



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

昔播金剛種 今萌菩提芽
即悟正覺果 直抵法王家

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

Vajra seeds sown in the past,
Sprout forth buds of Bodhi in the present.
Attaining the fruition of Proper Enlightenment,
Arrive directly at the home of the Dharma King.

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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 #190)

有人聽了駭怕的想：「第一位祖師菩提達摩，被人毒死，第二位祖師被人殺害，第三位祖師抓著樹枝就死去。我不要做祖師，太危險了。」你就想做也做不到，也不可能做，因你怕死嘛！做祖師的就要不怕死，拿死和生一樣而沒有分別，就像佛馱和耶舍，「煩惱即菩提，生死即涅槃。遊戲人間，教化眾生。」這才能做祖師。你這麼膽小，有所恐懼，連祖師的徒弟都做不成呢！祖師都是不怕苦、不怕難、不怕死、不怕生的。你不怕死就可做祖師。現在誰不怕死，我就封他做祖師。

四祖道信禪師，很小就跟僧璨祖師出家學習佛法，六十年長坐不臥，眼睛常閉著用功辦道。此非睡覺，可是一睜眼，一般人就嚇得像地震似的，為什麼呢？誰也不知道。但他就有這種威德。

唐朝貞觀十七年（公元六四四年），太宗派使臣請他到皇宮供

Upon hearing these accounts, someone became afraid, thinking, “The First Patriarch was poisoned; the Second Patriarch was beheaded; the Third Patriarch died hanging from a tree. I certainly do not want to be a patriarch. It’s much too dangerous.” With this attitude, even if you wanted to be a patriarch you could not. As long as you fear death, as long as you fear anything at all, you cannot even be a patriarch’s disciple. Patriarchs are not afraid of suffering and difficulties. They are not afraid of life and they are not afraid of death. Making no distinctions between life and death, they roam among people, teaching and transforming them. Like Fo T’o and Yeh She, they know that affliction is just Bodhi and that birth and death is just Nirvana. If you are not afraid of death, then you can be a patriarch. Now, is there anyone not afraid of birth and death? If there is such a person, I will make him a patriarch.

The Fourth Patriarch’s name was Tao Hsin. While very young, Master Tao Hsin left home under Master Seng Ts’an and for sixty years he sat in Dhyana concentration, without lying down to rest. Although he seldom opened his eyes, he wasn’t asleep. He was working at cultivation. When he did open his eyes, everyone shook with terror. Why? No one knew. Such was the magnitude of his awesome virtue.

Hearing of the Fourth Patriarch’s great virtue, in the seventeenth year of the Chen Kuan Reign of the T’ang dynasty (643 A.D.), the Emperor sent a messenger to invite him to the palace to receive offerings. However, the

養，拜他為師父。若是現在的法師，就是皇帝不請，也要去見他，攀緣一下，更何況來禮請呢？但四祖拒絕了，托辭說：「我年紀太老了，走路也走不動啦！我因年老多病，故不能到京城去。」

使臣回覆皇帝後，皇帝說：「回去告訴他，無論他多麼老，皇帝仍要請他到宮裡供養。」使臣只得回四祖處說：「皇帝說無論你多麼老，我們仍要用轎子把大師抬去宮中供養。」古時沒有飛機，不像現在交通這麼方便。四祖答：「不行！我真的太老了，若你一定要我去，就把我這腦袋斬下拿去，但我的心始終是不去的。」

使臣無計可施，只好據實報告皇帝說：「這和尚真是特別古怪，也太不近人情了，他說就是將頭砍了，心也不來見皇帝。」皇帝說：「好！你就去把他的頭給我拿來。」於是用一盒子裝上一把刀交給使臣說：「拿此刀，將他頭斬來。」但臨走時皇帝又對使臣說：「無論如何，你不能傷害這和尚。」

使臣明白後，又回到四祖處，說：「老和尚！您到底去不去？若不去，這把刀就是用來斬您的頭，拿您的頭去見皇帝。」道信祖師說：「好啊！我的頭能見到皇帝，那是我一生的光榮，你現就來斬我的頭吧！」使臣拿起刀，比畫一下四祖的頭。但見

Fourth Patriarch turned down the invitation, saying, "I am very old and it is hard for me to move around. I am beset with the sickness of old age. For this reason, I cannot go to the capital city." If this occurred in the present time, the outcome would have been totally different. Even without being invited, dharma Masters of the present time will present themselves to the ruler of the country to climb on conditions with them. What more if they received an invitation?

When the messenger delivered the Patriarch's reply, the Emperor said, "Go back and tell him that no matter how old he is, I insist on his coming to the palace to receive offerings."

The messenger went back to the Patriarch and said, "Master, regardless of your age, the Emperor wants you to go to the palace. We will carry you in a cart." In the olden days, there were no airplanes like nowadays. Transportation was not convenient.

"No, I cannot go," replied the Patriarch. "I am too old. Take my head if you must, but my heart will not go."

The messenger could not think of any way to convince the Fourth Patriarch. He returned to the palace and gave an honest report to the Emperor, saying, "This monk is especially peculiar. He is such a social recluse. He said that you may have his head but not his heart."

"Well!" exclaimed the Emperor, "Bring me his head." The emperor put a knife in a box and gave it to the messenger saying, "Take this knife and bring me his head." Nevertheless, before the messenger took leave, the Emperor told him, "Under no circumstances should you harm this monk."

The messenger understood. He went back to the Fourth Patriarch. "Venerable Master, if you refuse to come, the Emperor has ordered me to cut off your head," he said. Patriarch Tao Hsin said, "If in this life my head gets to see the Emperor, then it is a great honor. You may cut off my head now." The messenger took out the

他果然把頭伸過來了，便趕快把刀放回盒子裡。道信禪師閉著眼等他斬頭，但久不見動靜。

於是道信禪師就發脾氣，咆吼道：「喂！你怎不斬啊！」情形跟二祖差不多的。使臣說：「皇上吩咐我只是這麼講一講，但不能傷害和尚您。」道信聽後哈哈大笑說：「你現知道世界上真有不死的人了！」

四祖俗姓司馬，出家法名道信，是當時有名望的宗族。從小出家修道，在世七十二歲，六十年不著席，有不可思議成就的境界。有次他在山上修道時，有土匪圍城達一百多天，城內糧物及食水都絕罄，大師見此情形，就到城內教所有官民誦「摩訶般若波羅蜜多」。唸了沒多久，群賊退散，井亦湧出水，這是一種感應的境界。

此時，他用佛眼觀察，見湖北破頭山有一股紫氣紫雲，圍繞籠罩，這些紫雲是極祥瑞的示現，於是他便搬到這山上來住，並將其名改為「雙峰山」。

他教化剛強難化的眾生，令他們改惡向善，可是他們偏要改善向惡，不聽教化。四祖很耐心用各種權巧方便的法

knife and acted like he was going to cut off his head. He saw that the Fourth Patriarch kept his neck stretched out for execution, and he hastily laid the knife back in the box. The Fourth Patriarch kept his eyes shut while he waited calmly for his head to be chopped off.

When nothing happened, he became angry and bellowed, "Hey! Why don't you chop off my head?" This was somewhat similar to a scenario during the time of the Second Patriarch. "The Emperor instructed me to tell you that your head will be chopped off if you refuse to come to the palace. However, he admonished me not to harm you at all." the messenger quickly replied. When the Patriarch heard this, he laughed aloud. Then he said, "Now you know that there is somebody in this world who does not fear death."

The family name of the Fourth Patriarch was Ssu Ma. After leaving the home-life, he was given the Dharma name Tao Hsin. The lineage of Ssu Ma was a prestigious clan during that time. At a young age, the Fourth Patriarch left the home-life to cultivate the way. He lived seventy-two years, sixty of which were spent without lying down even once to sleep. The Fourth Patriarch's realm of accomplishment was inconceivable. One time when the Fourth Patriarch was practicing his cultivation in the mountain, a nearby city was surrounded by bandits for more than a hundred days, depriving its inhabitants of food and water. Seeing this life-threatening situation, the Fourth Patriarch taught the people in the city to recite "Ma-ha-praj-na-pa-ra-mi-ta". Shortly after they recited, the bandits dispersed and left. Water filled the wells. This is a state of response as a result of the Fourth Patriarch's superior cultivation.

When the Fourth Patriarch decided to build a temple, he looked with his Buddha eye and saw Broken Head Mountain surrounded by a purple cloud of energy. Observing this auspicious sign, the Master went there to dwell, changing its inauspicious name, "Broken Head," to "Double Peak" Mountain.

The Fourth Patriarch used expedient ways to teach living beings to turn from the bad to the good. These living beings, stubborn as they were, often

門,使他們棄邪歸正。在他弘揚佛法四十多年內,所教化的眾生如稻麻竹葦,度生無數。

有一天四祖告訴他的弟子們說:「你們要給我造一塔,我要走了。」當塔造好了,在唐永徽二年(公元六五一年)閏九月二十四日,四祖無疾奄然而化。他的徒弟就把他裝到石頭做的塔裡。本來這塔用鐵鎖鎖著,過了一年,門居然自動開了。徒眾見四祖在裡邊仍端然正坐,栩栩如生,但肉都是乾的。五祖弘忍大師見其相好,非常高興,於是用漆布把他的身體貼上金,保護其真身直到現在。

唐朝五祖弘忍大師,俗姓周,黃梅人(黃梅縣在今湖北省,雙峰山屬黃梅縣),七歲出家,拜四祖為師,十三歲受具足戒。為人木訥沉厚,雖然同輩屢欺負輕慢他,他亦處之泰然。白天隨眾做事,什麼工作都做;晚上打坐,攝持身心,口不講一切是非,跟隨四祖三十年學習佛法。五祖身高八呎,相貌奇特。他住在雙峰山東邊的憑茂山上,故當時稱其為「東山法門」。有一次見一群土匪圍湖北城,阻斷所有的交通路線。五祖從東山下來到城中,當土匪見到他時,駭怕得不得了。因為他們所見的不只是祖師,而是一金甲金剛王菩薩,手持寶器,威德顯赫,光明晃晃。群賊撤退,而城遂被解圍。

turned their back to what is good and followed what is bad. Nevertheless, the Master patiently guided them using all kinds of skill-in-means to make them rectify their ways. He propagated the Dharma for more than forty years, transforming living beings greater in number than seedlings of rice, stalks of hemp, shoots of bamboo, or blades of grass.

One day, the Fourth Patriarch said to his disciples, "Build me a stupa. I am leaving." In the second year of Yung Hui, of the T'ang dynasty (651 A.D.), on the twenty-fourth day of the ninth lunar month, Patriarch Tao Hsin, who had never been ill, sat down and entered Nirvana. His disciples put his flesh body inside the stone stupa and secured it with a metal lock. A year later the metal lock fell away and the door of the stupa opened by itself. Looking in, everyone saw the flesh body of the Fourth Patriarch still sitting in full lotus, appearing the same as when he was alive. The Master's body had not decayed, though the flesh had dried out. When the Fifth Patriarch, Hung Jen, saw this, he was overjoyed. He wrapped the body with lacquered cloth and gilded it. This "true body" still exists today.

The Fifth Patriarch, Great Master Hung Jen, also lived during the T'ang dynasty. His family name was Chou. He lived in Huang Mei County near Double Peak Mountain. At the age of seven, he left the home-life under the Fourth Patriarch. He received complete ordination at the age of thirteen. Although he was treated badly by his fellow brothers, he stayed calm and quiet. During the day, he performed lots of chores together with the assembly. At night, he sat in meditation, uniting his body and mind in samadhi. He never spoke of the rights and wrongs of other people. For a period of thirty years, he studied the Buddhadharmas under the Fourth Patriarch. The Fifth Patriarch was eight feet tall and had an extraordinary appearance. He lived in the woods of P'ing Mao Mountain slightly east of Double Peak Mountain, so his teaching is called the East Mountain Dharma Door. Once, like his master the Fourth Patriarch, he saw a horde of bandits besieging a nearby city. All modes of transportation to and from the city were cut off by the bandits. The Fifth Patriarch descended P'ing Mao Mountain toward the city. When the bandits saw him, they were terrified, for they saw not only the Patriarch, but also a retinue of golden-armored vajra king bodhisattvas armed with jeweled weapons, manifesting awesome virtue and brightness. The thieves retreated, ending the siege.

大師如何能指揮這些金剛王菩薩呢？因五祖有修行，且能誦楞嚴咒，在楞嚴經上說，若一心誦持楞嚴咒，則八萬四千金剛藏菩薩會在各種危難中保護你。

在唐高宗時，皇帝屢次詔請大師到宮內供養，但均為大師所辭拒。最後皇帝賜以各種珍貴的藥材和禮物以為供養。

唐咸亨五年（公元六七四年），五祖告訴弟子們說：「給我建一塔，我要走了。」在第二個月十四日他問：「塔準備好了嗎？」弟子們說造好了。大師說：「這麼多年來，我教化眾生，度化有緣者，且付法予惠能六祖。現在你們有十人應成法嗣，到處建立道場，護持佛教發揚光大，教化眾生。」這十大弟子即是神秀、智詵、慧藏、玄約、老安、法如、智德、義方、惠能、劉主簿等。五祖將這十位送到不同的地方去教化眾生。

不久，五祖安坐而入涅槃。他七十四年間，廣開教法，學徒千萬，傳衣鉢給惠能大師。

以上是略述西天二十八祖菩提達摩，攜法東來，為中國禪宗初祖。繼後代代一脈單傳，秉承釋迦牟尼佛正法眼藏，直至六祖惠能大師的事蹟。

（下期待續）

How was the Great Master able to command these vajra king bodhisattvas? The Fifth Patriarch had cultivation of the way. He also recited the Shurangama Mantra. The *Shurangama Sutra* says that if you single-mindedly uphold the Shurangama Mantra, eighty-four thousand vajra store Bodhisattvas will protect you from all danger.

In the fifth year of the Hsien Ch'ing reign of the T'ang dynasty (660 A.D.), the Emperor invited Great Master Hung Jen to the palace. The Master declined the invitation. Subsequent invitations ensued, but they were all turned down by the Great Master. Finally, the Emperor sent a variety of precious gifts, including rare medicinal herbs, as an offering to the Great Master, the Fifth Patriarch.

In the fifth year of the Hsien Hsiang reign of the T'ang dynasty (674 A.D.), the Fifth Patriarch said to his disciples, "Build me a stupa. I am leaving." On the fourteenth day of the second month, he asked, "Is the stupa ready?" They replied, "It is ready." The Patriarch said, "For many years I have taught and transformed living beings. I have taken across those whom I must take across and have transmitted my Dharma to Hui Neng, the Sixth Patriarch. Now, there are ten of you who should be Dharma Hosts. You should spread out and establish Bodhimandas to preserve and disseminate Buddhism among living beings." The ten he addressed were: Dharma Masters Shen Hsiu, Chih Hsien, Hui Tsang, Hsüan Yao, Lao An, Fa Ru, Chih Te, I Fang, Hui Neng, and Upasaka Liu Chu Pu. The Fifth Patriarch sent these ten people to different places to teach and transform living beings.

Shortly thereafter, he sat in stillness and entered Nirvana. In his seventy-four years of life, the Fifth Patriarch Hung Jen had vastly taught living beings the Buddhadharma. The number of his disciples and followers go into the tens of thousands. He transmitted his robe-and-bowl (dharma transmission) to Great Master Hui Neng.

Above is an account of events from Patriarch Bodhidharma coming to China until the time of Great Master Hui Neng. Patriarch Bodhidharma was the Twenty-eighth Indian Patriarch. He traveled east from India to bring the Buddhadharma to China. He became the First Patriarch of the Chan Sect in China. From the First Patriarch onward to the Sixth Patriarch, single transmission of the mind-pulse passed from one generation to the next. The Treasury of the Proper Dharma Eye of Shakyamuni Buddha is thus handed down in succession.

(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 #190)

慧永法師不像慧遠大師一慧遠大師在山上住了三十多年也不下山，他有的時候常常下山。有一次下山，晚間回來也晚一點，走到有一個地方叫烏橋，這裏住了有一營兵。這天，這些個兵的營長就喝醉了酒，大約喝的不是高粱酒就是茅台酒，決定不是白蘭地和威士忌，因為那時候沒有，這我是知道的。他喝醉酒，就騎著馬在路中間，擋著這位慧永法師不叫他過去，不叫他回山上去。大約有一、兩個鐘頭，他也不走，和來慧永法師對著，在那路中間不讓他過去。這位大師就發了脾氣，怎麼發脾氣呢？他離著這匹馬有兩丈多遠吧！好像從這到門那裏一樣，他把他的拐杖拿起來，沖著馬那麼一比，就好像放槍似的，這個馬就跳起來，把這位營長從馬身

Dharma Master Hui Yong was unlike Great Master Hui Yuan, who dwelt upon the mountain and never left for over thirty years. Frequently, Dharma Master Hui Yong would come down the mountain. On one such occasion, his return was a bit late at night. He came to a place called Wu Chiao (Black Bridge). The place had a battalion of soldiers stationed there. On that particular day, the battalion commander was drunk. Perhaps he had been drinking Kaoliang spirits or Mao Tai liquor. It was certain that it was not brandy or whisky as I know that they were not available at that time. He was drunk and he was on horseback in the middle of the road, blocking Dharma Master Hui Yong's way and not letting him pass. He would not allow him to continue up the mountain. Perhaps one or two hours passed, but still the commander did not go away. Facing Dharma Master Hui Yong, he remained in the middle of the road refusing to let him pass by. Then the Great Master threw a tantrum. What did he do? He was about 20 meters away from the horse, which is approximately the same distance as from here to the door. The Master took his walking cane and pointed to the horse as if he were firing a gun. The horse immediately jumped and threw the battalion commander off its back. As a result, the

上就摔下啦。這位營長因此摔斷了一隻胳膊，慧永法師就把他又扶起來，送他回營去，慧永法師也就回去了。

第二天酒醒了，他還有回憶，知道昨天晚間因為做錯事，所以把胳膊摔斷了。就到西林寺見慧永法師，給他叩頭認錯，說是：「我昨天晚上喝醉了，請法師你不要怪罪我，我自己呀！罪有應得，所以把胳膊摔壞了，沒摔死我，我這已經是很知足了。」就這樣向法師叩頭、頂禮、認錯，由這個之後，一般人都知道這位法師不凡。這位法師對這位營長怎麼說呢？說：「這不是我有什麼本事，叫你這匹馬驚呀！或者怎麼樣，這是護持戒律的善神，他看見你這樣，要罰一罰你。」這位營長也就說：「這罰得還不太重，我很感謝，感謝這位護法還留情了！」這個消息一傳到四面八方，大家都來皈依這位法師，所以他的徒弟很多，出家人、在家人都很多、很多。

這時候，在江西那兒，最大的官叫何無忌，這何無忌到廬山這個地方，請慧遠法師、慧永法師和慧持法師，都去應供。慧遠法師帶了一百多個出家人，莊莊嚴嚴的穿袍搭衣，很威儀的，是【禮儀三百，威儀三千】，【嚴整威儀，肅恭齋法】，每一位都是像一位羅漢的樣子。慧永法師，你說怎麼樣呢？他就穿一件破衲袍，穿雙草鞋，拄著拐杖、

battalion commander broke his arm. Then Dharma Master Huei Yong helped him get up and took him back to the battalion. Afterward, the Master left and returned to the mountain.

The next day, when the commander woke up, he recalled what had happened and realized that he had acted wrongly, which had caused his broken arm. He then went to West Grove Monastery to visit Dharma Master Huei Yong, bowed with his head touching the ground (kou tou'd) and sought forgiveness. He said, "Last night I was drunk. Please, Dharma Master, don't be angry at my transgression. As for me, I misbehaved and that's why my arm is broken. The fact that I did not die from falling off the horse has already made me very grateful." So he bowed and sought forgiveness from the dharma master. Afterwards, many people understood that this dharma master was not an ordinary person. What did the Master say to the battalion commander? He said: "It was not that I have any special skill to frighten your horse. It was the wholesome spirit who protects and maintains the Precepts Vinaya, upon seeing you behaving like that, who wanted to punish you." The battalion commander replied, "This punishment is, nevertheless, not terribly severe, so I am very grateful for that. I am grateful to that Dharma Protector for not being too hard on me!" As this news spread to all four corners of the eight directions, many people came to take refuge under Dharma Master Huei Yong. Therefore, he had many disciples, both laypeople and left-home people. There were many, many of them.

At that time, in Jiang Si, there was a top ranking official named Wu-Ji He. Wu-Ji He came to Mt. Lu to invite Dharma Master Huei Yuan, Dharma Master Huei Yong, and Dharma Master Huei Chih to receive offerings. Dharma Master Huei Yuan brought over one hundred left-home people with him. They were all donned in robes and sashes, and their deportment was awesome. They exhibited the "three hundred proprieties and three thousand awesome deportments," and the "stern and proper manner to honor with propriety the method of obtaining food." Every one of them had the demeanor of an Arhat. What about Dharma Master Huei Yong? He put on a tattered robe, wore a pair of shoes made of straw, carried a walking cane, held

托著鉢，這麼一個人來的。但是很奇怪的，慧遠法師這麼樣高談闊論，所講的都是很有道理的，很莊嚴的，可是這一些到會的在家人，對於慧永法師更是特別恭敬。他雖然後來，只一個人又不很莊嚴，但這一般人一看，他是一個真正修行的樣子，所以就對他叩頭、頂禮，想得到他修行的福報。由這看來，這位法師當時的道德，恐怕比慧遠法師都高。

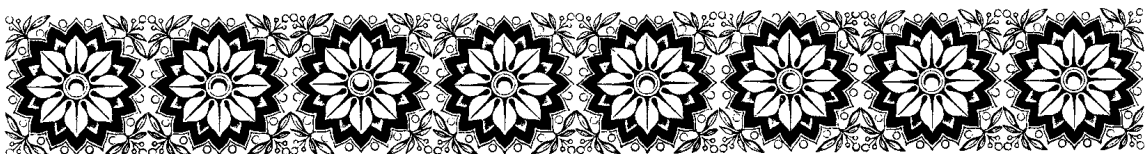
在晉朝義熙十年的時候，有一天他就病了，有病的時候，他還是照常念佛，念的更精勤、更守戒律，更修行。雖然躺到床上也不能起身，他還是照常念佛，面上很歡喜的這個樣子。等到有一天，他自己很歡喜的，就要起身，一些徒弟就問說：「你要起身做什麼？」他說：「佛來迎接我了！」說完了這句話，就這麼半起半躺的，就這麼樣子，也不是躺著、也不是坐著，就這樣往生了。往生之後，一般在廬山聞到異香撲鼻，過了七天才沒有。所以這位法師，他的道德很高，他的學問也很高，但是他的徒弟，沒有慧遠法師那麼多，大約沒有什麼成就，慧遠法師的徒弟，就有很大成就。所以他的道德本來比慧遠法師高，一般人知道他的就很少，這為什麼呢？就因為他的徒弟，沒有什麼有本領的。

(慧永法師全文完)

up a begging bowl, and came alone. However, strangely enough, even though Dharma Master Huei Yuan spoke eloquently and meaningfully, with an adorned appearance, still the laypeople who came to the event were all exceptionally respectful to Dharma Master Huei Yong. Even though he came in late, was alone by himself and did not seem very adorned, still many saw him as a true cultivator. Hence they all bowed to him, wishing to gain blessings and rewards from his cultivation. An examination of this incident shows that the Way virtue of this Dharma Master at that time could have been very well higher than that of Dharma Master Huei Yuan.

In the tenth year of Yi Si of the Jin dynasty, one day the Master fell ill. Even though he was ill, he still continued to recite the Buddha's name as usual. His recitation was even more vigorous and diligent. He was more meticulous in holding the precepts, and his cultivation was even more intense. Though he had to lie in bed and was unable to get up, yet he continued to be mindful of the Buddha, and he had a joyful look in his face. Then one day, he was so happy that he tried to get up. His disciples then asked him: "Why do you want to get up?" The Master replied: "The Buddha is here to fetch me!" Having said that, he remained half getting up and half lying down, in a posture neither lying nor sitting, and went to rebirth. After the Master passed away, people on Mt. Lu could all smell a strong rare fragrance. It lasted for seven days before finally subsiding. Therefore, with regard to this Dharma Master, he had very high Way virtue, and he was foremost in his learning. However, his disciples were not as many as Dharma Master Huei Yuan's, and they more or less had no accomplishments. On the contrary, the disciples of Dharma Master Huei Yuan all had great achievements. Basically, the Master's Way virtue was higher than Dharma Master Huei Yuan, but those who knew him were few. Why was that? It was because his disciples were not proficient.

(The End of the Article on Master Hui Yong)



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 #190)

(接上期)

〈七〉人法界

人道和合，功罪相間；
德升孽降，豈有他焉！

人道也有善，也有惡。人的性情很溫和的，和誰都能合得來，所以說「人道和合」。「功罪相間」：人也不是完全善，也不是完全惡。完全善就升到天上去了，完全惡又去做畜生、做餓鬼、墮地獄了。所以又有一點功，又有一點罪；或者功多過少，或者功少過多。功多罪少的，就生在富貴的家庭；功少罪多的，就生在貧困的家庭。在這裏邊千差萬別，隨著各人所造善惡業的多少而有分別。不是純陰，也不是純陽。純陰者就會變鬼去，純陽者就升天了，不會做人了。

「德升孽降」：你做善功德，就向上升一升；你若造罪孽過，就向下降一降。「豈有他焉」：其他人不會叫你墮地獄，不會叫你去餓鬼，不會叫你去變畜生，都是你自己造的。所謂「自

(7) The Dharma Realm of People

*The Way of people is harmony,
With merit and offenses interspersed.
On virtuous deeds you rise, offenses make you fall;
It has nothing to do with anyone else at all.*

There are good people and bad people. Human beings are harmonious by nature and can get along with anyone, so the verse says, *The Way of people is harmony, With merit and offenses interspersed.* People are neither completely good nor completely bad. If they were completely good, they would ascend to the heavens. If they were completely bad, they would become animals or hungry ghosts, or fall into the hells. They have a bit of merit, but they also have a bit of offense. Either their merit exceeds their offenses, or their offenses exceed their merit. When a person's merit is greater than his offenses, he will be born in a rich and distinguished family, but with little merit and many offenses he will be born into a poor family. Between these two extremes are myriad differences and distinctions, based on the amount of good and bad karma each individual has created. People are neither totally *yin* nor totally *yang*. Those who are totally *yin* will become ghosts, while those who are predominantly *yang* will ascend to the heavens. Neither will remain as humans.

On virtuous deeds you rise, offenses make you fall. If you perform deeds of merit and virtue, you will ascend. If you commit offenses, you will descend. *It has nothing to do with anyone else at all.* Whether you fall into the hells, become a hungry ghost, or turn into an animal is the consequence of your own actions, not someone else. As it is said, "You commit the offenses

作自受」，自己做自己就去受去，這是人道。

〈八〉畜生法界

畜生好貪，多而無厭；
將黑作白，是非莫辨。

前邊所講的七個法界，都是好一點的法界，可以試一試，到那兒去做一做戲去。唯獨現在這三個法界，這不可以嘗試的，你試試看就恐怕跑不出來了，否則「一失人身，萬劫不復」，所以這是很危險的。現在這個畜生道，不是一類的畜生，畜生也有百千萬億種類不同。你看就單那飛的畜生，就有百千萬億種，不同類的樣子。那麼走的畜生呢？也不少。小的老鼠是很小的畜生，大的大笨象是大的畜生，鹿、熊、馬、牛，都是大的畜生，這在陸地上的畜生，也有百千萬億種。在水裏的畜生也有百千萬億種，有水狗、水牛、水馬。就是研究物理、化學、生物學、動物學的人，無論你是個博士，是個專家，都沒有法子完全知道畜生的種類。

這些畜生，都是從什麼地方變的？只是一個「貪」字。「畜生好貪」：就是無論什麼，都是多多益善，少少不行。因為牠「多而無厭」，所以黑的，牠也不知道是黑的。牠說：「哦，這是白的。」所以「將黑作白」：不好的，牠也認為好的！這就表示牠沒有理性了，所以無論什麼都貪多，甚至於狗屎那麼邋邋的東西，牠愈吃愈覺得愈香愈甘

yourself, and you also undergo the retribution yourself.” This is the human realm.

(8) The Dharma Realm of Animals

*Animals eagerly feed on greed.
A large amount can never satiate them.
Regarding what is black as white,
They don't distinguish wrong from right.*

The seven Dharma Realms discussed prior to this are relatively good realms. You can try them out. You can enter those realms and try them as if taking part in a play. But you should not try out these three Dharma Realms which will be discussed now. If you try them out, you might not be able to get out again. It is said, “Once you lose your human body, you may not regain it for ten thousand eons.” Hence, this is very dangerous.

Now, the realm of animals does not merely consist of only one kind of animal. There is an infinite number of different species of animals. If you consider the animals that fly in the air, there are already hundreds of thousands of myriads of varieties. Likewise, there are countless varieties of animals that walk on the land. They may be as small as mice, or as large as elephants. Deer, bears, horses, and cows are also large animals. These are all land animals, of which there are also hundreds of thousands of myriads of species. Aquatic creatures, such as seals, water buffaloes, and sea horses, are also infinite in variety. There is no way to completely account for the different kinds of animal species in the world. Even physicists, chemists, biologists, zoologists, or other specialists or Ph.D.s cannot calculate the numbers of different kinds of animals in its entirety.

Where do animals come from? They emerge from greed. *Animals eagerly feed on greed.* No matter what it is, they want a whole lot of it, the more the better; a little won't do. Because “*A large amount can never satiate them,*” they can't tell that something is black. They'll say that it's white. *Because they regard what's black as white,* they take what is not good to be good. This shows that they have no ability of reasoning. So they're greedy for great quantities of everything. They're even greedy for something as filthy as dog excrement. The more

美。「是非莫辨」:也不知道對,也不知道是不對,是非都不辨了,不清楚了,這就是沒有理性了。有這一個「貪」字,就糊塗了,無明把牠蓋住了,什麼也不知道了。

所以我們人呢,你貪多就有危險。貪多,就容易變畜生。我告訴你,出家人若是不依照佛的戒律去修行,墮落更快一點,所以古來有那麼一句話:「地獄門前僧道多」,都在地獄門前等著。那個貪心的老道、貪心的和尚,他覺得那個地方很好玩,所以他要去,去到那兒就知道不是很好玩的地方。

(下期待續)

they eat it, the more aromatic and savory they find it. *They don't distinguish wrong from right.* They don't know what's right and what's wrong. They can't distinguish between right and wrong, because they're not clear about it. They don't have the ability to reason. Because of their greed, they become confused. They are covered by ignorance and know nothing at all.

If we are very greedy, we are in danger of turning into animals. Let me tell you, if left-home people fail to cultivate according to the precepts established by the Buddha, they will fall even faster. The ancients had a saying, "Many of those standing at the gates of the hells are Buddhist monks and Taoist priests." They are all waiting at the gates of the hells. Those greedy Taoist cultivators and greedy monks thought that the hells would be a fun place to go, but after they get there, they find out that it's not fun at all.

(To be continued ..)

金輪聖寺將籌備建寺三十週年紀念專輯,為求資料詳盡完備,恭請十方大德,上人皈依弟子,踴躍提供歷史,文稿,心得,照片,以期編輯工作真實無誤,盡善盡美。

紀念專輯編輯委員會

In order to commemorate the thirtieth anniversary of Gold Wheel Sagely Monastery, our committee plans to publish a yearbook. To document the complete history of the monastery, we sincerely invite all the great virtuous ones of the Ten Directions as well as all disciples of Venerable Master Hua to provide records of historical events that you know of in addition to other records, documentaries, reflections, thoughts and photographs so that the publication of this yearbook will be as complete and accurate as possible.

From the Yearbook Editorial Committee

壽康寶鑑

Priceless Lessons for a Good Life and Longevity

浙江餘杭縣，有位陳姓醫生，醫術高超，曾治癒了一位貧病交加的病患，未收取任何醫藥費，亦不求回報。故病患及家屬一直感激在心。

有一天，陳醫生因為避雨，恰巧經過這位病患者的家，其家人因為陳醫生的仁心仁術，感恩之餘，也希望有機會能回報。於是病家的婆婆便要求媳婦，陪伴陳醫生過夜，以報救夫婿一命之恩。這位少婦當場就答應了，夜裡便去見了陳醫生，並對著他說：「感謝您救了夫婿一命，今夜來陪伴你，乃是奉婆婆的旨意。」陳醫生見這位少婦年輕貌美，頗為心動，但隨即克制自己，對自己說：「不可以。」但這位少婦仍努力的示好。陳醫生連忙說：「不可以、不可以。」仍正襟危坐，以待天明。最後幾乎要把持不住了，又大叫著說：「『不可』兩字最難。」於是迫不及待的等到天亮，陳醫生便奪門而出，直奔回家。

過了幾年，陳醫生的兒子，進京赴考，當主考官批閱其子之試

In Yugang County of Zhejiang Province, there was a highly skilled physician named Doctor Chen. He successfully cured a very sick patient who was not only very ill but also very poor. He did not bill him for the treatment nor for the medicine. He did not ask for compensation of any kind. Therefore, this patient and his entire family were very grateful to him.

One day, Dr. Chen encountered a downpour of rain on his way home. Coincidentally, he passed his previous patient's house and found shelter from the rain. His patient's family had been waiting for an opportunity to return the kindness Dr. Chen bestowed on them. Seizing this opportunity, the patient's mother asked her daughter-in-law (the patient's wife) to go and spend the night with Dr. Chen in gratitude for saving her husband's life. She readily agreed. In the middle of the night, she went to see Dr. Chen and told him, "I thank you for saving my husband's life. I am here to spend the night with you. This is my mother-in-law's idea as well." The patient's wife was young and beautiful. Dr. Chen's heart skipped a beat. Nevertheless, he exercised self-control and told himself, "Must not!" The patient's wife repeatedly expressed her intention. Dr. Chen hastily repeated "Must not!" numerous times to himself. With great discipline, he held on and waited for daybreak. When he was almost near his breaking point, he shouted aloud, "Must not is the hardest thing to do!" Painstakingly, he waited for the first light of morning, tore out of the door and sped home.

After a few years, Dr. Chen's son went to the capital city to take the civil examinations. Upon

卷後，便擱置一旁，不予錄取。忽聞空中傳來聲音說：「不可。」於是考官再挑燈重新閱卷，仍棄置之，此時卻聽到連連的叫聲說：「不可、不可。」但考官還是堅決棄置此試卷。此時忽聞空中傳來聲音道：「『不可』兩字最難。」一連數聲，不曾停歇，最後考官只得決定錄取。

待放榜後，考官便召來陳醫生之子，細說從頭，並問其緣由，其子亦不解其故。回家稟告父親（陳醫生），陳醫生說：「此乃我壯年時發生的事。」不料上天卻如此的厚待我，即使是後代子嗣，亦蒙受庇蔭，得以功成名就。

【獎】：古來君子「慎獨」，光明坦蕩，不欺暗室。即便是獨處，四週無人時，亦不敢踰越分寸，戰戰兢兢，戒慎恐懼，以免稍有差池，以虧其德，故令人景仰。今陳醫生術德兼備，善盡「醫者」之天職，不計酬勞，救人為先。且美女當前，不為所動，誠可謂既不貪財，亦不好色之正人君子了。其福德深厚，上天垂顧，子嗣亦蒙其庇蔭，功成而名就，可謂「善有善報」了。

reviewing his examination paper, the examining officer set his paper aside on the discard pile. Suddenly, out of nowhere he heard a voice saying, "Must not!" The examining officer retrieved the paper and went over it for a second time. Still, he ranked it a disregard. This time, a number of repetitions of "Must not!" filled the air. The examining officer still considered the paper a reject. Then, from thin air, he was bombarded with many repetitions of "Must not is the hardest thing to do." The voice did not stop until the examining officer picked up the paper and placed it in the 'chosen' pile.

When the results of the civil exam were released, the examining officer summoned Dr. Chen's son and told him of the strange event surrounding his passing the exam. He asked about the underlying cause of such a phenomenon. Dr. Chen's son was without a clue in regard to what was said. He went home and reported the occurrence to his father. Dr. Chen replied, "It was something that happened in my early adult life. I never knew that I would be so blessed by heaven. Even my offspring has benefited from my unpublicized virtue."

Comment: From early times until now, people of character exercise caution even when alone by themselves. They have indisputable conduct. They do everything out in the open. They are not afraid of the dark since they are not hiding any misdeed in the dark. Even when they are alone by themselves and nobody is watching them, they abide by propriety. They are very careful in everything they do lest they tarnish their virtuous conduct. Hence, they are admirable. Dr. Chen was a physician with ethics. He made 'saving people' his foremost duty as a doctor, regardless of the status of his patients. When presented with a beautiful woman, he refrained from committing any misconduct. Such is a person of virtuous character who is not greedy for money or lust. Steeped in blessings and virtue, both he and his future generations enjoy heavenly sanction. This is an example of "Good retributions come with good deeds."

金輪寺將於2007年2月23日至3月4日啓建梁皇寶懺慈悲道場，歡迎佛友信眾報名參加。

From February 23 to March 4, 2007, Gold Wheel Monastery will be holding the Compassionate Dharma Assembly - the **Jeweled Repentance of Emperor Lyang**. All faithful ones are welcome to participate.

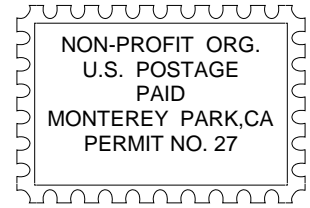
2007年1月法會時間表 Schedule of Events – January of 2007

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>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</p>	<p>1◎ 元旦 New Year's Day 消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am—3:00 pm</p>	2◎	3◎	4◎	<p>5◎ 十七 阿彌陀佛聖誕 Amitabha Buddha's Birthday (Actual Day)</p>	6
<p>7 誦普門品 Recitation of Universal Door Chapter 8:00 am—10:00 am 大悲咒 Great Compassion Mantra 1:00 pm —3:00 pm</p>	8◎	9◎	10◎	11◎	12◎	<p>13 中文學校春季班開學 Chinese School at Gold Wheel Monastery Spring Semester Begins</p>
<p>14 誦六字大明咒 Recitation of Six-Syllable Great Bright Mantra 8:00 am—3:00 pm</p>	15◎	16◎	17◎	18◎	<p>19◎ 十二月初一</p>	20
<p>21 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am—3:00 pm</p>	22◎	23◎	24◎	25◎	<p>26◎ 初八 釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment (Actual Day)</p>	27
<p>28 初十 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 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua</p>	29◎	30◎	31◎	<p>◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm 金輪寺育良中文小學春季班，訂於一月十三日開學，六月九日結業。歡迎您帶著您的孩子來上學。請向本寺註冊報名。 The Spring semester of Instilling Goodness Chinese School at Gold Wheel Monastery will be from January 13, 2007 to June 9, 2007. We welcome your children to enroll. Please call Gold Wheel Monastery for registration.</p>		



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Gold Wheel Sagely Monastery
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金輪聖寺



2007年2月法會時間表 Schedule of Events – February of 2007

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 ※ 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua ◆ 彌勒菩薩聖誕 Maitreya Bodhisattva's Birthday ★ 定光佛聖誕 Samadhi Light Buddha's Birthday ☆ 帝釋天尊聖誕 Venerable God Shakra's Birthday				1◎	2◎ 十二月十五	3
4 誦六字大明咒 Recitation of Six-Syllable Great Bright Mantra 8:00 am—3:00 pm	5◎	6◎	7◎	8◎	9◎	10
11 華嚴法會 Avatamsaka Dharma Assembly	12◎	13◎	14◎	15◎	16◎ 華嚴菩薩聖誕 Avatamsaka Bodhisattva's Birthday	17
18 ◆ 正月初一 消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am—3:00 pm	19◎	20◎	21◎	22◎	23◎★ 初六 梁皇寶懺灑淨 Purifying the Boundaries for The Jeweled Repentance of Emperor Lyang 7:00 pm-9:30 pm	24 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am-5:00 pm
25 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	26 ☆ 初九 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm-9:30 pm	27 ※ 初十 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm-9:30 pm	28 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm-9:30 pm	1 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm-9:30 pm	2 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm-9:30 pm	3 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am-5:00 pm
4 梁皇寶懺圓滿 Completion of the Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	~常將有日思無日，莫待無時想有時~					