



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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宣公上人--禪定要訣頌

跳出三界

靜慮法門佛祖傳 十方眾生共參研  
若能悟得本來面 跳出三界天外天

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

Leap out of the Three Realms

The Dharma door of still meditation is transmitted by the Buddha and the Patriarchs.  
This is for all living beings in the Ten Directions to study and explore.  
If one can enlighten to one's original nature,  
One will be able to leap out of the three realms into  
The heaven beyond the heavens.

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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 #197)

秀乃思惟，不如向廊下書著。從他和尚看見。忽若道好即出禮拜云。是秀作。若道不堪。枉向山中數年。受人禮拜更修何道。是夜三更不使人知。自執燈書偈於南廊壁間。呈心所見。

這時神秀大師頭腦冷靜了，他想：「嗨！不要那麼著急，要有點定力，不如我將偈寫在三間走廊牆上，讓五祖他自己看見。假使他稱讚這偈頌作得好，那我就出來向五祖叩頭禮拜，說這是我作的。若他批評說這偈作得不好，根本沒有用，那就枉費我在山中住那麼多年，受人恭敬禮拜。我簡直一點都沒有道德修行啊！」

在三更時，即深夜十二時左右，神秀便偷偷地躲開眾人，自己拿著小蠟燭。因為如果燈太亮，旁人就能看見。乃將偈寫在南邊走廊牆壁上，把心裡所見的道理都寫出來。

Shen Hsiu was still in deep thought. “Why don’t I write the verse on the wall of the corridor? When the High Master passes by, he will see it. If he says it is good, I will come forward, bow, and admit, ‘Hsiu did it.’ If he says it is not good, then I have spent my years on this mountain in vain, receiving veneration from others. And as to further cultivation—what can I say?” That night, in the third watch, he went secretly with a candle to write the verse on the wall of the South corridor, to demonstrate the spiritual insight he had attained.

At this time, Great Master Shen Hsiu had calmed down. He thought to himself, “Hey! Do not be nervous. Have a bit of Samadhi power.” Then, he came up with an idea. “That’s it!” he said with relief. “I will write the verse on the wall of the corridor. When the High Master sees it and praises it for being a truly fine verse, I will present myself and admit that I wrote it. But if he criticizes the verse and says that it is not good and essentially useless, then I will know that I have wasted my time here on the mountain. This will also show that I have not the slightest bit of way virtue in cultivation.”

In the third watch of the night, around midnight, Shen Hsiu furtively removed himself from the rest. He carried just a little candle, for if the light were too bright, someone might see him. He stealthily wrote the verse on the wall of the South corridor, demonstrating his insight into principle.

偈曰。

身是菩提樹 心如明鏡臺  
時時勤拂拭 勿使惹塵埃

秀書偈了。便卻歸房。人總不知。秀復思維。五祖明日見偈歡喜。即我與法有緣。若言不堪。自是我迷宿業障重不合得法。聖意難測。房中思想坐臥不安。直至五更。

神秀寫完了偈頌，就趕快兩步併成一步靜悄悄地回到自己寮房，神不知鬼不覺的。神秀又想：「當五祖明天看到偈頌時，如果歡喜，那就表示我和佛的心印妙法有緣，就有這個命運可作祖師。若五祖說這偈不好，這是我沒有開悟，宿世孽障太重了，而使我不能得以心印心的妙法。唉！五祖他的境界真是不可思議，不能測度他的意思和用心啊！」

因為他沒有把握，故神秀還在緊張中，在房子裡，坐也不舒服，立也不安樂，這樣一直熬到天亮。

祖已知神秀入門未得不見自性。天明祖喚盧供奉來。向南廊壁間繪畫圖相。忽見其偈報言。供奉卻不用畫。勞爾遠來。經云。凡所有相皆是虛妄。但留此偈與人誦持。依此偈修免墮惡道。依此偈修有大利益。令門人炷香禮敬。盡誦此偈即得見性。門人誦偈皆歎善哉。

Verse:

*The body is a Bodhi tree; the mind, a mirror bright  
Hour by hour, wipe it clean; and let no dust alight.*

As soon as he had written the verse, Shen Hsiu returned to his room, so no one would know what he had done. Back in his room, he again pondered: "If the Fifth Patriarch sees the verse tomorrow and is pleased, it will mean that I have an affinity with the Dharma. If he says that it does not pass, it will mean that I am confused by heavy karmic obstacles from past lives, and that I am not fit to obtain the Dharma. How difficult it is to fathom the sage's intentions!" In his room, he kept thinking about this. He could neither sit nor sleep in peace. This went on up to the fifth watch.

Having written the verse on the wall, Shen Hsiu bounded back to his room two steps at a time. Nobody knew of this occurrence. He continued thinking, "The Fifth Patriarch will see the verse tomorrow. If he likes it, then it shows that I have conditions with the wonderful mind-to-mind seal of the Buddhas, and it is my destiny to be Patriarch. If the Fifth Patriarch says it is not good, it means that I have not attained enlightenment and that I have extremely heavy unwholesome karma carried from past lives; therefore, I cannot receive the wonderful mind-to-mind seal of the Buddhas. (The results of bad deeds done in the past manifest as various kinds of hindrances which impede one's cultivation and detain one's enlightenment.) Aaah! It is so hard to figure out what he will say. There is just no way to know." Shen Hsiu did not have confidence in what will transpire, and he was beside himself with anxiety. In the privacy of his room, he still could not feel at ease whether seated or standing. This continued until dawn.

The Patriarch already knew that Shen Hsiu had not yet entered the door of enlightenment and seen his own nature. At daybreak, the Patriarch called Court Artist Lu Chen to paint pictures on the wall of the south corridor. Suddenly, he saw the verse, and said to the court artist, "There is no need to paint. I am sorry that you have been wearied traveling from afar. The Sutra states, 'Everything with form or mark is illusory and transient.' It would be better to leave this verse here for people to recite and uphold. Those who cultivate in accordance with this verse will not fall into the evil realms and will have great merit." He then ordered his disciples to light incense and for all to bow before the verse and to recite it, so that they might see their own nature. After the disciples had recited it, they all exclaimed, "Good indeed!"

五祖大師早知神秀仍未開悟，還沒真正了悟自性。

在天亮時，五祖叫盧供奉在南廊壁上畫楞伽經的變相和五祖血脈圖，忽然間看到牆上的偈頌，就對盧供奉說：「你現在不用畫了，把這首偈頌留在這兒已妙不可言，勞你那麼遠來而沒有畫畫。金剛經上說『凡所有一切有形有相，都是虛妄不真實的。』現留下這偈頌，給大家誦持。如果世人能依照這偈去修，可免墮三惡道；依這偈的道理去修，能得大利益。」

於是就吩咐門下所有弟子燃香禮拜叩頭，念誦這首偈頌，說：「你們能依照這偈去修行，就可見性。」大眾照五祖的吩咐恭謹地讀後，皆異口同聲地稱讚說：「這個真好！這個真好！」

祖三更喚秀入堂問曰。偈是汝作否。秀言實是秀作。不敢妄求祖位。望和尚慈悲。看弟子有少智慧否。祖曰。汝作此偈未見本性。只到門外未入門內。如此見解。覓無上菩提了不可得。無上菩提須得言下識自本心見自本性不生不滅。於一切時中念念自見。萬法無滯。一真一切真。萬境自如如。如如之心即是真實。若如是見。即是無上菩提之自性也。

神秀三更天寫偈頌，五祖也是三更時叫神秀到他的禪房裡，問道：「這偈頌是不是你作的呢？」

**The Fifth Patriarch knew all along that Shen Hsiu had not yet become enlightened, nor had he truly seen through his self nature.**

At daybreak, the Fifth Patriarch called in Court Artist Lu Chen to paint the wall of the south corridor with pictures from stories in the *Lankavatara Sutra* and portraying in detail the lives of the five patriarchs. Suddenly, he saw the verse written on the wall. He turned to the court artist, telling him, "You do not have to paint the walls anymore. Leaving this verse on the wall is wonderful beyond words. I am sorry to have tired you out traveling such a great distance to come here, yet not painting in the end. It is said in the Diamond Sutra that everything which has appearance and mark is illusory and unreal. Now, let us leave this verse here for people to recite and uphold. If people in this world can cultivate in accordance with the verse, they will not fall into the three evil paths (the hells, animals, hungry ghosts). If people in this world can cultivate in accordance with the verse, they will be greatly benefited."

Thereupon, the Fifth Patriarch instructed his disciples to light incense and bow to it, and to recite and memorize the verse, saying, "If you can cultivate according to this verse, you will be able to see your self nature." Everybody followed the Fifth Patriarch's instruction. In unison, they acclaimed, "This is truly good! This is truly good!"

**At the third watch, the Patriarch called Shen Hsiu into the hall and asked him, "Did you write this verse?" Shen Hsiu said, "Yes, in fact, Hsiu did it. He does not dare lay claim to the position of Patriarch, but hopes the High Master will be compassionate and see whether or not this disciple has a little bit of wisdom." The Patriarch said, "The verse which you wrote shows that you have not yet seen your original nature but are still outside the gate. With such views and understanding you may seek supreme Bodhi, but in the end will not obtain it. Supreme Bodhi must be obtained at the very moment of speaking. In recognizing the original mind, at all times, in every thought, you yourself will see that the ten thousand Dharmas are unblocked; in one truth is all truth and the ten thousand states are of themselves 'thus,' as they are. The 'thusness' of the mind, just that, is true reality. If seen in this way, it is indeed the self nature of supreme Bodhi."**

The Patriarch chose the same hour at which Shen Hsiu had written the verse on the wall the night before. He secretly called him in and asked, "Was it you who wrote that verse?"

神秀恭敬回答：「實實在在是我作的，我不敢妄自貪心求第六代祖師位，希望和尚慈悲，看弟子能有多少智慧呢？」

五祖當下對神秀說：「你作的這首偈頌，還沒有見到真如本性，你還是個門外漢呢！像你這般的見解，想修行而得無上菩提，是得不到的。」

所謂「無上菩提」，必須要當下認識自己的本心，明心見性。要知自性是不生不滅的，在一切時中，知一切法都是圓融無礙，沒有一點滯塞不通的地方。你要是一樣真了，則樣樣都真了，萬境都到如如不動的境界上。這如如不動的心，才是真實的。你若能有這樣的見地，這才是無上菩提的本性。

汝且去。一兩日思惟。更作一偈將來。吾看汝偈若入得門。付汝衣法。神秀作禮而出。又經數日。作偈不成。心中恍惚神思不安。猶如夢中人行坐不樂。

五祖大師對神秀開示「菩提自性」是不能用攀緣心、妄想心而求得的。所以他告訴神秀說：「你在一兩天之內再想一想，重作一首偈頌，拿來給我看。你作的偈頌若是明心見性，得到本體、開悟見性，入到佛法門裡邊來，不作門外漢，那我就將衣鉢傳授給你。」

Shen Hsiu respectfully replied, “Yes. I wrote it. I dare not seek the patriarchy, but...”

Right then and there, the Fifth Patriarch told Shen Hsiu, “Your verse shows that you have not yet seen your original nature; it shows that you are still an outsider. If you continue your cultivation with this kind of perspective, you will not be able to attain unsurpassed Bodhi.

In attaining ‘unsurpassed Bodhi’, you have to instantaneously recognize your original nature. You have to understand your mind and see your own nature. Be it known that the original nature is neither produced nor destroyed. At all times, understand that all dharmas are perfectly fused, without the slightest bit of obstruction. When you understand a single truth, all truth is understood. The myriad states all arrive at the state of ‘thus, thus, unmoving’. The ‘thus, thus, unmoving’ mind is what is true and real. If you have this perspective, then it is the original nature of unsurpassed bodhi.”

**“Go and think it over for a day or two. Compose another verse and bring it to me to see. If you have been able to enter the gate, I will transmit to you the robe and Dharma.” Shen Hsiu made obeisance and left. Several days passed, but he was unable to compose a verse. He was agitated and restless. He was as if in a dream; whether walking or sitting down, he was not happy.**

The Fifth Patriarch explained to Shen Hsiu that the Bodhi self nature cannot be sought with a mind which wants to take advantage of things. He told Shen Hsiu, “Ponder on this for a day or two, then write another verse and show it to me. If I see that you have understood your mind and see your self-nature, that you have obtained the original substance and become enlightened, that you have stepped inside the gate of the Buddhadharma so that you are no longer an outsider, I will transmit the Dharma to you.” (“Enter the gate” means “understand the mind and see your own nature.”)

神秀向五祖頂禮而退出。又經過很多天，還是沒作成偈頌。在這時心中焦慮，恍恍惚惚，精神和思想都不穩定，就像在夢中似的，行住坐臥都不安寧。你看他想作祖師的欲望多大，第一次沒有考上，而自己又不能再作偈頌，恐怕自殺都有份的。

復兩日。有一童子於碓坊過。唱誦其偈。惠能一聞便知。此偈未見本性。雖未蒙教授。早識大意。遂問童子曰。誦者何偈。童子曰。爾這獼猴。不知大師言。世人生死事大。欲得傳付衣法。令門人作偈來看。若悟大意。即付衣法為第六祖。神秀上座於南廊壁上書無相偈。大師令人皆誦。依此偈修免墮惡道。依此偈修有大利益。

又過兩天，有一童子從惠能舂米的房子走過，邊走邊唱：「身是菩提樹，心如明鏡臺；時時勤拂拭，勿使惹塵埃。」這童子為什麼要唱呢？因他想得到證悟，不墮落三惡道，又想見性的緣故。

惠能一聽到這首偈頌，便知這偈根本沒有見到自己的本性，雖然沒有人教授過他，但他卻早就明白大意了。

於是他就問這童子：「你念的是什麼偈頌啊？」

Shen Hsiu bowed in obeisance to the Fifth Patriarch, and left. Several days passed. Shen Hsiu had not yet been able to come up with a verse. He was having an anxiety attack. He was always unsettled and restless. See how great his desire to be the next patriarch was! Having failed in his first test and not able to compose a second verse, I am afraid he might have thought of committing suicide.

**After two days, a young boy chanting that verse passed by the threshing room. Hearing it for the first time, Hui Neng knew that the writer had not yet seen his original nature. Although he had not yet received a transmission of the teaching, he already understood its profound meaning. He asked the boy, "What verse are you reciting?" "Barbarian, you know nothing," replied the boy. "The Great Master has said that birth and death are a profound concern for people in the world. Desiring to transmit the robe and Dharma, he ordered his disciples to compose verses and bring them to him to see. The person who has awakened to the profound meaning will inherit the robe and Dharma and become the Sixth Patriarch. Our senior, Shen Hsiu, wrote this 'verse without marks' on the wall of the south corridor. The Great Master ordered everyone to recite it, for to cultivate in accord with this verse is to avoid falling into the evil destinies and is of great merit."**

A young lad passed by the threshing floor where the Sixth Patriarch was working, chanting along while walking,

*The body is a Bodhi tree;  
the mind, a mirror bright.  
Hour by hour, wipe it clean;  
and let no dust alight.*

The youth was chanting Shen Hsiu's verse because he wished to obtain great benefit, to avoid the three evil destinies of rebirth, and to see his nature.

When Hui Neng heard the verse, he knew that the writer had not yet seen his original nature. Although he had not yet received a transmission of the teaching, he already understood its profound meaning.

He asked the boy, "What verse are you reciting?"

童子就說：「你這個獼猴，你不知道五祖大師說過嗎？世人生死事情重大，因五祖欲傳付他的衣鉢給門人，故今所有徒眾作偈給五祖看，若開悟得到明心見性的意旨，他就傳授衣鉢給此人，做為第六代祖師。

今首席教授師神秀在南廊壁上寫出一首無相的偈頌，五祖大師令所有的人都讀誦。你這個獼猴真沒有善根，到現在過了這麼多天還不知道呢？你真沒有用，只可做些苦工舂米罷了。這麼好的機會，不要錯過，現在讓我來教你，使你也可開悟見性，依這法修，來生就不這麼苦，也不需要舂米了。你若誦此偈，來生也不會做牛做馬，墮落到畜生、餓鬼、地獄道去。最低限度能做大富貴的人，得大利益。」這童子的心還不錯呢！

惠能曰。我亦要誦此結來生緣。上人。我此踏碓八箇餘月。未曾行到堂前。望上人引至偈前禮拜。童子引至偈前禮拜。惠能曰。惠能不識字。請上人為讀。時有江州別駕姓張名日用。便高聲讀。惠能聞已遂言。亦有一偈。望別駕為書。別駕言。汝亦作偈。其事希有。

童子就說：「你注意聽著，我來教你。『身是菩提樹』——記得沒有？『心如明鏡臺』，

The boy replied, “You barbarian! Don’t you know that the Fifth Patriarch said that of all the problems people face, the problem of birth and death is the most grave? Now, the Fifth Patriarch asked his disciples to each write a verse and submit it to him. Whoever demonstrates that he has understood his mind and has seen through his nature will receive the Dharma transmission and be the Sixth Patriarch.

Our senior-seated teacher Shen Hsiu has written a ‘verse without marks’ on the wall of the south corridor. The Great Master instructed everybody to recite this verse. (A “verse without marks” is one which reveals that its author is not attached to marks.) You really have no good roots! So many days have passed and you are not aware of this? You are truly useless. You can only perform the laborious task of threshing rice grains. You shouldn’t let such a fine opportunity slip by. Now, let me teach you so that you can be enlightened to your original nature. Cultivate according to this verse so that in your next life you will not lead a hard life like you do now. If you recite this verse, in your next life you won’t be an animal, a hungry ghost or a hell being. At the very least you’ll be a wealthy and respected person of good fortune.” This youth was good-hearted after all.

Hui Neng said, “I, too, would like to recite it to create an affinity. Superior One, I have been pounding rice here for over eight months and have not yet been to the front hall. I hope that the Superior One will lead me before the verse to pay homage.” The boy then led him to the verse to bow. Hui Neng said, “Hui Neng cannot read. Please, Superior One, read it to me.” An official from Chiang Chou happened to be there. His name was Chang Jih Yung, and he read the verse aloud. After hearing it, Hui Neng said, “I, too, have a verse. Will the official please write it for me?” The official replied, “You, too, can write a verse? That is strange!”

The boy said, “Listen to me and I will teach you. ‘The body is a Bodhi tree.’ Can you remember that? ‘The mind, a mirror bright.’ Keep

記得不要忘了『時時勤拂拭，勿使惹塵埃』。要記得清楚才有感應呢！」

六祖大師聽這童子對他這麼好，就說：「上人」，這上人是師父的別名，一般出家人叫師父為上人，言其在我的上邊的意思。

「我在這裡舂米已八個多月了，還沒有到過前邊的走廊，請上人您帶我到偈的前邊叩頭禮拜好嗎？」

這童子心想，讓我行一行菩薩道來幫獨獠的忙，於是乃帶他到偈前禮拜，說：「快點叩頭！叩得愈多愈好，叩響頭更有功德。」這童子一面是真的，一面也是開玩笑。

惠能說：「惠能我真苦惱啊，真沒用，我一個字都不認識。請上人為我讀誦。」

在這時有一位在江州作別駕官的居士，叫張日用，便高聲念這首偈頌。

惠能聽完後，就說：「我也有一首偈頌，請別駕張居士幫我寫到牆壁上。」張居士睜大眼睛，帶著輕視的態度，瞧瞧六祖說：「你一個字也不認識，你怎麼會作偈？這事情太稀有了。」

(下期待續)

that in mind! Don't forget! 'Hour by hour, wipe it clean, and let no dust alight.' You have to remember the verse clearly in order to have an efficacious response."

Because the lad had been so considerate, the Sixth Patriarch referred to him as "Superior One," a title which is ordinarily reserved for one's master. Left-home people often call their teacher 'Superior One' in acknowledgment of his superiority.

"I have been threshing rice here for eight months. All this time I have never been to the front hall. Please lead me to the verse so that I can also bow to it."

Thinking of practicing the Bodhisattva conduct of helping others, the lad brought the Sixth Patriarch before the written verse. He urged the Sixth Patriarch, "Quick! Bow to it. The more bows you made, the more merit you will get." The lad was half-serious and half-kidding.

Then the Sixth Patriarch said, "I am utterly helpless and truly useless, for I can't read a single word. Superior One, would you please recite it for me?"

An official from Chiang Chou happened to be there. His name was Chang Jih Yung, and he read the verse aloud.

After hearing the verse, Hui Neng said, "I have a verse, too, but I'm unable to write it. Can Layman Chang please write it out for me?"

The official opened his eyes wide. He looked down disparagingly at the Sixth Patriarch and jeered, "Ha! You can not read one single word. How can you compose a verse? In my whole life, I have never heard of an illiterate who can write verses!

(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

## 道融法師



## Dharma Master Dao Rong

Excerpt from the *Hundred-day Chan Session*

Lectured by the Venerable Master Hsuan Hua at the Buddhist Lecture Hall in San Francisco, 1971

再介紹一位高僧給你們各位知道，這位高僧也是在晉朝的時候，他的名字叫道融。這位法師生來是很聰明，十二歲的時候就出家了。他的相貌生得非常圓滿，也非常有智慧。因為他相貌生得圓滿，所以他的師父就非常愛惜他，對這個小徒弟是很歡喜的，那麼就叫他到外邊去讀書。他走到鄉村裡，借了一部論語來讀，可是借的這部論語他沒有拿回來，就在那裡借著看了一遍，就記住了。回來以後，師父問他：「你去借書怎麼沒有拿回來呢？」他說：「已經可以背得出了。」但是他的師父並不相信，不相信啊，就去借了一本論語拿回來。師父看這個論語就叫他背，那麼一背誦，果然一個字也沒有背錯。這樣子，師父就對他很驚奇，說：「這個小孩子竟是這麼樣聰明。」因為他記憶力特

I am going to introduce another High Sanghan to all of you. This High Sanghan was also from the Jin dynasty. His name is Dao-Rong. Beginning at his birth, this Dharma Master was very clever. He left the home-life at twelve years of age. He had a perfect countenance and was extremely intelligent. Because of his perfect demeanor, he was very much fond of and cherished by his master. His master was so pleased with this young disciple that he asked him to get an education outside the monastery. Dao-Rong then went into the village and borrowed a copy of the Analects (of Confucius) to read. However, he did not take the book back to the monastery. He just read it once on the spot and memorized everything. After he returned, his Master asked him, "Why didn't you didn't bring back the book that you borrowed?" He said, "I can recite it from memory already." His master did not believe him. So, his master borrowed a copy of the Analects and asked him to recite it. Indeed, he could recite it without missing a single word. His master was astonished and said, "This little child is so clever!" Because of Dao-Rong's exceptionally good memory, his teacher asked him to

別好,那麼就叫他讀誦佛經,讀誦儒家的書,因此他就讀了很多的書。

這時候,他聽見鳩摩羅什法師在關中長安弘揚佛法,他就從很遠的地方去親近鳩摩羅什法師。鳩摩羅什法師一見他和他一談論,就非常驚奇,說是:「將來在中國弘揚佛法的人,一定就是這個人。」所以他就向姚興說:「昨天我見到這位融公法師,他真是太奇怪的一個聰明人,就是在秦帝這些僧人裡邊,也是很稀有的。」姚興聽鳩摩羅什法師這麼樣說,第二天就召見了道融法師,和他會面。見面一談,果然是與眾不同,於是也讓他到逍遙園裡邊去住,和鳩摩羅什法師一起來翻譯經典。

鳩摩羅什法師翻譯經典,他就講經;他翻譯什麼經,他就講什麼經;翻譯法華經,他就講法華經;翻譯這個中論,他就講中論。他講經,鳩摩羅什法師也會去聽經,一聽他講經,就特別佩服,說:「中國這位僧人啊!真是有大智慧,這部經典還沒有翻譯完,僅僅就翻譯了前邊兩卷,他就把後邊的這個道理已經講出來了,這真是太奇怪了。」他幫助鳩摩羅什法師翻譯經典,他也來講解,他的『辯才無礙,智慧無量』,講起經來,『口若懸河』,說的話就好像在空中吊著一條河流似的,這河旋到空中,那樣接連不斷。

study the Buddhist Sutras and the books of Confucianism. Hence, after a period of time, he had read many books.

At that time, Dao-Rong heard that Dharma Master Kumarajiva was propagating the Buddhadharma in Chang An. Therefore, he traveled from a great distance to draw near to him. After Dharma Master Kumarajiva met and talked with him, Kumarajiva exclaimed, "In the future, this will be the person who will propagate the Buddhadharma in China." Thereupon, he said to Yao Xing, "Yesterday, I met Dharma Master Rong. He really is an extraordinarily strange and intelligent person. He is a rarity even among all the Sanghan members of Emperor Qin." When Yao Xing heard what Dharma Master Kumarajiva had said, he summoned Dharma Master Dao-Rong to meet with him on the following day. Having met and talked with him briefly, he affirmed that Dharma Master Dao Rong was indeed an extraordinary person. Hence he let him live in the Carefree Garden and work with Dharma Master Kumarajiva to translate the sutras together.

Dharma Master Kumarajiva would translate the sutra, and Dharma Master Dao Rong would lecture on it. Whatever sutra was translated, he would lecture on that sutra. If the Dharma Lotus Sutra was translated, he would lecture on the Dharma Lotus Sutra; when the Madhyamika ("Middle") Shastra was translated, he would lecture on the Madhyamika Shastra. Whenever Dharma Master Dao-Rong lectured, Dharma Master Kumarajiva would attend his lectures. After hearing him lecture, he showed special admiration, saying, "Ah! This Chinese Sanghan really has great wisdom. This sutra is not yet completely translated; just the first two volumes were translated, and yet he was able to expound the principles contained in the latter volumes. This is extremely strange." Dharma Master Dao Rong assisted Dharma Master Kumarajiva in translating the sutras, and he himself also explained and lectured on the sutras. His eloquence in speech was unobstructed; his wisdom, immeasurable. When he lectured on the sutras, his mouth spoke words that flowed forth like a waterfall. His words are like a flowing river hanging in the sky and spiraling continuously without cease.

在這個時候，就有一個外道生了妒忌心，這外道是在什麼地方的呢？是在獅子國，獅子國就是現在錫蘭。這個外道是位婆羅門教的法師，是外道的一個首領，他聽說鳩摩羅什法師在中國長安弘揚佛法，他就對他徒弟說：「這個釋氏之教，在震旦大興，我們這個正化，豈可後於彼呢！」釋氏，就是釋迦牟尼佛的這個教，他稱釋氏也就是一個不恭敬的說法。姓釋的他那個教，在中國大興，他那個婆羅門教叫正化，他不叫正法，叫正化，我們的這個正化怎麼可以落他的後邊呢？我們應該和他去鬥法。於是他從獅子國就騎著駱駝，到中國來。

這位婆羅門的祖師相貌生得也很好，很圓滿的，說話也非常的會說，來到這兒一見姚興，就把姚興給迷住了，就相信他講的話，甚至於就對鳩摩羅什法師生起了疑問。婆羅門的祖師就對姚興說：「大道無方，大道沒有一個方向，沒有一個界限，誰要能以辯論勝了，誰的教就應該大興，就應該來弘揚那個教。」那麼姚興也就答應他了，說：「好！你們大家開一個辯論會，互相辯論。你們誰有真理，我就信誰的教。你和鳩摩羅什法師、道融法師和所有中國的和尚，都可以和他們辯論。」

(下期待續)

At that time, a heretic became jealous of him. Where was this heretic? He was from the Lion Kingdom. The Lion Kingdom is the present day Sri Lanka. This heretic was a dharma master from the Brahman religion; he was the head of the heretics. When he heard of Dharma Master Kumarajiva propagating the Buddhadharma in Chang An, China, he told his disciples, "The religion by the name of Shih is flourishing significantly in China. How can our "Proper Transformation" fall behind it?" "By the name of Shih" refers to Shakyamuni Buddha's religion. When he said "by the name of Shih," it was a disrespectful way of referral. The religion by the name of Shih was greatly flourishing in China. His Brahman religion was called "Proper Transformation." He did not name it "Proper Dharma." He called it "Proper Transformation." "How can our 'Proper Transformation' fall behind it? We should have a dharma contest with him." So he traveled, riding on a camel, from the Lion Kingdom to China.

This Brahman patriarch was also very good-looking with a perfect countenance, as well as being very articulate. When he arrived and met with Yao Xing, he succeeded in captivating Yao Xing with his charm. Yao Xing believed everything he told him to the point where he even started to have doubts in regard to Dharma Master Kumarajiva. The Brahman patriarch told Yao Xing, "The great way has no course. The great way has no direction. It has no boundary and no limit. Let us use this principle as the subject of a debate. The winner's religion will be greatly propagated and flourish." Yao Xing agreed to his suggestion and said, "Fine! All of you should launch a contest to debate with one another. Whoever among you has true principle, I will believe in that religion. You can debate with Dharma Master Kumarajiva, Dharma Master Dao-Rong, and all monks in China. You are permitted to debate with all of them."

(To be continued ..)

## 金輪聖寺敬老節報導

### “Respecting the Elders” Day Held Recently at Gold Wheel Monastery

柯果誠  
Susanne Ko

一年一度的敬老節就在這個溫暖的秋冬時期展開序幕。「敬老尊賢」是中國傳統的美德。宣公上人有感於西方社會裡，老人們的孤苦無依，故提倡《禮運大同篇》之「老吾老以及人之老，幼吾幼以及人之幼。」的理想。在秋冬百象蕭瑟之際，弘揚敬老，以提醒世人重視老人的福利及表示關懷，教化世道人心。

敬老節雖在洛杉磯首度開辦，但法總萬佛聖城及各分支道場，秉持宣公上人的教誨，將敬老的活動在法總萬佛聖城及各分支道場隆重的發揚光大，普遍受到當地社區老人們的歡迎及參與。

今年金輪聖寺的敬老節，四眾弟子們在法師們的帶領下，籌備多時，不僅將寺內裡裡外外打掃清潔舒適，香積組更是在前一星期就開始採買廚房食品。其他義工們就包辦做胸花、佈置、交通、邀請等工作。每位義工都是卯足了精神為敬老節做萬全的準備。

十一月十八日，當天應邀的老人家約有二、三百人，他們個個穿戴漂亮體面的衣服，帶著微笑，精神抖擻的接受招待人員為他們

The annual “Respecting the Elders” event was held in the warm autumn season. “Respecting the elders and honoring the worthy ones” is a traditional Chinese virtue. Witnessing the solitude and helplessness of the elderly in Western society, Venerable Master Hua advocated the ideal practice of “Caring for all elders as one's own parents and elders; nurturing all children as one's own children,” as outlined in the Chapter of Great Unity in the Book of Rites. The Master chose this period of the year, right between fall and winter, as the time to encourage the virtuous practice of “Respecting the Elders.” During this time of the year, when the earth is bleak and desolate, we are reminded to give emphasis to providing care and welfare for the elderly. This also serves as a way to teach and transform the human heart.

Although the very first “Respecting the Elders” celebration was held in the Los Angeles area, all the branch monasteries of Dharma Realm Buddhist Association (DRBA) have since followed this practice in accordance with Venerable Master Hua's teaching. This annual event has been observed throughout all DRBA monasteries in the United States and Canada. The events are well received by the elders in the community.

In Gold Wheel Monastery this year, led by the Dharma Masters, the four-fold disciples spent considerable time in preparation for this event. The monastery was scrubbed clean inside and out. The culinary team started purchasing varieties of ingredients a week in advance. Other volunteers helped in the making of flower brooches, decorating the monastery, organizing a transportation service, sending out invitations, etc. Everyone put in his best effort in preparation for the event.

On November 18, 2007, about two to three hundred seniors arrived for the event. They were all dressed nicely. Everyone came with a smile. All eagerly

別上漂亮的胸花。再由我們年輕的義工井然有序的接待他們一一就座。老人家們就座後，法師們致詞歡迎長者們的蒞臨，參與盛會，並說明了敬老節之緣起——是為藉此弘揚孝道，教化世人，進而推廣成爲一項時尚，喚醒大眾的良知良能，讓世界大同的理想得以落實。隨後即播放影片，介紹萬佛城及宣公上人。

金輪聖寺四眾弟子們準備了豐富的娛興節目及可口的素宴，爲老人家們慶生及助興。首先由金輪寺合唱團演唱〈偶成〉、〈菩薩的心〉、〈大同世界〉、〈母親真偉大〉及〈茉莉花〉等動聽的曲目。再由中文學校的小朋友獻唱中英的〈彌陀讚〉，中間穿插學生們精湛的鋼琴演奏，頗受大家的喜愛。來自金陵公寓的長者也表演了精彩的元極舞，看到他們身手靈活地將舞蹈與運動融合爲一，在場大眾不禁爲他們的表演鼓掌叫好。有位陳寶純女士爲老人家介紹簡單易學的養生操——拍打功，讓在場的老人家都站起來跟著學習，場面一下子就熱鬧起來了，引得大家開懷大笑。

表演節目圓滿結束之後，接著便是上供，儀式結束後，就由九十高齡的壽星切素糕，大家齊唱〈祝你松柏長青〉，爲普天下的長者祝福，希望他們平安、健康，這是敬老節最溫馨感人的一幕。

received the beautiful flower brooch volunteers pinned on their attire. Then they were escorted by the ushers, a group of young people, to their seats. The event started with the Dharma Master's brief introductory speech. She welcomed all the seniors and explained the origin of this special day - a wake-up call for people's conscientious nature, a stepping stone in achieving the ideal of great unity. Following shortly, there was a video presentation introducing Venerable Master Hua and the City of Ten Thousand Buddhas.

The four-fold disciples of Gold Wheel Monastery prepared plenty of entertaining programs and delicious vegetarian dishes to celebrate this special day for the seniors. The first program was a rendition of several beautiful songs by Gold Wheel Monastery Choir. They sang *The Sudden Creation*, *The Heart of a Bodhisattva*, *The World of Great Unity*, *Mothers are Great*, and *The Jasmine Flower*. Later several young friends from Gold Wheel Monastery Sunday Chinese School sang *In Praise of Amitabha* both in Chinese and English. The piano recitals won everyone's heart as well.

A group of elderly guests from Golden Years Senior Home performed a Yuan Ji dance which was wonderful. Seeing them skillfully combining the gesture of dance with exercise, the audience could not help but applaud. Miss Chen introduced the gung-fu (art) of clapping and hitting hands, which is easy to learn. The elderly guests all stood up and followed the exercise. It was quite an animated scene. Everyone was enjoying this time and laughing. At the conclusion of the programs, there was a meal-offering ceremony. At the end of the ceremony, the two seniors who topped everybody else in age (Note: They were over ninety years old.) were invited to honor the assembly by cutting the vegetarian cake. Everyone sang "Wishing you to be evergreen like the pine and cedar trees." We wish all the elders in the world peace and good health. This was the most touching scene of the event.

之後，老人家們即入席就座，享用義工們特為他們準備之可口營養的素宴，十道菜象徵「十全十美」，老人家們都吃得既開心又滿足。宴席結束後，每位老人家接受小朋友贈送的精美禮物，心滿意足的在寺外等待義工們專車接送。

此次敬老節，金輪聖寺的四眾弟子們，不分男女老少，大家分工合作，盡心盡力，讓今年的敬老節得以圓滿結束，大家皆法喜充滿。敬老的精神在每位義工的八識田中，又植下一個善根，希望每位參與者善根增長，福慧日增。

Afterward, all the seniors were seated at the banquet. They were served delicious and nutritious vegetarian cuisine. There were a total of ten dishes, as the number ten symbolizes perfection. All the elders were very pleased. After the banquet, they were each given a tasteful gift by the young ones. They were all delighted. At the end of the day's event, the elders were brought back to their homes by the volunteers.

All of the four-fold disciples of Gold Wheel Monastery, regardless of gender and age, put in their share of work. Everyone devoted themselves to making this year's event successful. Everyone was filled with the joy of Dharma. The spirit of respecting the elderly has taken root in the Eighth Consciousness of all. I wish everybody's good roots to continually grow. I also wish everybody's blessings and wisdom to keep progressing day by day.

敬老節活動剪影 Snapshots of Respecting Elders Day



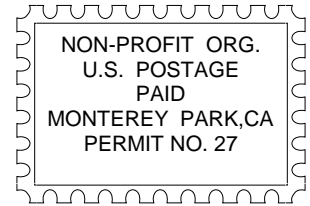
2008年3月法會時間表 Schedule of Events – March of 2008

| 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<br>地藏法會<br>Recitation of Earth Store Sutra<br>8:00 am —3:00 pm  | 3◎  | 4◎   | 5◎  | 6◎   | 7◎  | 8 二月初一  |
| 9<br>夏令時間開始(撥快一小時)<br>Daylight Saving Time begins 2:00 am<br>楞嚴咒法會<br>Recitation of Shurangama Mantra<br>8:00 am —3:00 pm               | 10◎   | 11◎  | 12◎   | 13◎  | 14◎   | 15 初八<br>釋迦牟尼佛出家日<br>Shakyamuni Buddha's Leaving Home Day<br>六祖慧能大師誕辰<br>Venerable Sixth Patriarch's Birthday |
| 16<br>大悲咒法會<br>Recitation of Great Compassion Mantra<br>8:00 am —3:00 pm  | 17◎ 初十<br>宣公上人涅槃<br>每月紀念日<br>Monthly Memorial of Venerable Master Hua | 18◎  | 19◎   | 20◎  | 21◎   | 22 十五<br>釋迦牟尼佛涅槃日<br>Shakyamuni Buddha's Nirvana Day  |
| 23 十六<br>慶祝觀音菩薩聖誕法會<br>Celebration of Gwan Yin Bodhisattva's Birthday   | 24◎   | 25◎  | 26◎ 十九<br>觀音菩薩聖誕<br>Gwan Yin Bodhisattva's Birthday<br>(Actual Day) | 27◎  | 28◎ 廿一<br>普賢菩薩聖誕<br>Universal Worthy Bodhisattva's Birthday<br>(Actual Day) | 29  |
| 30<br>念佛法會<br>Dharma Assembly of Amitabha Buddha Recitation<br>8:00 am—10:00 am<br>放生法會<br>Liberating Life Ceremony<br>1:00 pm —3:00 pm | 31◎   |      |   |      |   |   |



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金 輪 聖 寺



2008年4月法會時間表 Schedule of Events – April of 2008

| 日 Sun  | 一 Mon   | 二 Tue  | 三 Wed | 四 Thu | 五 Fri | 六 Sat |
|--|---|--|-------|-------|-------|-------|
|  |   | 1◎   | 2◎    | 3◎    | 4◎    | 5     |
| ◎ 禮拜大悲懺 12:30 pm<br>Great Compassion Repentance  |   |  |       |       |       |       |
| 6 三月初一<br>地藏法會 Recitation of Earth<br>Store Sutra 8:00 am —3:00 pm   | 7◎  | 8◎   | 9◎    | 10◎   | 11◎   | 12    |
| 13<br>楞嚴咒法會<br>Recitation of Shurangama<br>Mantra 8:00 am —3:00 pm   | 14◎   | 15◎ 初十<br>宣公上人涅槃每月紀念日<br>Monthly Memorial of<br>Venerable Master Hua | 16◎   | 17◎   | 18◎   | 19    |
| 20 十五<br>常智大師出家日 Great Master<br>Chang Jr's Leaving Home Day<br>大悲咒法會<br>Recitation of Great Compassion<br>Mantra 8:00 am —3:00 pm | 21◎ 十六<br>準提菩薩聖誕 Cundi<br>Bodhisattva's Birthday<br>宣公上人誕辰 Venerable<br>Master Hua's Birthday | 22◎ 十七<br>常仁大師誕辰<br>Great Master Chang Ren's<br>Birthday             | 23◎   | 24◎   | 25◎   | 26    |
| 27<br>念佛法會 Amitabha Buddha<br>Recitation 8:00 am—10:00 am<br>放生法會 Liberating Life<br>Ceremony 1:00 pm —3:00 pm                     | 28◎   | 29◎  | 30◎   |       |       |       |

～常將有日無日，莫待無時想有時～