



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

十方善士同聚會 一心來此學無為
這裏即是選佛場 誰若徹悟及第歸

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

All good people from the Ten Directions gather together
Single-mindedly investigating the Unconditioned Dharma.
This place is indeed the site where Buddhas are selected.
Those who reach enlightenment pass the test successfully.

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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)

(Continued from issue #189)

達摩祖師到中國來，曾經被人下毒六次，因為當時北魏有兩位法師想害他，一位名叫菩提流支，一位名叫光統律師，他們最嫉妒達摩，所以做了些齋菜，內摻些劇毒來供養達摩祖師，達摩知飯裡有毒，但還是照吃。吃後，叫人拿盤子來，吐出一堆蛇來，原來毒藥變成蛇了！菩提流支看毒不死達摩，不知是怎麼一回事，故第二次下加倍的毒藥。達摩又吃了，吃後坐在一塊大石頭將毒藥嘔出去，其力量之大將石頭都爆破了。以後連續四次下毒，都毒不死達摩。

有一天達摩祖師對慧可大師說：「我來中國，是度中國有大乘根性的眾生，現我傳法已經有人，我要圓寂了。」達摩祖師死後，用棺材裝起來埋到墳裡。可是在這同時，北魏有一使臣叫宋雲，在蔥嶺一帶路上碰見達摩祖師。達摩拿著一隻鞋子對宋雲說：「你國家有事，因為你的國王今天死了，趕快回去。」

While Patriarch Bodhidharma was in China, he was poisoned six times. Dharma Master Bodhiruci and Vinaya Master Kuang T'ung were jealous of him. They prepared a vegetarian meal, into which they added poison, and offered it to the Patriarch. Although Patriarch Bodhidharma knew the food contained poison, he ate it. Afterward, he asked for a basin and vomited into it. A pile of snakes filled the basin. So! The poisoned food turned into a pile of writhing snakes!

Bodhiruci could not understand why Bodhidharma did not die of the poison. Hence, he tried a second time. This time he doubled the potency of the poison he added. Again, Bodhidharma ate the food. Afterward, he sat atop a huge boulder and spat out the poison. The force was such that the boulder crumbled. Four more attempts were made to poison the Patriarch, but none was successful.

One day, Patriarch Bodhidharma told Great Master Hui K'o, "I came to China to cross over living beings with the Great Vehicle Root Nature. Now that I have already met the person to whom I transmitted the Dharma, I want to enter stillness." After the Patriarch's death, his body was laid inside a coffin and buried. At this same time in Northern Wei (386-532 A.D.), an official called Sung Yün met Bodhidharma along the road by Chung Nan Mountain in Ts'ung Ling. Carrying one shoe in his hand, the Patriarch told Sung Yün, "Something is happening in your country. Your king died today. Return quickly!"

宋雲問：「大師，您到那兒去？」達摩說：「我回印度去。」又問：「大師，您傳法給誰了？」達摩答：「在中國四十年後可是也。」後宋雲回到北魏與人談起此事，大家都不信他所說的話，於是眾人將達摩的墳打開一看，棺材裡什麼都沒有，只剩一隻鞋。究竟達摩祖師去那裡了？以後也沒人知道，恐怕現在來到美國也不一定，因為他能夠改頭換面，千變萬化，故沒有人認識他。當他來中國時他說他一百五十歲，但走時還是一百五十歲，歷史上也無法考據。

達摩預備圓寂時，說：「我來中國傳法給三個人，慧可大師得到我的髓，道育禪師得到我的骨頭，道濟比丘尼（即總持比丘尼）得到我的肉。」道濟比丘尼會背誦法華經，故死後從口裡生出一朵青蓮花來。因為達摩祖師將他的身體都分給別人了，所以在美國你們找不著他的。

二祖慧可大師，俗姓姬名神光，北齊時代人，當他降生時，他的父母見金甲神人一一護法韋陀菩薩，大放光明，來保護這位祖師出世，故他名叫神光。此位祖師天性聰慧，記憶力強，所謂「目下十行字，耳聽百人音」一一並非一看就看十行，而是普通人看一行的時間，他可看十行，就是這麼迅速；一百個人同時講話，他都可聽得清楚，分別能力很強。

The official asked, "Great Master, where are you going?" "Back to India," the Great Master replied. "Venerable One, to whom did you transmit your Dharma?" "In China, after forty years, it will be 'K'o.'" When Sung Yün got back to Northern Wei and told people about his encounter with Patriarch Bodhidharma, nobody believed him. "Bodhidharma is already dead. How could you have met him on the road?" they scoffed at him. Then they rushed to the Patriarch's grave, unearched the coffin and found it empty, except for one shoe. Where did Bodhidharma go? No one knows. Perhaps he came to America. Wherever he wanders, no one can recognize him, because he can change and transform his appearance in countless ways. When he came to China, he said he was one hundred and fifty years old, and when he left, he was still one hundred and fifty years old. No historical proof can be found.

When Bodhidharma was about to enter Nirvana he said, "I came to China and transmitted my Dharma to three people. Great Master Hui K'o received my marrow, Ch'an Master Tao Yü my bones, and Bhikshuni Tsung Ch'ih my flesh." (Bhikshuni Tsung Ch'ih could recite *The Lotus Sutra* from memory. After she died, a green lotus flower grew from her mouth.) After the transmission, the Patriarch himself no longer had a body because he had given his body away. So don't look for him in America; you won't find him.

The Second Patriarch, Hui K'o, was of the Northern Ch'i (550-577 A.D.). As a layman, his given name was Shen Kuang, last name was Chi. When he was born, his parents saw Wei T'ou Bodhisattva, the golden-armored spiritual being, greatly emitting light while coming to offer protection; thereupon, they named their son "Shen Kuang" which means "spiritual light." Not only was the Patriarch intelligent, he had an excellent memory as well. His skill of speed reading was so remarkable that he could read ten lines in the time it took an ordinary person to read one. His ability to discern with clarity was great to the point where he could listen to one hundred people talking at the same time and clearly distinguish each conversation.

可是這位祖師脾氣最大，講話不投機，就想打人。在四十歲以前，連講經說法都帶著一串鐵念珠去行俠仗義。所以見到達摩祖師，乃用念珠打他，結果跪了九年，又將自己的臂斬斷一隻。你想想，如果沒有一股脾氣，怎捨得將自己臂一刀斬斷，也不覺痛，得法之後才覺得痛。此乃是因為他有脾氣，若沒有脾氣，就是斬斷了也不會痛的。痛就是有煩惱。

這位祖師在四十歲時遇到菩提達摩，得法之後，就隱遁了四十年，因為當時菩提流支和光統律師這一黨，專與達摩祖師的弟子作對，甚至見到就想要殺。菩提達摩都被他們用毒藥毒死，又何況他的徒弟呢！慧可大師因接受他師父的教導，故隱遁起來，躲避這些人再來為難。等到慧可大師八十歲時，他開始弘揚佛法，大興教化。遂遇到三祖僧璨大師，付法之後，吩咐他好好保護衣鉢作為證據，並應隱遁，以避免人們之嫉妒及迫害。

慧可大師在這時候假裝瘋癲，但見到有緣的眾生，他就予以度化。雖然他假作神經病，但因為與眾生有緣，所以有很多人相信他。可是菩提流支的黨徒，還是嫉妒障礙，就去官府那兒誣告慧可大師，說他是個妖怪，迷惑眾人來崇拜

Nevertheless, this Patriarch had a great temper. Whenever he came into disagreement with anyone, he would think of hitting that person. Before he turned forty years old, he wore a chain of iron beads even during his sutra lectures to win his arguments. That's why during his first encounter with Patriarch Bodhidharma, he hit him with his iron recitation beads. Thereafter, he knelt for nine years in quest of the Dharma, and even cut off his arm to prove his sincerity. Think about it. If not for his great temper, how could he cut off his arm and not feel the pain until after he received the dharma. By the same token, it was also because of his great temper that he later felt pain. Otherwise, he would not have felt the pain at all. Feeling pain indicates the presence of affliction.

The Second Patriarch was forty years old when he met Bodhidharma. After he had received the dharma from the First Patriarch, he went into hiding for forty years because Bodhiruci and Vinaya Master Kuang T'ung were relentless in their intent to kill Bodhidharma and his disciples. If they could go to such great lengths as poisoning Bodhidharma, then what they could do to Bodhidharma's disciples would be beyond speculation. When Great Master Hui K'o reached eighty years of age, he began to propagate the Buddhadharma, teaching and transforming living beings to a great extent. After he met Third Patriarch Seng Ts'an, he transmitted the dharma to him with the instruction to take good care of the 'sash and bowl' as proof of authenticity. He also told him to go into hiding to avoid becoming the recipient of other people's envy and harm.

During this period of time, Great Master Hui K'o feigned insanity. Nonetheless, whenever he encountered living beings with affinities, he would teach and transform them. Even though he feigned insanity, there were still many people who believed in him because he had affinities with them. The group of Bodhiruci was still full of jealousy. They reported Hui K'o to the government, accusing him of being a freak and charging him with

他。當時皇帝就相信，便下了一道聖旨，命令當地官府，將慧可大師捉起來審問他說：「你到底是人，還是妖怪？」慧可大師答說：「我是妖怪。」審判官一聽他這樣講，知道他是受了冤枉，說：「你講清楚，你到底是個什麼？」慧可大師說：「我真的是個妖怪。」因國法是不許妖怪惑世的，於是就奏明皇帝，將他問斬，即斬首示眾。這世界有沒有真理啊！他身為第二代祖師，而官府說他是妖精。

慧可大師就落淚告訴他的徒眾說：「我應該受此果報的。」二祖的脾氣很大，他什麼也不怕，若他怕死，那他也不會承認他是個妖怪。他感到悲傷的是佛法於他在世時，還未能廣被瞭解。他說佛法到第四祖時，將會落到名相上，有名有相，便著於名相。

哭後，就對劊子手說：「你來殺吧！」劊子手拿刀朝著頭顱就砍，但沒有血出，只流出像牛奶似的白漿。你說這未免太神化了，你信就信，不信就算了，這沒有理由可講的。你信，我可以用簡單道理來解釋。這是人修行到了純陽體時，他身體所有的血都會變成白色。你說不信，當然你不信啦！你要信，你也成了第二代祖師了。

執行官一見這種情形，就具實奏明皇帝說：「這人真是妖怪，我把他殺了，但沒有血流出，只流牛奶似的白漿，但死去的面目和活時一樣，這證明真是妖怪。」但皇帝

confusing people into believing him. The Emperor believed the accusations and ordered the district magistrate to arrest Great Master Hui K'o and interrogate him.

“Are you human or a freak?” asked the Magistrate. “I’m a freak,” replied Master Hui K'o. Hearing this response, the magistrate knew that the Patriarch was under false accusation. He continued, “Speak clearly. What are you really?” The Great Master replied, “I’m really a freak.” Since the country had a law not allowing freaks to roam the earth, Hui K'o was sentenced to die by execution. Well, is there true principle in this world or what? He was the Second Patriarch, yet he was accused of being a freak.

Great Master Hui K'o tearfully told his disciples, “I must undergo this retribution.” The Second Patriarch had a great temperament and feared nothing. If he was afraid to die, he would not have admitted being a freak. His lamentation was that the Buddhadharma could not be widely understood by living beings while he was still alive. He said that the Buddhadharma would flourish at the time of the Fourth Patriarch, and during that time the focus would be on name and form, resulting in being attached to name and form.

After shedding his tears, he faced the executioner, saying, “Come and behead me!” The executioner raised his axe and swung it towards the Master's neck. The axe decapitated the Master's head. However, instead of blood, a milky white liquid flowed out. You think, “Now really, this is just too far out.” If you believe it, that is fine. If you do not believe it, that is fine too; just forget it. However, I will give you a simple explanation. When a sage cultivates to the point of attaining the realm of pure *yang*, the blood in his entire body becomes white. “I don't believe it,” you may say. Of course you don't. If you did, you would be just like the Second Patriarch.

The executioner reported the whole event to the Emperor, saying, “This person is really a freak. I chopped off his head, but what came out was not blood, but this milky white fluid. And his face looks exactly as it did when he was alive!” The Emperor realized that he had executed a sage. He

知道他錯殺了聖人，因為在印度第二十四祖師子比丘，被人砍了頭，不流血只流白漿。這是證明人體純陽無陰，因為無漏，沒有無明，陰都變成陽了。

有人說：「法師！方才您講慧可大師的脾氣很大，怎會沒有無明呢？」要明白，慧可大師的脾氣是大忍、大勇、大智、大慧的脾氣，並不像你我那爆炸似的脾氣，一下子就爆了。你要聽明白，脾氣和脾氣各不相同。智慧的脾氣，就能認出因果循環，故不會違背一切的道理。

皇帝知慧可大師是真正的肉身菩薩，就生出大懺悔心來說：「有一位真菩薩在我們國家裡，朕不加以保護，反而將他殺了。」於是下令文武大臣全都皈依二祖。雖然他死了，仍收了這麼一些徒弟。

隋朝時三祖僧璨祖師，沒有人知其身世、姓名。當他見二祖時，全身長了很多瘡，像大痲瘋一樣。二祖問他說：「你從何處來？來這兒做什麼啊？」僧璨答：「我來皈依和尚，學習佛法。」二祖說：「你病得這個樣子，這樣不清淨，怎麼可以學佛法呢？」三祖本來就很聰明，但他比二祖更聰明。他說：「我是個有病的人，而您是一位和尚，但我們的心又有什麼分別呢？」二祖一聽，知此人有些來歷，便說：「不要講，不要講，我知道了。」

remembered that the Twenty-fourth Indian Patriarch, Aryasimha, had also been beheaded and had not bled, but a white milky fluid had poured forth. This substantiated the physical state of a body that is pure *yang* with no trace of *yin*. When one has no ignorance, one can attain to a state without outflows and turn *yin* to *yang*.

You think, "But you just said earlier that Great Master Hui K'o had a great temper. How could he have been without ignorance?" Now you should understand that Great Master Hui K'o had a temperament of great endurance, great courage and great wisdom. His temperament was not of petty anger like yours and mine which explodes like firecrackers. Be aware that there are different kinds of temperament. The temperament of wisdom is able to recognize the cycle of cause and effect, and therefore, will not violate principles.

Realizing that Great Master Hui K'o was a Bodhisattva in the flesh, the Emperor felt great remorse. "There was a Bodhisattva in our country," he said, "but instead of offering him protection, we killed him." Then the Emperor decreed that all the court officials take refuge with Great Master Hui K'o. Hence, even though the Second Patriarch had died, he received these disciples.

The Third Patriarch, Seng Ts'an of the Sui Dynasty, was of unknown genealogy. When he first came to visit the Second Patriarch, his body was covered with repulsive sores like those of a leper. "Where are you from?" asked the Second Patriarch. "What are you doing coming here?" "I have come to take refuge with the High Master, and to study and cultivate the Buddhadharma," answered Seng Ts'an. "You are very sick and your body is filthy. How can you study the Buddhadharma?" The Second Patriarch was clever, but the Third Patriarch was even cleverer. "I am a sick man and you are a high master," he said, "but in our true minds, where is the difference?" With this response, the Second Patriarch knew that Seng Ts'an was not anyone ordinary. Great Master Hui K'o said, "You do not have to say anything further. I already know." Thereupon, the Second Patri-

於是，就把法傳給他，並囑咐他隱藏起來，以避菩提流支餘黨的殺害，又說：「且不要讓旁人知道我已傳法給你了。」所以三祖僧璨法師也學二祖一樣假裝瘋癲，默默地到各處教化眾生。時逢北周武帝消滅破壞佛法，故他跑到山中隱居了十多年。山上本來有很多豺狼虎豹，但他一開始住山時，那些動物都搬家了。

傳法給四祖道信禪師後，三祖就設千僧齋。齋畢，對大眾說：「你們認為結雙跏趺坐死是最好的，現在我給你們看看一個特別死的樣子。我的生死自由，不受時間的限制。」說完之後，左手攀著樹枝，把腳蹺起來，就奄然圓寂。他死時多大歲數，什麼地方人，身世如何？都沒有人知道。

(下期待續)

arch transmitted the Dharma to Seng Ts'an and told him to go into hiding to avoid being harmed by Bodhiruci's followers. He also told him not to let anyone know that the Second Patriarch had transmitted the dharma to him. Hence, the Third Patriarch Seng Ts'an also feigned insanity while quietly teaching and transforming living beings everywhere. During the persecution of Buddhism by Emperor Wu of the Northern Chou dynasty (reigned from 561-577 A.D.), the Patriarch fled into the mountains. The mountains used to have a lot of tigers, wolves, leopards, and other ferocious animals. However, when the Third Patriarch started dwelling there, those animals moved elsewhere.

After transmitting the Dharma to the Fourth Patriarch, Tao Hsin, Patriarch Seng Ts'an conducted a Vegetarian Offering to a Thousand Sangha members. At the conclusion of the meal, he told the entire assembly, "You think that to sit in full lotus is the best way to die. Watch! I'll show you a special fashion. My freedom from birth and death is not under the control of time!" Patriarch Seng Ts'an leaped up into a tree and held onto a branch with his left hand. Then while swinging from the tree by one hand, he entered Nirvana. No one knew his birth name, his birthplace or his age.

(To be continued ..)

(上承自第10頁)

(Continued from Page 10)

每個人到他茅屋裡的時候，就有一股特別的香氣，這股香氣是從來都沒有聞過的。不是像我們下邊那間房裡頭放那種香水，要是這個房裡頭空氣不好，讓它變香一點，不是那個樣子。他這是自然的，有一種香味，因此一般人就對他很恭敬，很信仰。

(下期待續)

Everyone who came to his straw hut would get a whiff of a very special fragrance that they had never smelled before. It was not like the perfume that was placed in the room on our lower floor. In that case, if the room has foul air, the perfume may help the room smell better. The Master's case was not like that. His hut naturally had a kind of fragrant smell. Therefore, most people revered the Master with great respect and faith.

(To be continued ..)

高僧錄

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

慧永法師



Dharma Master Hui Yong

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 #189)

今天我給你們各位講一位高僧，這位高僧真是太高了，恐怕比有一位弟子還高出兩個頭。他的名字叫什麼呢？叫慧永。我們今天晚上講這位高僧的名字，我就是希望你們每一個人，都是永遠的有智慧，永遠的沒有愚癡。這位法師是什麼地方的人呢？就是河北，在近北京的地方，俗家姓潘，他也是住在廬山。

這位法師十二歲就出家做沙彌，學習經典也是非常聰明的，但是沒有慧遠大師那麼聰明，也沒有慧持大師那麼聰明。他雖然沒有遠和持那麼聰明，但是他有永遠的聰明，這也是不錯的！他先出家做沙彌，把所有的沙彌律都讀熟了，然後就受具足戒。他的師父是誰呢？也是這位印手菩薩道安法師，道安

Today I will speak of a High Sanghan. This High Sanghan was really tall; perhaps even two heads taller than one of my disciples. What was his name? It was Huei Yong (Wisdom Eternal). Tonight we are discussing the name of this High Sanghan. It is my hope that every one of you will gain eternal wisdom, and forever be without stupidity. Where did this Dharma Master come from? He was from He Bei province near Beijing. His family name was Pan and he also was living on Mt Lu.

This Dharma Master left the home-life at the age of twelve to become a Shramana. He was very intelligent in his study of the sutras. However, he was not as clever as Great Master Huei Yuan and Great Master Huei Chih. Although he was not as wise as either of them, still he had eternal wisdom. That is not bad at all! First, the Master left the home-life to become a Shramana. After he mastered all the Vinaya of the Shramana, he received the Complete Precepts. Who was his teacher? His teacher was "Seal Hand Bodhisattva," Dharma Master Dao An. Dharma Master Dao An had many great dis-

法師收了很多高徒，因為他是道安法師的徒弟，所以和慧遠法師是師兄弟，他們就一起發願，要生到西方極樂世界去。

當時時局很不穩定，道安法師就把他所有的徒弟都分開，到四面八方去了，但是把慧遠大師留在那兒，又住了一個時期。這個時候，慧永法師就想和慧遠大師一起結伴到羅浮山，住茅蓬修行。羅浮山在廣東，也是一個很有名的名山。可是慧遠法師被道安法師留下來，慧永法師自己就想先到廣東羅浮山去修行。走到江西，就遇到一位當地人叫陶範，陶範非常的信仰佛教，於是就留他在江西廬山那兒住，他想要走，陶範就不讓他走，一定要留著。這個時候，就有一個很動人的故事，陶範對他說：「要是你不在這兒住，想要到廣東去，我就不再接近出家人了。」跪到他面前痛哭流涕，一定要請他住在廬山。慧永法師看他這麼誠心，於是就住在廬山西林寺。

慧永法師在這裡開山修行，他一生所穿的，都是布的衣服，不穿其他絲、棉的衣服，也是日中一食。他性情非常的樸素而端正，不苟言笑，可是他雖然不苟言笑，但是面上總是有一種笑容，就好像有一位弟子差不多。無論你什麼事情，也很少發脾氣的，不過有時也會發一點脾氣，那是一個小毛病。他所說的話，無論如何不會得罪人的，就是令人不高興，令對方發脾氣。他最歡喜讀誦經典，又善

principles. Since the Master was the disciple of Dharma Master Dao An, he was also the Dharma brother of Dharma Master Huei Yuan. They both vowed to be reborn in the Western Land of Ultimate Bliss.

The political situation was quite turbulent at the time. Therefore, Dharma Master Dao An divided and sent out all of his disciples to the four corners and eight directions. However, he kept Great Master Huei Yuan with him for a period of time. At that time, Dharma Master Huei Yong wanted to invite Great Master Huei Yuan to live in a straw hut and cultivate together with him on Luo Fu Mountain. Luo Fu Mountain was a very famous mountain in Guangdong province. However, since Dharma Master Huei Yuan had to stay with Dharma Master Dao An, Dharma Master Huei Yong decided to travel to Guangdong's Luo Fu Mountain to cultivate by himself. When he arrived at Jiang Si, he met a local native called Tao Fan who was a firm believer in Buddhism. He invited the Master to stay and live on Mt. Lu in Jiang Si. When the Master wanted to leave, Tao Fan had decided that the Master should stay and insisted on it. There is a touching story of that incident. Tao Fan said to the Master, "If you don't want to live here and wish to go to Guangdong instead, I will never draw near to a left-home person again." Then he knelt before him and cried bitterly. He requested that the Master must stay and live in Mt Lu. When Dharma Master Huei Yong saw how earnest he was, he consented and lived in Western Grove Monastery at Mt Lu.

Dharma Master Huei Yong developed the mountain to cultivate. Throughout his life, he only wore clothing made of flax. He would not wear any clothes made of silk or cotton. He would eat only one meal a day at noon. His disposition was simple and proper. He strictly adhered to propriety in his behavior, not giving himself over to talking and laughing. Although he was serious and would not spend time talking and laughing, nevertheless, he always had a smile on his face. It is like one of my disciples. Whatever happens, he seldom gets angry. At times the Master would strike up a small fit of temper. That was just a small fault. When he spoke, he would not offend others or upset them, or cause them to lose their

於講說經典。他在廬山西林寺，自己造了一個茅屋，在那個嶺的上邊，離這個西林寺大約一、兩哩或者三哩。每逢他自己要打禪七了，他自己就回到那間房子裡去打禪七。雖然說住在西林寺，但是他常常是自己在那個地方打禪七，每一坐十天、二十天這都很平常的事情，不是像我們坐了一個鐘頭，就把頭低低的，就打起呼來了，不是這樣的，你們一坐就要睡覺，簡直太沒有出息了。

他房裡邊有一個護法，護法是什麼呢？誰也猜不著，護法是一隻老虎。這隻老虎就好像他自己養的貓狗一樣，很聽他的招呼，那麼聽話。有時候有人去拜見他，一看見這老虎就嚇跑了，那麼他就告訴這護法的老虎說：「你先出去，到山上玩一玩啦！」這隻老虎聽他一說，自己就搖頭擺尾的，好像養的狗，自己就到車上等著去了。好像有一位弟子養的狗，他叫牠坐在車裡邊，它也很聽話的，雖然不願意一個人坐在車裡，牠也跑回去了，那麼這隻老虎就和這隻狗是差不多的情形。等到人走了，牠又自己回來，又趴到他的面前，給他看門口。這隻老虎在這兒一守門口，其它的野獸就都不敢來了，大約這些野獸都和這老虎多少有一點交情，有點感情，和牠是朋友，牠對這些野獸說：「哦！這是我的師父，不要來給他麻煩。」所以有這隻老虎在這給他當護法。 (下轉至第7頁)

tempers. He was very fond of reading and giving lectures on the sutras. At the Western Grove Monastery in Mt Lu, the Master built a thatched hut on top of a ridge about one to three miles away from Western Grove Monastery. Whenever he wanted to cultivate a seven-day Chan session, he would return to his hut to do it. Although it was said that he was living in Western Grove Monastery, still the Master often stayed in his hut for seven-day Chan sessions. It was quite common that at every session, he would sit for ten days, or twenty days. He was unlike us; when we sit for an hour, our heads will nod off and people will start snoring. The Master was not like this. When you sit, you all want to fall asleep. This is really useless and good for nothing.

Inside the Master's hut, there was a dharma protector. Who was that dharma protector? No one could guess. This dharma protector was a tiger. It behaved just like a domesticated cat or dog and it obeyed the Master's command. At times there were people who came and bowed to the Master. But once they saw this tiger, it scared them out of their wits and they all ran away. Therefore the Master told this dharma protector tiger, "You go out first. Go to the mountain and play for a while!" On hearing the Master's instructions, the tiger would nod his head and wag his tail like a domesticated dog. Then he would climb in the carriage and wait. It is like one of my disciples' dogs. If you command him to sit inside the car, he will obey even though he may not want to be left alone in the car. A similar situation applied to this tiger. After the people left, he would return and crouch before the Master, watching the door for him. Because of this tiger watching the Master's door, other beasts did not dare to come. Perhaps those beasts had a good relationship and were friends with this tiger. The tiger would tell them, "Ah! This is my master. Do not come and cause him trouble." In this way, this tiger became the dharma protector of the Master.

(Continuing on page 7)

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

(接上期)

(Continued from issue #189)

第二天「帝釋天」。這個天在中間，東邊有八天，西邊有八天，南邊有八天，北邊有八天，四八三十二天，這是第個二欲天。

The second heaven is the Heaven of Lord Shakra. There are eight heavens to its east, eight heavens to its west, eight heavens to its south, and eight heavens to its north, making thirty-two heavens surrounding it. That's the second heaven in the Desire Realm.

第三天「夜摩天」。這個天上的天人非常快樂，一天到晚都唱歌。唱什麼歌呢？就是我快樂得很呀！晝夜六時他都是快樂的，所以「夜摩」翻譯過來叫「時分」，每一個時分他都是快樂的。

The third heaven is the Suyama Heaven. The beings in this heaven are extremely happy, and they sing songs from morning to night. What do they sing? They sing, "How happy I am!" They are happy in the six periods of the day and night. Suyama means "time period," because every time period is joyful.

第四天「兜率天」。「兜率」翻譯成中文叫「喜足」。時時都歡喜，時時都滿足，這就是知足常樂。因為知足，所以常常快樂；就是一天到晚都無憂無愁的，沒有煩惱。又叫「知足天」，因為他們能知足常樂，且無憂愁無煩惱。

The fourth is the Tushita Heaven. Tushita means "blissfully content." The gods are constantly happy and satisfied. Because of contentment, happiness ensues. From morning to night, they have neither worries nor afflictions. This heaven is also called the Heaven of Contentment, because the gods are constantly content and happy, with no worries or afflictions.

第五天「化樂天」。這天的天人，他會變化他的快樂。思衣衣來，思食食至，變化自在，故非常快樂。

The fifth is the Heaven of *Bliss* by Transformation. The gods can obtain happiness by transformation. When they think about clothing, clothing appears. When they think about food, food appears. Freely performing transformations, they are extremely blissful.

第六天「他化自在天」。他化，就是他自己本來沒有快樂，他能把他其他天上的快樂，拿來做爲他自己的快樂。爲什麼他要把旁的、天上的快樂拿到他自己來？就因爲他不講道理；好像人間的土匪，搶人的錢做爲他自己的錢，把人家的東西搶來，做爲他自己的東西，不顧他人之死活。這裏有許多天魔及其眷屬。

「六欲梵天」：前面講的是六欲天。梵天，就是大梵天、梵眾天、梵輔天。他們是修「五戒十善」所得這天上的福報，這都是種有漏的善根，所以說「種有漏因，輪迴難斷」：種有漏的因，輪迴還是難斷，修出世因才可以超脫輪迴。

〈六〉阿修羅法界

修羅性暴，有福無權；
好勇鬥狠，浮沈業牽。

「阿修羅」，是梵語，翻譯過來叫無端正；無端正就是醜陋。男的阿修羅，相貌非常地醜陋，愛向外鬥爭；女的阿修羅，相貌非常地美麗，愛用心來鬥爭，也就是所謂的妒嫉、障礙、無明、煩惱。

這一類的眾生，自成一個法界，但是無論在哪一道裏邊，好鬥爭的、脾氣非常大的，願意指揮其他人，不願意受其他人指揮；願意管其他的人，不願意受其他人管，這都是修羅的表現。

The sixth is the Heaven of Transformation of Others' Bliss. Originally these gods had no happiness of their own, so they take the bliss of other heavens and transform it into their own. Why do they do this? It's because they're unprincipled. They're just like bandits in the human realm who seize the wealth and possessions of other people for themselves, not caring whether others live or die. Many celestial demons and their retinues can be found in this heaven.

“The Six Desire and Brahma Heaven”: The Six Desire Heavens have already been discussed above. The Brahma heavens refer to the Great Brahma Heaven, the Heaven of the Multitudes of Brahma, and the Heaven of the Ministers of Brahma. They cultivated the *five precepts and ten good acts*, thus earning the blessings of being born in the heavens. But these are good roots which have outflows. *Planting causes with outflows, Making it difficult to sever transmigration* Since they plant these seeds that have outflows, it is difficult for them to end birth and death. One must cultivate the causes for transcending the world if one wants to escape the turning wheel of samsara.

(6) The Dharma Realm of Asuras

*Asuras have a violent nature;
Laden with blessings, lacking power,
Absolutely determined to fight,
They bob along in karma's tow.*

Asura is a Sanskrit word which means “unattractive” or “ugly.” Male asuras are extremely ugly and love to fight with others. Female asuras are extremely beautiful, but they love to wage mental wars using jealousy, obstructiveness, ignorance and afflictions.

Although the asuras are an individual Dharma Realm by themselves, no matter which destiny it is, if there are aggressive fighters with huge tempers who like to order others around but don't like be ordered around, who like to supervise others but don't like to be supervised, these are also manifestations of asuras.

人間修羅有善惡之分，善的阿修羅就是國家的軍隊、兵、將軍；惡的阿修羅，就是土匪、小偷、偷人東西的、強搶人東西的、好打人的、好殺人的，這都叫阿修羅。

天上的阿修羅，他和天兵、天將去作戰。一天到晚，總想要搶帝釋天的寶座，想要把帝釋天打倒了，他去做帝釋天。可是他戰來戰去，總要失敗的。爲什麼呢？因爲他可以在天上享受這個天福，但是他不能有權利。所以他雖然和天兵、天將作戰，始終是失敗的。

畜生阿修羅，牠就願意欺負其他的同類，欺負其他的畜生，好像豺狼、老虎、獅子，都想吃其他的畜生，就因爲牠是一種修羅性。還有蛇、鷹，都是阿修羅。

鬼裏頭也有阿修羅，他就欺負其他的鬼。這鬼裏頭也有善鬼、也有惡鬼。這惡鬼啊，在鬼裏頭，他也不講道理。本來鬼就是不講道理的，他在這個不講道理的裏邊，更不講道理。

「修羅性暴」：他的性非常暴躁的，「有福無權」：他有天福，而沒有天權。想要爭權奪利，但是也爭不到，「好勇鬥狠」：他就是好鬥爭。現在你看這個世界，都是修羅世界，都講鬥爭、鬥爭；鬥爭這個，鬥爭那個，你把我鬥倒了，我把你鬥臭了。「浮

Among people, asuras can be good or bad. The good asuras include military officials and soldiers, and the bad asuras are bandits, thieves, and so forth. In general, those who like to steal other people's things, seize others' belongings, beat people, or kill people, are all called asuras.

In the heavens, the asuras wage war with the heavenly troops. From morning to night, they hope to overthrow Lord Shakra and seize the jeweled throne. But they are defeated every time, because although they possess the blessings of gods, they lack the power of gods. Therefore, they may wage war with the heavenly troops, but they are always defeated.

The asuras in the animal realm tend to take advantage of the other animals. Wolves, tigers, and lions, for example, wish to eat other animals, because they have asura natures. Snakes and eagles are also asuras.

Asuras in the ghost realm bully other ghosts. There are good ghosts and evil ghosts. The evil ghosts refuse to listen to reason. Basically, ghosts generally cannot be reasoned with, but the evil ghosts are the most unreasonable among the unreasonable.

Asuras have a violent nature: they are extremely violent in nature. Laden with blessings, lacking power: they have heavenly blessings, but no power in the heavens. They struggle for power and gain, but fail to get them. Absolutely determined to fight: they just love to fight. Take a look at this world: it's a world of asuras. All that people talk about is fighting, fighting, fighting. People are fighting for this and fighting for that. You knock me over, and I push you down. They bob along in karma's tow: they are

沈業牽」：由他業力牽引著到那業道裏頭去。所以人修行，切記不要和人鬥爭，不要好勇鬥狠，不要性暴，那麼就和修羅脫離關係了。

總而言之，阿修羅就是不講道理，無論對任何人，他常常要發脾氣。若詳細分析起來，在這九法界裏頭的眾生，有五個法界裡頭都有阿修羅。畜生法界裏邊，飛禽有飛禽的阿修羅，走獸有走獸的阿修羅；好像那鱷魚，那就是水裏的阿修羅。馬也有阿修羅，有這個馬在裏邊，這馬群就很多麻煩，這叫「害群之馬」。牛也多數是阿修羅，這個牛性，就是阿修羅的性。狗更是阿修羅，人若愛養狗，常與狗接近，也可能成修羅性格，所以小心一點，不要跑到阿修羅裏頭去。

(下期待續)


dragged by the force of their karma into the karmic destinies. Therefore, cultivators must avoid fighting at all costs. Don't be so belligerent and eager to fight. Don't have an explosive temper, and then you won't be associated with asuras.

In general, asuras refuse to listen to reason. They constantly lose their temper at everyone. If we take a closer look at the asuras, we find that five of the nine Dharma Realms contain asuras. In the Dharma Realm of animals, there are asuras among the birds and asuras among the beasts. For example, crocodiles are asuras in the aquatic world. There are also horse asuras. In a herd of horses, there may be one horse which causes a lot of trouble. That's known as "a horse which harms the herd." Most bulls are also asuras. The bovine nature is an asura nature. Dogs are even more prone to be asuras. People who raise dogs and spend a lot of time with dogs may also develop asura natures, so be careful! Don't run off to join the asuras.

(To be continued ..)



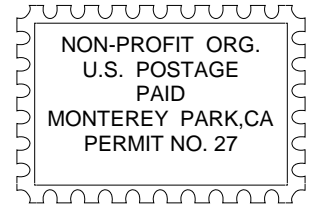
2006年11月法會時間表 Schedule of Events – November of 2006

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<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。</p> <p>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>						
<p>◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm</p>			1◎	2◎ 十二 虛雲老和尚 涅槃日 Venerable Master Hsu Yun's Nirvana Day	3◎	4
5 九月十五 常仁大師出家日 Great Master Chang Ren's Leaving Home day 慶祝敬老節 Respecting Elders Day 9:00 am—1:00 pm	6◎ 十六 宣公上人 出家日 Venerable Master Hua's Leaving Home day	7◎ 十七 常智大師 悟道日 Great Master Chang Jr's Enlightenment Day	8◎	9◎ 十九 觀音菩薩 出家日 Gwan Yin Bodhisattva's Leaving Home Day (Actual Day)	10◎	11
12 誦六字大明咒 Recitation of Six-Syllable Great Bright Mantra 8:00 am—3:00 pm	13◎	14◎	15◎	16◎	17◎	18
19 慶祝藥師佛聖誕 — 藥師懺法會 Celebrating Medicine Master Buddha's Birthday — Medicine Master Repentance 8:00 am—3:00 pm	20◎ 三十 藥師佛聖誕 Medicine Master Buddha's Birthday (Actual Day)	21◎ 十月初一	22◎	23◎	24◎	25 初五 達摩祖師聖誕 Venerable First Patriarch Bodhidharma's Birthday (Actual Day)
26 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	27◎	28◎	29◎	30◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua		



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12月法會時間表 Schedule of Events – December 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
3 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am—3:00 pm	4◎	5◎ 十月十五	6◎	7◎	8◎	9
10 誦六字大明咒 Recitation of Six-Syllable Great Bright Mantra 8:00 am—3:00 pm	11◎	12◎	13◎	14◎	15◎	16
17 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	18◎	19◎	20◎ 十一月初一	21◎	22◎	23
24 誦地藏經 Recitation of Earth Store Sutra 8:00 am— 3:00 pm	25◎	26◎	27◎	28◎	29◎※ 初十	30
31 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	※ 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua					