地就吃人，你看這個人生了，長了，老了，死了，死了埋在地底下。這是被地吃了。地吃了就給天，生這個天地吃這個人。那麼什麼又吃天地呢？就是空。天地太大了，所以要空來吃它，好像那個鐵，石頭，因為太硬了，你看被那風刮刮，那石頭也小了，這就是虛空吃天地。那麼什麼吃虛空呢？覺！就是大覺，【空生大覺中，如海一漚發。】你看空是很大了，但是比較那個覺悟，那個空就好像海裡一個泡沫那麼大，所以最大的就是這個覺，所以說【空生大覺中，如海一漚發。】

這個大的東西吃小的東西，小的東西又吃大的東西，你看我們每一個人，那臭皮囊裡頭不知有多少那個菌，沒有數量那些菌，天天啊！吃你那個肉，喝你那個血，只不過是自己不知道，等到那些菌都吃得長大了，你也就死了，所以被這個菌給吃去了，今天我們講這麼一個笑話，不管是真是假。

你想想，無論是研究科學、哲學，都有這個道理在裡頭，所以研究起來，要用化學試驗，看看一個人身上真有多少菌，在那吃人。這小東西又吃大東西，小蟲子吃大蟲子，大蟲子又吃小蟲子，這互相來吞食。現在這個菌吃我們，將來我們又變成菌吃這個菌，這互相來輪迴著吃；你吃我、我吃你，我吃

many smaller fish it ate. This is a fish eating fish. However, one has not yet seen and heard that human beings eat human beings. With regard to human beings, since they are the same species, they realize that they should not consume one another. Hence they are not as fierce as the fish species. On the other hand, what does heaven and earth consume? Heaven and earth consume mankind. Take a look; after a man is born, he grows up and matures, he gets old, becomes sick and dies. After his death, he is buried in the ground. He is being consumed by the earth. After being consumed by the earth, he returns to heaven. Heaven and earth are created to consume mankind. Then, what consumes heaven and earth? Emptiness! Since heaven and earth are too vast, therefore emptiness is employed to consume it. It is like iron or a boulder. They are very hard by nature, but once they are blown about by the wind, even boulders will become smaller. That is empty space consuming heaven and earth. Then, what consumes empty space? Awakening! It is the Great Awakening! As indicated, "Emptiness is created from Great Awakening. It is like a small bubble in the ocean." You see, empty space is very big. But if you compare it with Great Awakening, then empty space is simply the size of a small bubble in the ocean. Therefore, the greatest thing is Great Awakening. Hence it is said, "Empty space is created within Great Awakening. It is like a small bubble in the ocean."

Big entities consume tiny entities. Tiny entities in turn consume big entities. Take a look at each one of us. Inside our stinking skin-bags are countless bacteria. These countless bacteria eat your flesh and drink your blood every day without your knowing it. When they grow and mature, you will die having been eaten up by those bacteria. Today we crack this joke, regardless of whether it is true or false.

If you think about it, no matter if one explores science or philosophy, it does contain this principle. During one's research, chemistry is put to the test. Take a look at how many bacteria are contained in one's body and consuming a human. These tiny entities consume big entities: little bugs eat big bugs. Big bugs in turn eat little bugs. Hence they devour and eat one another. Now the bacteria are

你、你吃我，互相吃，什麼時候是中斷的時候呢？什麼時候是最後的時候呢？就是你得到真正自由了，真正的解脫了，把這一些問題都沒有了。有一個人告訴我，說：「這些問題我辦不到，我早就是辦不到。」不用你說，我也知道你辦不到。

時間不等我了，我也不需要時間來等我，我們要早一點開始打坐，但是不論那一位有什麼重要的問題，可以提出來研究一下。我說這個人人生好像一場夢似的，但是我現在告訴你說，人生好像夢，人人都不相信，這個是場夢。不相信人生是場夢，不要又追究那個夢去了，那個夢，那個境界是虛妄的。你天天想要作夢，睡著了作夢去修行了，不是這樣子。就這樣睡覺做個夢去修行，不是這樣子，你不要在頭上再安個頭來，你不要再騎著馬又找馬，那又添了多一份執著。我是說人生就好像夢似的，但是現在講人生是夢，沒有人會相信。我再舉一個比喻，就好像你在作夢的時候，有人告訴你了，你現在正在做夢，你在夢裡頭不會相信這個話，等你夢醒了，說：「喔！我方才是作夢，有人告訴我作夢，我都不相信，現在知道真是做夢了。」現在因為醒了，沒有人告訴你，自己也知道是作夢了。好像人生本來是場夢，現在有法師跟你講，你現在作夢了。說：「我現在吃的也好，穿的也好，住的也好，我又有好的丈夫，又有好的太太，又有好的子，又有好的女，什麼都是好的，這怎麼是作夢

eating us. In the future, we will become another kind of bacteria and consume these bacteria. Each will take turns in consuming one another—you eat me, I eat you; I eat you, you eat me. We keep eating one another. When will it ever stop? When will it end? It is when you obtain genuine freedom, genuine liberation, all these problems will cease to exist. A person once told me, “I can’t deal with these problems. Even in earlier times I couldn’t handle them.” You need not say that. I already knew you couldn’t manage them.

Time will not wait for me. In addition, I do not need time to wait for me. We have to start meditation at an earlier time. However, any one who has an important question can speak out and examine it. I said this life is like a dream. However, even if I tell you now that life is like a dream, everyone won’t believe it’s a dream. They won’t believe life is like a dream. Don’t try to chase after that dream. The state of the dream is empty and false. You should not think that you want to sleep and cultivate in your dream every day. It is not that way. Do not add a head on top of a head. Do not ride on a horse and be looking for the same horse. That is adding one more share of attachment. I am saying that life is like a dream. Having said that now, no one will believe it. Let me give you another analogy. It is like when you are in a dream, someone tells you that you are, in fact, dreaming. You, being in the dream, will not believe it. When you wake up from your dream, you will say, “Oh! I just had a dream. In my dream a person told me that I was dreaming and I didn’t believe him. Now I really know that I was dreaming.” Because you have awakened, even if no one tells you, you yourself will realize that you just had a dream. Likewise, originally life is like a dream. Now a dharma master has told you that you are in a dream, but you say, “I eat well, I dress well and I live well. I have a good husband, I have a good wife, good son and

呢？」等你開悟了，「哦！這原來人生就好像做夢似的。」那時候你相信了。我是講個比喻，不要現在又找到那個夢上去了，在那兒追究那個夢，夢到底怎麼樣？簡直跑到什麼地方去了？這個問題我沒有辦法答覆的。

有居士問，五眼是怎麼樣？這五眼又有百千萬萬那麼多的分別，不是一種；名字是五眼，有羅漢的五眼，有辟支佛的五眼，有菩薩的五眼，有佛的五眼；有具足善根，沒有得到證果的五眼凡夫，叫【報得通】，是果報得到這種通，這也是五眼。所以這種五眼，本來它是屬於清淨自性裡邊的一部份，或著是你有善根，或著有宿世修行，這才能有，不然是不會有的。這個禪七還是在China Town，這個Lecture也都搬到這兒來。我們初搬到這兒來，你們走到街上，如果有什麼麻煩的問題，可以趕快回來告訴我，我想法子，我好派幾個護法去保護著你們，如果你們不告訴我，我也認為沒有事情，我就會去睡覺。我告訴你們，什麼事情都是【諸法從緣生，諸法從緣滅】，總而言之，你要是儘存好心，它一定會逢凶化吉，遇難呈祥，就在什麼地方也會沒有問題了。你要是不往好的做，心很壞，你就是在好地方也會有問題的。在今天晚間我出了很多汗，為什麼呢？因為灑淨，水灑的太多了，觀音菩薩的甘露水，儘量往我們每一個人的頭上灑，都變成汗了。

(慈持法師全文完)

daughter, everything I have is fine. How can I be dreaming?" Wait until you are enlightened, then you realize "Ah! Life in fact is like a dream." Then you will believe it. I am just giving you an analogy, do not look for that dream now. Do not try to chase after that dream to find how it turns out. Where did it go? I have no way to answer that question.

A lay person asked, what do the Five Eyes look like? The Five Eyes have hundreds and millions of different types. There is not just one kind. They are called the Five Eyes by name. There are the Five Eyes of an Arhat, the Five Eyes of a Pratyekabuddha, the Five Eyes of a Bodhisattva, the Five Eyes of a Buddha and the Five Eyes of a common person who is replete with good roots but has not yet certified to fruition. This is called "a penetration from retribution". It is the penetration gained as a result of retribution. It is also called the Five Eyes. Originally the Five Eyes is part of your pure inherent nature. Perhaps it's due to your good roots you have cultivated in past lives, otherwise you would not have them. This 7-day Chan session will still be in China Town, and we have also moved the lecture here. Since we have just moved here, if you are out in the street and get into trouble, you can quickly come back and let me know. I will think of a way to help and will send out several dharma protectors to safeguard you. If you don't tell me and I think nothing is happening, I will go to sleep. Let me tell you all, everything is just,

*All dharmas are produced from conditions,
All dharmas cease to exist from conditions.*

Generally speaking, if you have a good heart, then misfortunes and disasters encountered will turn into auspicious events. There will be no problem wherever you are. Tonight I have been perspiring profusely. Why? Because when we purified the boundaries, too much water was sprinkled. The sweet dew from Gwan Yin Bodhisattva has been sprinkled on top of everyone's head and has been transformed into perspiration.

(The End of the Article on Master Hui Chih)

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

(Continued from issue #188)

(接上期)

佛到了鹿野苑，爲五比丘三轉四諦法輪。

初轉四諦法：

此是苦，逼迫性。
此是集，招感性。
此是滅，可證性。
此是道，可修性。

二轉四諦法：

此是苦，汝應知。
此是集，汝應斷。
此是滅，汝應證。
此是道，汝應修。

三轉四諦法：

此是苦，我已知，不復更知。
此是集，我已斷，不復更斷。
此是滅，我已滅，不復更滅。
此是道，我已修，不復更修。

佛說完了這三轉四諦法輪就說：「憍陳如，你現在在這兒被客塵來麻煩，你得不到解脫。」憍陳如一聽這「客塵」兩個字，他就開悟了。什麼叫做「客」呢？客，就不是主人。什麼叫做「塵」呢？塵，就是不乾淨的東西。我自性就是主人，自性是清淨的。所以他當時就開悟，叫「解本際」，就明白本來的道理。

When the Buddha arrived at Deer Park, he turned the Dharma Wheel of the Four Holy Truths three times for the five Bhikshus.

The first turning:

*This is suffering, its nature is oppression;
This is accumulation, its nature is enticement;
This is cessation, its nature is that it can be realized.
This is the Way, its nature is that it can be cultivated;*

The second turning:

*This is suffering, you should know it;
This is accumulation, you should cut it off;
This is cessation, you should realize it;
This is the Way, you should cultivate it.*

The third turning:

*This is suffering;
I already know it and need not know it again;
This is accumulation;
I have already cut it off and need not cut it off again;
This is cessation;
I have already realized it, and need not realize it anymore;
This is the Way;
I have already cultivated it and need not cultivate it anymore.*

After speaking the Four Holy Truths, the Buddha said, "Ajnatakaundinya, you are troubled by the guest-dust and have not obtained liberation." When Ajnatakaundinya heard the words "guest-dust" he became enlightened. What is meant by "guest?" The guest is not the host. What is meant by "dust?" The dust is something impure. The self-nature is the host, and it is pure. So Ajnatakaundinya became enlightened, and his name means "one who understands the original limit," because he understood the basic principle.

聲聞眾僧，「不論女男」：女人也可以證果，男人也可以證果，證果就是聲聞，就是阿羅漢。好像鳩摩羅什法師他的母親，就是證三果的聖人。

「四諦觀行」：觀行，就是觀察來修行。觀察修行什麼呢？四諦法：苦、集、滅、道。知苦、斷集、慕滅、修道。要修這四諦的法門。

「隱實示權」：本來這些聲聞，有的是大權教的菩薩，來示現權教的聲聞，所以這叫「隱實」，把實在的功德都隱起來了。「示權」，示，就是指示；權，就是權巧方便。你不要認為他是聲聞，是小乘，你就輕看他。不要這樣子，他不是完全都是大菩薩，但其中一定有大乘菩薩。他現一個小乘的身，來接引這個小乘，迴小向大，所以叫「隱實示權」。

(五) 天法界

六欲梵天，五戒十善；
種有漏因，輪迴難斷。

「六欲梵天」：六欲天，就叫欲界天。有欲界天、色界天、無色界天，這叫三界。我們現在都在這個六欲天的四王天裡包括著。我們直接所看見的這個天，就叫四王天，有四大天王管著。這個天是在須彌山的半山腰上。

古來中國的人，不知道有佛，就知道有上帝。所以商湯王的時候，他祭天就用黑牛來祭天，(下轉至第5頁)

The Shravaka Sangha, *both men and women*: Women can realize the fruition, and so can men. Once they realize the fruition, they are called Hearers, or Arhats. Dharma Master Kumarajiva's mother, for instance, realized the third fruition of sagehood.

Contemplate and practice the Four Holy Truths: Contemplate and cultivate the four holy truths of suffering, accumulation, cessation, and the Way. Know suffering, cut off accumulation, yearn for cessation, and cultivate the Way, thus cultivating the Dharma-door of the Four Holy Truths.

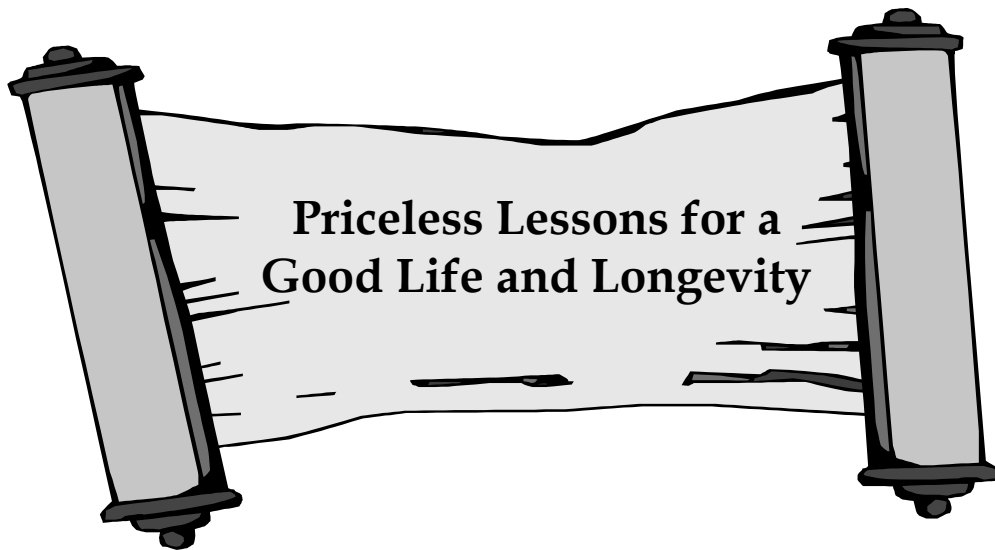
Concealing the real and displaying the provisional: Some of the Hearers were actually great Bodhisattvas of the provisional teaching. They manifested as Hearers who practiced the provisional teaching; thus, they are said to be “concealing the real.” They hid away their true merit and virtue. “Displaying the provisional” means instructing by means of clever and skillful expedient. Therefore, you shouldn't take them to be Hearers, followers of the Small Vehicle; don't look down on them. Not all of them are great Bodhisattvas, but some of them certainly are. Those Bodhisattvas of the Great Vehicle manifest as followers of the Small Vehicle in order to gather in those of the Small Vehicle, and then guide them to turn from the small toward the great. This is called “concealing the real and displaying the provisional.”

(5) The Dharma Realm of Gods

*The Six Desire and Brahma Heavens,
With five precepts and ten good acts,
Planting causes with outflows,
Makes it difficult to sever transmigration.*

The Six Desire and Brahma Heavens: The Six Desire Heavens are the heavens of the Desire Realm. The Desire Realm, the Form Realm, and the Formless Realm are called the Three Realms. Right now, we are under the Heaven of the Four Kings, which is one of the Six Desire Heavens. The heaven which we can see directly is the Heaven of the Four Kings, ruled by the Four Great Heavenly Kings. This Heaven is located halfway up Mount Sumeru.

The people of ancient China recognized the Supreme Lord, but did not know about the Buddha. In the Shang Dynasty, Emperor Tang used a black bull as an offering to the Supreme Lord and (Continuing on page 5)



壽康寶鑑

古時杭州有位柳姓書生，有一次外出探親，途中忽遇大雨。於是柳生不得已便投宿在一處荒僻、無人居住的莊園內，以避風雨。孰料此莊園內，已先有一少婦在裡面避雨了。於是柳生只得竟夜正襟危坐在門外屋簷下，不敢有所造次，直至天亮，隨即離去，繼續上路，不敢片刻逗留莊園內。

而此少婦乃書生王某的妻子。她感念柳生的高尚品格及正人君子的行徑。回家後，便將此事經過一一稟告她的夫婿，不料其夫婿聽了以後，疑心大起，不相信妻子的說辭，直認為自己的妻子不貞於他，於是便將她休了。

過了不久，柳生參加地方鄉試會考，考畢後，考官開始閱卷，當考官評到柳生的文章時，覺得柳生之文，平淡無奇，了無新意，於是將它摒棄不予錄取。誰知不久，柳生的文章卻忽然出現在考官的案几上，考官甚感詫異，心想此事必有蹊蹺。於是再拿起柳生的文章，重新細讀，但仍覺得它稱不上佳作，於是又丟棄不用。後來考官便將錄取的考卷，放置在廳堂上，準備呈報上去。怎料柳生被丟棄的考卷，又出現在

In the olden days in the city of Hang Chou, there was a scholar named Liu. One time on his way to visit relatives, he ran into a rainstorm. He had no choice but to take shelter at a nearby abandoned farm house. Unexpectedly, there was already a young woman taking shelter inside. Thus, Liu decided to stay under the eaves to shield himself from the rain. The whole evening he dared not move. Soon after dawn, he took off. He didn't linger any longer.

The young woman was the wife of a scholar named Wang. She felt grateful for Liu's noble character and upright conduct. After she arrived home, she told her husband the details of the whole incident. Alas, her husband became suspicious of her. He accused his wife of infidelity and divorced her.

After some time, Liu participated in the local civil examinations. After the examinations, the examining officer began to go through the exam papers for grading. When the examining officer read Liu's composition, he deemed the content simply plain, nothing extraordinary, holding nothing new. He set it on the discard pile and did not choose it for submission. A few moments later, Liu's paper suddenly appeared on top of the examining officer's desk. The examining officer was very surprised. He thought there must be a reason behind this. He picked up Liu's composition and reread it. Again, he did not consider anything outstanding in the composition, and disregarded it a second time. Afterward, he gathered all the chosen papers, placed them in the examination hall in preparation for submission to his superior for the final round of review. Who would expect that Liu's paper, which had been discarded twice earlier, appeared in the pile for the final review? The officer was highly perplexed. He believed Liu must

其中,考官驚訝不已,心想柳生必積有陰德,冥冥之中獲神靈之助,方有此奇蹟出現。於是索性將柳生的考卷一併呈上,不再丟棄。最後放榜了,柳生終於以鄉試第71名的成績,榮獲上榜。巧合的是,當年那位少婦的夫婿王姓書生,也同時出現在錄取的榜上。

按當時的慣例,錄取的諸生們皆蒙考官的召見,當然柳生、王生自不例外,均在座中。當考官一見到柳生時,便將柳生錄取上榜的奇妙過程告訴大眾,並當眾問柳生是何因緣,能獲蒼天庇佑,以致靈異神蹟示現?柳生當下,心想別無他事,不知從何說起。後來忽憶起當年避雨之事,於是細說從頭,將事情經過告訴大眾。當時王姓書生亦在座中,聽了以後,慨歎不已!心裡既慚愧又悔恨,對不起已休掉的妻子,於是王生便接回妻子,回家團聚,並把自己的妹妹許配給柳生作續絃夫人。至此柳、王二家終成親家,好事成雙,傳為美談。

〔註〕:老天有眼,不負善心人。只要常存善念,利益他人,必獲蒼天庇佑。柳生光明磊落,潔身自愛,不欺暗室,以保人名節。即使鬼神亦為之欽服,豈有不來護持之理?因此功名利祿,自然上門來,何需強求?王氏夫婦誤會冰釋,真相大白,得以破鏡重圓,令人歡喜!柳生因有成人之美,亦為自己結下好姻緣,誠可謂雙喜臨門了。其實善惡因果之報,自有其定理,冥冥之中皆已有安排,任誰也無法違逆它。唯有順天應理,反求諸己,心存正念,多種善根,善果自然到來。

have done some unpublicized good deeds in the past that warranted support from the spirits, bringing about such a strange phenomena. He figured he would include Liu's exam paper, and not discard it again. Finally the results of the exam were announced, Liu came in as the seventy-first among those who passed. Coincidentally, Wang, who was the husband of the young woman, was also in the list of those who passed.

It was customary that all who passed the exam would have an audience with the exam officer. Liu and Wang were both included. When the exam officer saw Liu, he talked publicly about the inconceivable events that surrounded the inclusion of Liu in the selection process. Then, he asked Liu what he had done which brought about this heavenly protection from the gods and spirits. At that moment, Liu could not think of any, he didn't know where to start. Later, he recalled the incident of the rainstorm years ago. He narrated how he took shelter under the eaves and not inside the house because there was a young woman inside at that time. Wang was among the people in the room listening to the narration. After he heard the truth, he gave a heavy sigh. He felt ashamed and regretful. He realized he had wronged his wife by divorcing her. Hence, he brought her back and the family was reunited. He also matched his sister to Liu as Liu's wedded second wife. Thereafter, Liu and Wang became in-laws. Good things abounded. Eventually, they became legendary.

Comments:

Heaven sees what goes on and will not disappoint good-hearted people. As long as we always keep good thoughts and benefit others, eventually we will obtain heavenly protection. Liu had an upright character and great sense of propriety. He exercised self-discipline and strove to protect the reputation of others. Even the ghosts and spirits respected him; how could they not come to his protection? Ultimately name and fame came knocking on his door without his seeking them. It is a joyful thing that the Wang couple could resolve their misunderstanding and have their family reunited. Liu has the virtue of helping others, and this brought good affinities to himself. These are two joyful events simultaneously coming to the family. Actually, the retribution from causes and conditions, whether wholesome or wicked, has its set principles. Things are arranged imperceptibly but inexorably. No one can defy it. Accord with the heavens and abide by principle. Reflect within yourself. Always maintain proper thoughts. Plant lots of good roots and good results will eventually come.

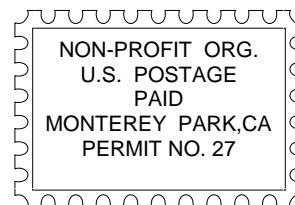
2006年9月法會時間表 Schedule of Events – September of 2006

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 金輪寺育良中文小學，即將於九月二日開學。歡迎您帶著您的孩子來上學。請向本寺註冊報名。 The Fall semester of Instilling Goodness Chinese School at Gold Wheel Monastery will begin on September 2, 2006. We welcome your children to enroll. Please call Gold Wheel Monastery for registration.</p>					1◎	2◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua
3 誦普門品 Recitation of Universal Door Chapter 8:00 am—10:00 am 大悲懺 Great Compassion Repentance 1:00 pm —3:00 pm	4◎	5◎	6◎	7◎ 閏七月十五	8◎	9◎
10 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	11◎	12◎	13◎	14◎	15◎	16◎
17 誦六字大明咒 Recitation of Six-Syllable Great Bright Mantra 8:00 am—3:00 pm	18◎	19◎	20◎	21◎	22◎ 八月初一	23◎
24 六祖惠能大師涅槃日 Venerable Sixth Patriarch's Nirvana Day 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	25◎	26◎	27◎	28◎	29◎	30◎
<p>金輪寺將於11月5日舉辦敬老節，誠摯邀請年滿六十五歲長者蒞臨，請及早報名。 Gold Wheel Monastery will be celebrating Respecting Elders Day on Sunday, November 5. Seniors 65 and above are cordially invited. Due to limited space, please register ahead of time to ensure accommodation.</p>						



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10月法會時間表 Schedule of Events – October of 2006

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1 ※ 初十 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	2◎	3◎	4◎	5◎	6◎ 八月十五	7◎
8 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am—3:00 pm	9◎	10◎	11◎	12◎	13◎ 廿二 燃燈古佛聖誕 Burning Lamp Buddha's Birthday	14◎
15 藥師懺法會 Medicine Master Repentance 8:00 am—3:00 pm	16◎	17◎	18◎	19◎	20◎	21◎
22 九月初一 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	23◎	24◎	25◎	26◎	27◎	28◎
29 夏令時間結束(撥回一小時) Return to Standard Time at 2:00 am 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	30◎	31◎※ 初十	◎ 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			

~常將有日無日, 莫待無時想有時~