



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

虛空粉碎

雖然結七 仍須努力
虛空粉碎 現出本體

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

Smashing Empty Space to Smithereens

Although the Seven-day Session has ended,
One should still persevere with diligence.
Smashing empty space to smithereens,
The original nature will manifest.

本期內容

Table of Contents

- | | | | |
|----|----------|----|---|
| 2 | 六祖法寶壇經淺釋 | 2 | The Sixth Patriarch's Dharma Jewel Platform Sutra |
| 9 | 高僧傳—道融法師 | 9 | Dharma Master Dao Rong |
| 12 | 殺生因果難逃 | 12 | The Retribution of Killing Is Difficult to Escape |

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 #198)

惠能向別駕言。欲學無上菩提。不得輕於初學。下下人有上上智。上上人有沒意智。若輕人即有無量無邊罪。別駕言。汝但誦偈。吾為汝書。汝若得法。先須度吾。勿忘此言。

惠能偈曰。

菩提本無樹	明鏡亦非臺
本來無一物	何處惹塵埃

書此偈已。徒眾總驚無不嗟訝。各相謂言。奇哉。不得以貌取人。何得多時使他肉身菩薩。

本來惠能不想說話，但不說就沒有人幫他寫，所以說了：「你想學最上的菩提覺道，就不應該輕慢初學佛法的人。往往最愚癡的人，卻有最上的智慧。」所謂大智若愚——有大智慧的人像沒有智慧一樣，你問他什麼他都不知道，像現在我問我的徒弟，他們都答不知道，這是學了大智若愚的精神。以前他們剛來時都

Hui Neng said to the official, "If you wish to study supreme Bodhi, do not slight a beginner. The lowest person may have the highest wisdom and the highest may have no wisdom at all. If you slight others, you create limitless, boundless offenses." The official said, "Recite your verse and I will write it out for you. If you obtain the Dharma, you must take me across first. Do not forget my words."

Hui Neng's verse reads:

*There is no Bodhi tree,
Nor stand of a mirror bright.
Since all is void,
Where can the dust alight?*

After his verse was written, the followers were greatly surprised. Filled with amazement, they said to each other, "Strange indeed! One cannot judge a person by his appearance. How can it be that, after so little time, he has become a Bodhisattva in the flesh?"

Originally, Hui Neng had not planned to say a thing, but if he had remained silent, no one would have helped him write the verse. So in reply to the mocking of Layman Chang, the Master said, "If you wish to study the highest Bodhi, do not ridicule those who are beginners in the study of the Buddhadharma." It may well be that those who appear to be the lowest and stupidest have the highest wisdom, for those who have truly great wisdom may often appear as if they have no wisdom at all. No matter what they are asked, they reply, "I don't know." This is an example of great wisdom which looks like stupidity. For instance, when I ask a question of my disciples they often say, "I don't know." Whereas early on,

說：「我知道所有一切事。」

有一次我遇到一個人，他也是這麼說。我說：「你怎會所有都知道呢？我現在問你一個問題：你每次吃飯吃多少粒米？你知不知道？」他說：「我沒數過。」我說：「沒數過就是不知道。」

惠能繼續說：「那些在下面做苦工的人，也有像最高貴地位人的智慧。相反地最高尚的人，有時候也會埋沒了智慧。怎樣埋沒了呢？即是被欲念壓住。假使你輕慢人，這就有無量無邊的罪過，你懂嗎？別駕！」

別駕說：「好了！好了！你說得很有道理。你說你的偈頌，我幫你寫好了。不要講些閒話。但我先對你說明，你若是得法時，要先來度我，因為是我幫你寫的，否則沒有人會知道。不要忘了這句話！」

惠能的偈頌是這樣說：

「菩提本無樹」：菩提是個覺道，又有什麼樹呢？若有樹，那菩提就變成物，而有所執著。菩提本來什麼也沒有，你說你覺悟了，但覺悟是個什麼樣子？是青色？黃色？紅色？白色？你且說個樣子出來，看看它是無形無相的。

「明鏡亦非臺」：你說心如明鏡臺，其實根本沒有個臺，若有個臺則又有所執著，所謂「應無所住，而生其心」，怎麼還要有個臺呢？

when they first came to study, they would say, "I know everything!"

Once I met a person who said he knew everything. I asked, "How can you know everything? Let me ask you a question. Do you know how many grains of rice you swallowed each meal?" He said, "I have never counted." "Well," I told him, "Your 'have never counted' means you do not know."

Hui Neng continued, "There are people who do lowly menial work who have the wisdom of those in high positions. Likewise, there are times when the wisdom of high-level people became obscured. How? Their wisdom got buried underneath their thoughts of desire. If you slight people, you incur infinite offenses. Did you know that?"

"O.K., O.K.," said the official, "You certainly speak with principle. Now, what is your verse? Recite it and I will write it out. But, I want to make one thing clear. That is, if you obtain the dharma, you must come and take me across first because if I don't write your verse no one will know of it. Do not forget this agreement!"

This is the meaning of Hui Neng's verse.

"*There is no Bodhi tree,*" Bodhi is the Way of enlightenment, and that's all there is to it; how can there be a tree? If there is a tree, then Bodhi becomes a mere thing and can be an object of attachment. Originally, Bodhi is without anything. If you say you are enlightened, what is enlightenment like? Is it green or yellow? Is it red or white? Can you speak of the appearance of Bodhi when it has no appearance?

"*Nor stand of a mirror bright.*" You said that the mind is like the stand of a bright mirror, but there is actually no stand at all. If there is a stand, then there is a place for it to rest. Having "produced a thought which is nowhere supported," why do you still speak of a stand?

「本來無一物」：本來什麼都沒有，也沒有一個樣子，也沒有一個圖，或一個形相，所以根本什麼也沒有。

「何處惹塵埃」：既然什麼都沒有，塵埃又從那裡生出呢？根本就無所住了。

這首偈頌主要是從「應無所住，而生其心」而出，要沒有一切執著，也就是佛所說的意思：「一切眾生，皆有如來智慧德相，但以妄想執著不能證得。」這個地方就教人沒有執著，你執著它做什麼？你執著它將來是不是就能不死呢？到你死時又執著些什麼？

寫完這偈頌之後，所有寺裡的和尚、居士們，都發出驚訝的讚聲而互相說：「奇怪得很！他也會作偈頌，真不可以貌取人而欺負他是個獍獠。他到這個地方也沒有多久，莫非他就是位肉身菩薩？」也許當時有羅漢在旁，故意向大家說，提醒大家認清這位肉身菩薩，這是一個理由，另一是有人以此來諷刺譏笑，因為還不知他所作的偈頌到底是對不對。

大家這樣的一嚷，五祖大師也從禪房裡走出來，說：「你們在這裡吵什麼？」眾人答：「舂米的獍獠竟也會作偈頌！」

祖見眾人驚怪恐人損害。遂將鞋擦了偈曰。亦未見性。眾以為然。

“*Since all is void,*” Originally, there is nothing at all -- no appearance, no shape, no mark. Hence, basically there is nothing, or a void.

“*Where can the dust alight?*” Since there isn’t anything, where does the dust land? Basically there is no dwelling place.

This verse arises primarily from the idea of “producing a thought which is nowhere supported.” There should be no attachment at all. This was precisely what the Buddha meant when he said, “All living beings are endowed with the wisdom and virtuous characteristics of the Thus Come One. It is because of delusive thoughts and attachment that they are unable to certify to the attainment of them.” This was spoken specifically to instruct people not to have attachment. What is the use of being attached? Is it the case that by being attached, you will be able to ‘not die’ in the future? Then, when you die, what will you be attached to?

After seeing the newly written verse, all the Bhikshus and lay people stood in astonishment and whispered among themselves, “Very strange! To think that he can compose a verse, too?! You really cannot judge a person by his looks. We have regarded him as a barbarian and maltreated him.” “Why, he hasn’t been here very long,” they continued, “but who knows? Do you suppose he is a flesh body Bodhisattva?” Perhaps there were Arhats in the assembly who intentionally made such comments to make people aware that he actually was a flesh body Bodhisattva. This is one possible reason. On the other hand, there were those who were just mocking the Sixth Patriarch because at that point they still were not sure if his verse was correct or not.

The commotion created by the assembly made the Fifth Patriarch emerge from the Chan room. He came to the hall and demanded, “What is this noise all about?” The assembly told him, “This rice-thresher, this barbarian, can compose verses!”

The Fifth Patriarch saw the startled astonishment of the assembly and feared that they might harm the Sixth Patriarch. Accordingly, he took off his shoe and erased the verse, saying, “This one, too, has not yet seen his nature.” The assembly agreed.

五祖見眾人驚怪，恐怕有人來暗殺惠能。由這一句話，就證明當時勾心鬥角的情形多麼厲害。神秀的黨徒已經把持了所有勢力，要不然五祖怎會害怕有人要來傷害惠能呢？

五祖遂用鞋底將偈擦了說：「這也沒有見性，他講得不對。」你們聽到這地方，有人想：五祖也打妄語？頭一個偈頌，他告訴大家誦後可不墮三惡道，能得大利益，能見性，根本誦它也沒有大利益，也沒有可不墮落三惡道的意思。五祖這樣講後，神秀就出來承認這是他作的偈。現在惠能作的是見性偈頌，但五祖反而對大家說是沒有見性。這是不是打妄語呢？這叫方便法、權法，不是打妄語。因為他爲了要保護惠能，使佛法傳留久遠，不想有人來傷害六祖，故說出這種方便的話。

大眾聽五祖說仍未見性，就相信不疑，因為大家也不知那個偈才對。那個偈說「菩提有樹」，這個偈說「菩提無樹」；那個說「明鏡是臺」，這個說「明鏡非臺」。真的莫衷一是，沒有人明白。就因沒有人開悟，所以對著開悟的偈頌也不認識。就像寫博士論文，必須要得到博士學位的人來審核，只得碩士學位的人是不認識的。開悟和沒開悟亦是如此。

次日。祖潛至碓坊。見能腰石舂米。語曰。求道之人爲法忘軀。當如是乎。

Seeing the startled astonishment of the assembly, the Fifth Patriarch feared that someone might try to assassinate Hui Neng. This line in the text proves what great treachery there was at that time. The followers of Shen Hsiu were already locked in fierce battle for positions of power, doing everything to make sure that Shen Hsiu would be the next Patriarch. Otherwise, why would the Fifth Patriarch be so concerned that someone would harm Hui Neng?

With the sole of his shoe, the Sixth Patriarch erased the verse and said, "This man's verse is also incorrect." Perhaps some of you are thinking, "The Fifth Patriarch lied! First he said that if one cultivated in accord with Shen Hsiu's verse, he would not be subject to the three evil destinies, but would gain great benefit and see his own nature. Then the Fifth Patriarch told everyone that Hui Neng had not really seen his nature when, in truth, he had. Isn't that false speech? No. This is an expedient, provisional teaching, not false speech. The Fifth Patriarch spoke this way to protect Hui Neng. He did not want any harm to befall the Sixth Patriarch. In this way, the Buddhadharma could remain long in this world and be transmitted far and wide.

Without any doubt, the assembly believed the Fifth Patriarch when he said that "This one, too, has not yet seen his nature." Although they agreed, no one knew which verse is correct. The first verse said, "The body is a Bodhi tree," the second said, "There is no Bodhi tree," The first verse said, "The mind, a bright mirror stand," and the second said, "Nor stand of a mirror bright." Which was right? Which was wrong? No one understood. None of them had become enlightened, so they couldn't recognize an enlightened verse. It is like passing judgment on a doctoral dissertation. If you only have a master's degree, you cannot judge a doctoral dissertation. It is a similar situation between those who are enlightened and those who are not. Since those in the assembly were not enlightened, they did not have the necessary understanding.

The next day the Patriarch came secretly to the threshing room where he saw Hui Neng pounding rice with a stone tied around his waist, and he said, "A seeker of the Way sacrifices his very life for the Dharma. Is it not right that he do so?"

第二天，五祖避開大家的耳目，暗中進入舂米房去，見到惠能腰上繫著一塊石頭很費力地在舂米，就對他說：「求道的人，為法而不顧惜身命，是應當這樣的。」六祖為法，腰上繫塊石頭舂米給大家吃，這叫行菩薩道，這叫忘人無我。他本會想：「我為什麼要舂米給你們吃？你們什麼也不做，一天到晚除睡覺就打坐。我在這兒舂米太辛苦，不做了。」反而他這樣想：「你們有什麼工作，讓我來做好了。」像我的一位徒弟，忙得飯也顧不得吃，我真歡喜這樣的徒弟，但不是個個能如此。

應該為法忘軀而不怕辛苦——六祖大師不知有多少天沒人叫他吃飯而他自己也忘了，所以力量都沒有了。要在腰上繫一塊石頭，使身體重一些，用腳踩確就不需費那麼大的力量。為什麼他用石頭來幫忙？恐怕因為幾天沒吃飯了，故力量不足。我是這樣猜想，你不要執著說一定是這樣，或一定不是這樣。妙就是這不執著。

乃問曰。米熟也未。惠能曰。米熟久矣。猶欠篩在。

這段在六祖壇經是很重要的。五祖問惠能說：「米熟了沒有？」意即你把米舂好沒有？另一涵意即是：你的功夫有沒有成就？你用功是否上路了？為何說「米」呢？因米是一粒粒圓形

The next day, shunning any attention from the assembly, the Fifth Patriarch went in secret to the threshing room. There he saw Hui Neng, pounding rice with a heavy stone tied around his waist, exerting much effort in threshing rice. He told him, "One who seeks the Way will sacrifice his very life for the Dharma. This should be the case." What was the Sixth Patriarch doing? He was practicing the Bodhisattva Way. He was earnestly threshing rice all day for the assembly to eat. He had forgotten the mark of self and others. He did not think, "Why should I pound rice for you to eat? You do not do any work. All day long, you either sleep or sit in meditation. I am exhausted pounding rice all day. I quit." Instead, he thought, "Whatever tasks you may have to do, let me do them for you." One of my disciples is like that. He would get so busy that when he is called to lunch he says, "Wait a minute, wait a minute!" I really like that kind of disciple, but not everyone can be that way.

For the sake of the dharma, one should not be afraid of hard work. No one knows how many days may have passed that the Sixth Patriarch went without eating. He was so immersed in working that when no one called him to eat, he himself forgot about it until he had no strength. So, he tied a heavy rock around his waist to add weight to his body so that he could pound the rice. This is what I guess happened to the Sixth Patriarch. However, you should not get attached to either idea and think "It was definitely like that," or "It definitely wasn't like that." It was this non-attachment that was wonderful.

Then the Fifth Patriarch asked, "Is the rice ready?" Hui Neng replied, "The rice was ready long ago. It now waits only for the sieve."

This passage in *The Sixth Patriarch's Sutra* is extremely important. The Fifth Patriarch asked Hui Neng, "Is the rice ready?" On one level the question means, "Have you finished threshing the rice?" On another level, the meaning is "Have your efforts been successful? Has your work taken you up the road?" Why is 'rice' used in this sense? It is because rice is made up of many rounded grains, perfectly shaped, analo-

的，像自性摩尼寶珠。意即你的性光圓滿否？自心的心光圓滿否？自身的身光圓滿否？

又者，米用水煮成飯，這才叫熟，意謂你修道成功了嗎？你在這裡舂米修禪，禪的功夫如何？這裡頭有很多的意思。六祖大師當然明白五祖的心意，因為過來人是明白過來人所說的話。

六祖大師說：「我功夫已成就很久了，只欠篩（見思惑未除）。」

祖以杖擊碓三下而去。惠能即會祖意。三鼓入室。

五祖用拐杖敲石碓三下，遂離去。杖即出家人年老行路所執，就像虛老所說：「才得一藤活似龍，半敲風雨半敲空。」這條藤，活似龍的模樣，因其形狀彎曲，故曰似龍。半敲風雨半敲空——用拐杖來敲風敲雨，這真是無事找事。像我的徒弟那麼忙，就無暇去敲風雨或敲空了。惠能明白五祖的意思，要他晚間三更天十二點時去。這擊碓三下是無言說法，像禪堂跑香敲兩下木魚是「行香」，叫你醒醒。敲一下是止靜。敲三下叫你關照話頭，好自用功。

為何五祖將拄杖放在後邊，倒背手而去呢？其意是叫六祖從後門進來，不讓別人看見。要不然怎會說惠能即會祖

gous to the precious *mani* jewel of the self nature. The question also means “Has the brilliance of your self-nature been perfected?” “Is the radiance of your mind and body fully perfected?”

When raw grains of rice are boiled in water, they become cooked rice and are edible. The Patriarch’s question means, “How is your cultivation of the Way? You have been pounding rice and cultivating Dhyana meditation. How is your skill?” There are many levels of meaning here. The Sixth Patriarch, of course, understood the Fifth Patriarch’s question, for it is said,

*One who has gone through knows
Another who has gone through;
Those who have been there know
Others who have been there.*

“The rice was ready long ago.” My skill was perfected long ago,” the Sixth Patriarch answered. “It is now waiting only for the sieve.” In threshing rice, a sieve is used to sift out the husks. Here, the sieve represents getting rid of the filth. Although the Sixth Patriarch’s spiritual skill was perfected, it still waited for the sieve; he still had to sweep out the filth of the delusions of views and thought.

The Patriarch rapped the pestle three times with his staff and left. Hui Neng then understood the Patriarch’s intention. At the third watch, he went into the Patriarch’s room.

The Fifth Patriarch rapped on the pestle three times with his staff and left. Elderly monks carry a staff as a walking stick. Sometimes these staffs are made of twisted vines. The Great Master Hsü Yün said:

*We go to pick the ivy, Lively like a dragon,
Beating wind and rain, Beating empty space.*

The ivy vine curves and twists like a dragon, and it beats on the wind and rain at the same time it beats on empty space. That is certainly a case of much ado about nothing. If that vine were as busy as my disciples, it would have no time to beat on the wind and rain. “Knock, knock, knock,” went the Fifth Patriarch’s staff. The Sixth Patriarch understood right away. The three rapping meant, “Come to my room at the third watch, at midnight.” This is called “speaking the Dharma without words.” Here in the meditation hall, for example, when the wooden fish is hit twice, it means “Walk;” hit once, it means “Stop and sit down;” hit three times, it means, “Meditate! Work hard!” All of those are “speaking the Dharma without words.”

Why did the Fifth Patriarch carry his staff behind his back on his way out of the threshing room? He carried it behind his back to indicate that the Sixth Patriarch should come in by the back door. “Do not let the others see you come in!” If the Fifth Patriarch had said openly, “Come to my room at the third watch

意呢？這就是心心相印的道理。

等到三更天，六祖一進五祖房時，五祖就問：「你來做什麼？」六祖答：「今天祖師要我三更天來嘛！」五祖問說：「是嗎？我是叫你三更天來嗎？怎麼我忘了呢！你為何從後門來？怎不從前門來？」六祖說：「是您要我從後門來的。」五祖聽後哈哈大笑說：「你是不錯的，你是很有意思的。」你若問我怎知這事，我就要問你怎不知這事。

(下期待續)

and we'll have a little talk," I am sure that the word would have spread like fire to Shen Hsiu's ears and Shen Hsiu and his disciples would not have been very kind to the Sixth Patriarch. The Fifth Patriarch tested the Sixth Patriarch's wisdom by rapping his staff three times and putting it behind his back. The Sixth Patriarch understood but no one else did. They were all as if deaf and dumb, without any idea as to what had transpired in this wordless exchange of Dharma.

At midnight, as soon as the Sixth Patriarch entered the room of the Fifth Patriarch, there was a quick exchange. "What are you doing here?" demanded the Fifth Patriarch. "You told me to come at the third watch!" was the reply. "Is that so? Did I tell you that? How could I have forgotten? Why did you come in the back door instead of the front door?" "Did the Master not tell me to use the back entrance?" The Fifth Patriarch laughed and said, "You are not bad, really not bad. You are all right!" I wasn't there, so, if you ask me how I know that, then let me ask, "How can you not know that?"

(To be continued ..)

(上承自第 14 頁)

(Continued from Page 14)

我們都知道一切眾生都有佛性，都可以做佛；一切眾生都有菩薩性，都可以做菩薩；一切眾生都有羅漢性，都可以做羅漢；一切眾生都有緣覺性，都可以做緣覺；一切眾生皆有天性，都可以升天；一切眾生皆有人性，都可以做人；一切眾生皆有修羅性，都可以做修羅；一切眾生皆有鬼性，都可以做鬼，你做鬼事就是鬼；一切眾生皆有畜生性，你如盡做畜生事就是畜生；一切眾生皆有地獄性，你如造地獄的因，將來就是墮地獄的。所以種因結果，你種什麼因就結什麼果，絕對不會錯的。

We should all realize that all living beings have the Buddha-nature and can become Buddhas. You should also know that all living beings have the Bodhisattva-nature and can become Bodhisattvas. All living beings have the Arhat-nature and can become Arhats. All living beings have the nature of Those Enlightened to Conditions and can become Those Enlightened to Conditions. All living beings have the heavenly nature and can ascend to the heavens. All living beings have the human nature and can become people. All living beings have the asura-nature and can become asuras. All living beings have the ghost-nature and can become ghosts. If you do ghostly deeds, you are a ghost. If you keep doing animal-like deeds, you are an animal. All living beings have the nature of the hell-beings. If you keep planting causes for the hells, you will eventually fall into the hells. Whatever kind of causes you plant, that's the kind of fruit you will reap. It's never off by the slightest.

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

(Continued from issue #198)

(接上期)

在這個時候，中國的和尚遇到這樣一位大論師，大辯論家，要來辯論，誰也不敢上陣了，都知道自己的辯才不夠，甚至於鳩摩羅什法師也憂愁起來。鳩摩羅什法師就對道融法師說：「這個婆羅門的論師，他的確是辯才無礙，會說到極點。如果我們來辯論輸了，佛法不能弘揚，這真是一件可悲的事情。」鳩摩羅什法師又說：「我想這一次辯論，一定要由你來出頭和他辯論，你的智慧辯才不會比這婆羅門遜色。」但是道融法師對於這個婆羅門的書，他沒有看過，於是他就祕密的讓知道婆羅門書的人，把它通通都寫出來，他拿過來一看就記住了永遠也不忘了。

到了這一天開辯論會的時候，皇帝姚興也到這個地方來參加，所有的文武百官，也都來參加這個辯

At that time, having encountered such a great master of the shastras and great debater, none of the Chinese monks dared to go forth to confront him. They realized that their eloquence in speech was not sufficient. Even Dharma Master Kumarajiva became worried and he said to Dharma Master Dao Rong, "This Brahman debater is truly unobstructed in speech. His speech is of the utmost quality. If we lose this debate, then the Buddhadharma will not be permitted to be propagated. This is really a sad matter." He then continued, "In this contest, I think you must be the one to debate with him. Your wisdom and eloquence are not inferior to this Brahman's." However, Dharma Master Dao Rong had never read any Brahman books before. Therefore, he secretly requested a transcription of all the Brahman books from those who knew them. Having read them once, he could memorize them all and never forget.

The day came when the debate finally started. Emperor Yao Xing and all his hundreds of civil and military officials came to witness the debate. The contest started with

論會。這辯論會一開始，道融法師和這位婆羅門就辯論，道融法師講的這個道理，好像飛天遁地似的，忽然就飛到天上去，忽然又到地下去，妙話無方。他這種不可思議的辯才，無所執著，把這位婆羅門辯得，等一等就瞪眼睛，等一等面也紅了；再講一講面又青了，青一陣，紅一陣，白一陣。正所謂『口欲言而辭喪』，口裡想說啊，但這個言辭的道路封死了，說不出什麼了；『心欲緣而慮亡』，心裡想一想啊，頭腦也不好用了，腦袋也不聽使了，也想不出一個得勝的道理。

這時候，這位婆羅門自己覺得很不好意思，但是還不願意表露出來是輸了，還很自滿的說：「嘿！你看過幾本書啊？你什麼都看過，都懂得嗎？在咱們獅子國，那些經書多得很，你連看過都沒看過，聽都沒聽過。」就很驕傲的，說出這麼自滿的話。道融法師說：「你所讀的什麼什麼書，叫什麼名字？我都知道。」然後，又說出中國書的名字，說：「你說我不懂你所讀的書，那中國書的名字，你也不會懂啊！那麼咱們可以互相來舉出這些書的名字，我知道你們書的名字有多少，你知道我們中國書的名字有多少，我們來試一試。」這麼一比，把這位婆羅門比得，簡直什麼都不知道。道融法師所說出的這些書名比他多了三倍都不止，所以鳩摩羅什法師就笑起來了，說：「你這麼遠冒失失的就

Dharma Master Dao Rong debating against the Brahman. The principles expounded by Dharma Master Dao Rong soared high into the heavens and penetrated deep into the ground. Suddenly they flew high in the sky; suddenly they entered the earth. His wondrous speech was without boundaries. His inconceivable eloquence of speech was free from attachment. His words outwitted his opponent to the point that the Brahman could only stare with his eyes wide open. Within moments his face turned red, and then pale consecutively. It's like the saying: "His mouth wanted to speak but no words came out." His mouth wanted to speak, but the words got stuck and nothing came out. "His mind has the will but his thoughts are dead." His mind wanted to think, but his brain could not follow his wishes; he could not think of a principle that could help him win.

At that moment, the Brahman felt very embarrassed. However, he was still unwilling to admit defeat. He said complacently, "Ha! How many books have you read? Have you read everything and know all of them? In our Lion Kingdom, we have many books that you haven't even seen or heard of before." He was very arrogant and full of himself when he spoke these words. Dharma Master Dao Rong said, "I know what books you have read and I know what their names are." Afterwards, he named some Chinese books and continued, "You said that I don't know the books that you read. I say you too don't know the names of our Chinese books! Let's call out the names of each other's books to see who knows more. Let's try it out." It turned out that the Brahman knew absolutely nothing about Chinese books. On the other hand, Dharma Master Dao Rong could relate the names of over three times more Brahman books than the Brahman knew. Hence, Dharma Master Kumarajiva laughed and said, "You recklessly came here from afar. You should have inquired first what books

來了,你應該先打聽打聽,中國都有什麼書嘛!你怎麼這麼荒唐就來了呢?」這婆羅門一聽就生大慚愧,在外國的地方覺得自己是多了不起,原來還是井蛙之見啊!好像是井裡頭的蛤蟆,看天一樣。於是,他就趕快向道融法師叩頭頂禮,又過了一個禮拜,自己覺得也沒有什麼意思,又回到獅子國去了。

所以佛法中興在像法的時代,道融禪師他有很大的功德。將來你們或者也會遇到婆羅門,或者天主教,或者耶穌教,都不一定的。那麼這個佛法不是說我們好和人辯論,因為你邪存在,正的不存在;正存在邪的就不能存在,這個邪正不能並立的,所以雖然有邪有正,但是必須要顯出來。

這位道融禪師他一生專門講經,鳩摩羅什法師就專門翻譯經典,他翻譯什麼經,他就講什麼經,他翻譯他就講,本來以前中國沒有這些經,那麼他就講,他的智慧太高了,就是老得走不動路了,他還是講經,還是說法。好像已經往生的倓老法師他也是,他說我有這一口氣啊,我就講經,就說法。他以前比我高,以前我見到他在天津大悲院講經,戴個小帽頭,看得很高,很威風的,站到一般人裡面,他都比一般人高。這位道融法師他講經一天也不閒著,天天都講經,在他座下常常有幾千人,來聽他講經,每天吃飯都有三百人吃飯,在一起住。他七十四歲的時候圓寂,這一位法師對佛教是特別有功德。

(道融法師全文完)

they have in China! How is it that you made such a ludicrous trip?" When the Brahman heard this he gave rise to great shame. He had thought he was a remarkable man outside his country, yet in reality his viewpoint was like that of a frog inside a well! Like a toad inside a well looking up at the sky. Therefore, he immediately bowed and prostrated himself before Dharma Master Dao Rong. A week later, he felt that there was no meaning to his quest and so he returned to the Lion Kingdom.

In the Dharma Image era when Buddhism was prospering, Dharma Master Dao Rong established great merit and virtue. In the future all of you may encounter Brahmans, or perhaps Catholics or Christians, it is not for sure. In Buddhism, it is not to say that we like to debate or argue with people. Rather, if evil exists, good will not prevail; if good exists, evil will not prevail. Good and evil cannot co-exist. Therefore, although there is good and evil, it has to be revealed.

Throughout his life, Dhyana Master Dao Rong specialized in lecturing the sutras. Dharma Master Kumarajiva on other hand specialized in translating the sutras. Whatever sutra Dharma Master Kumarajiva translated, Dharma Master Dao Rong would lecture that sutra. Originally, those sutras did not exist in China. Therefore, Dharma Master Dao Rong resolved to lecture on them. He had lofty wisdom. Even when he was too old to walk, he still kept lecturing on the sutras and speaking the dharma.

It is like the late Elderly Master Tarn, who said that even if he had only one breath left, he would continue to lecture on the sutras and speak the dharma. In the past, he was taller than me. I saw him lecture sutras in Great Compassion Hall in Tien Jin. At that time he wore a small cap and looked very tall and awesome. Whenever he stood among the crowd, he was usually taller than the average person. Dharma Master Dao Rong would not take a break even for a day when he lectured on the sutras. Every day he gave lectures. Below his seat were several thousand people who came to listen to him. Every day, on average, there were three hundred people dining and living together. He entered Nirvana at the age of seventy four. This Dharma Master indeed established special merit and virtue in Buddhism.

(The End of the Article on Master Tan Yong)

殺生因果難逃

The Retribution of Killing Is Difficult to Escape

宣公上人一九九〇年十月二十七日開示於法國葛諾伯城

A talk given by Venerable Master Hsuan Hua, on October 27, 1990 in Grenoble, France

你不相信因果報應，
等輪到自己頭上，
想逃避也逃避不了。

If you don't believe in cause, effect
and retribution,
when it's your turn to undergo them,
you won't be able to escape
even if you want to.

各位善知識，世界上最厲害的果報，就是殺生。今早有越南人帶了兩個小孩來見我，說身體不好，找我幫忙，令他一切事情順利，如意吉祥。這兩個小孩子神經都不正常，我一看之下，就問他有沒有殺生。

Good and wise advisors! The most terrible retribution in the world is that for killing. This morning a Vietnamese man brought his two sons to see me. He said his sons were sick and asked me to help them, so that things could be made smooth and pleasant. Seeing that the two boys had some sort of psychological abnormality, I asked if he or his wife had committed any acts of killing.

他們的母親先說她沒有殺生，結果講來講去便說他們門前有一棵大樹，當他們把大樹砍了時，見到了兩條蛇鑽到樹底下窟窿內去了。當時他們就用開水把這兩條蛇燙死，之後她的兒子就把自己關到房裏，幾天後出來，就發神經病了。第一個兒子是這樣，第二個兒子又是這樣，兩個都發神經病；他們希望我能把這事解除。這是因為殺生的關係，你看他們這麼殘忍！心裏那麼毒辣，一點慈悲心都沒有，見到蛇鑽到洞內，還要用開水把牠燙死。這兩條蛇是兄弟，兩條蛇燙死了，兩兄弟也發神經病了。所以世界上最大的業力，就是殺生，殺生的業報比什麼都重的。互相殘殺，互相報復，這是世界最悲慘的一件事。

Initially, the boys' mother said she had not done any killing. As the conversation progressed, the parents told me that after they chopped down a large tree in front of their house, they saw two snakes crawling into a hole underneath. They poured boiling water into the hole to kill the snakes. After this incident, their eldest son locked himself in his room for days. When he came out, he was insane. The same thing happened to their second son. They hoped I could solve their dilemma.

Their children's insanity was brought about by the parents' act of killing. See how cruel and vicious they had been, acting with no trace of compassion at all! Having seen the snakes crawl into their hiding hole, they went to the extent of pouring boiling water into the hole to scald them to death. Those two snakes were brothers. Therefore, after the two snakes were scalded to death, their two sons became insane. The greatest karmic power in the world is that which results from acts of killing. The retribution for killing is heavier than any other. Mutual killing in vengeance is the most tragic thing in the world.

殺生的業報就互相報復，造成國家與國家戰爭，來互相報仇，互相造殺業。所以殺業越造越深，越造越重，就殺殺不已，互相殘殺。我在洛杉磯見到一個小孩，大約六、七歲，這個小孩子不能講話，也不能做什麼事情，父親要常常抱著他。這是因為他前生打獵太多了，其中打死一隻白老鼠精，所以今生托生做人，這老鼠精就天天啃他喉嚨，令他不講話，不懂人事，受這種果報。這是洛杉磯現在的事情。

還有在香港有一位姓謝的人，他媽媽喜歡吃蝦，龍蝦、螃蟹，所以她生了一個兒子，橫行和螃蟹差不多，現在已十多歲了，這都是現世現報，很清楚地說殺生的果報。

還有我在馬來西亞看見一個啞巴，前生是隻黑熊。他很聰明，也拜佛、學佛，但就是不會講話，因為前生是黑熊。這些事情都是現身說法，可是人還不相信，還造殺業，還不知戒殺，不知放生。我們如要世界太平，必須人人守五戒，不殺生、不偷盜、不邪淫、不妄語、不飲酒，這世界就太平了。

我在香港曾遇到一件事，那時（一九五三年夏天）我在志蓮淨苑講《地藏經》。當家的寬慧法師，是虛老的弟子。她在未出家以前是個工人，不識字，幫人

The karmic retribution of killing results in a cascade of endless vengeance. It leads to wars between nations, creating an even deeper and heavier killing karma, killing without cease. In Los Angeles, I saw a six or seven-year old boy who cannot talk or do anything. He has to be carried by his father all the time. This is the boy's retribution for having hunted too much in his past life. In his past life, he killed a white rat, so now the white rat spirit constantly gnaws at his throat, causing him to be mute and retarded. This is a real life manifestation of killing karma.

In Hong Kong there is a Ms. Hsieh, who loved to eat shrimp, lobsters, and crabs. She gave birth to a son who is now over ten years old but can only crawl sideways like a crab. This is a case of incurring retribution during one's current life, another illustration of the retribution for killing.

In Malaysia I saw a mute person who had been a black bear in his past life. He is quite intelligent. He bows to the Buddha and studies Buddhism, but due to having been a black bear in the past, he is mute. These individuals are all speaking the Dharma by their very existence, but people still fail to believe and continue to create killing karma. They don't understand that instead of taking life they should liberate life. If everyone can follow the five precepts--no killing, no stealing, no sexual misconduct, no false speech, and no taking of intoxicants--then there will surely be world peace.

The following incident happened in Hong Kong in the summer of 1953. At that time I was lecturing on the Earth Store Sutra at Zhilian Hermitage. The nun in charge, Dharma Master Kuanhui, was a disciple of Elder Master Hsu Yun. Before she became a nun, she had been an illiterate maid who worked and cooked for people. She often bought

做工、煮飯、燒菜，常常買雞、鴨回來殺。有一次，她買了一些螃蟹回來，預備弄給主人吃。可是螃蟹用其箝子把她中指箝住了不放。她當時狠心就拿刀把螃蟹的箝子剁下來，殺了螃蟹就煮來吃了。吃了之後，各位猜怎麼樣？這個工人的中指被螃蟹箝過的地方，現出一隻肉螃蟹來，一天到晚很痛，無法忍受。

以後她到芙蓉山拜水懺，拜了七天水懺，肉螃蟹小一點，但還是痛。當我在那裏講《地藏經》時，寬慧法師要求我幫她想法子解冤結。結果我給螃蟹授皈依，說完了三皈依後，她手上的螃蟹不見了，也不痛了。

所以這個因果報應是絲毫不爽的，我們人切記切記不要殺生。你殺他，他就殺你，那麼互相殘殺，沒有完了的時候。這些都是現世果報，人人看得見的，我們不要看得見，還不相信因果報應。你不相信因果報應，等輪到自己頭上，想逃避也逃避不了。

現在最要緊的是世上不知有多少小鬼，為什麼有這麼多小鬼？就因為人墮胎太多了，它還沒長成人形就把它殺了。小鬼的報復心更重，所以戒殺、放生也包括不可以墮胎。這些小鬼很不容易擺脫，所謂「閻王好見，小鬼難纏。」所以各位要注意這一點。現在全世界每個國家小鬼比大鬼多，大鬼比老鬼多，這種問題是很嚴重的。

(下轉至第 8 頁)

live chickens and ducks, slaughtered them herself and cooked them for food. One time she bought some crabs and was going to cook them for her employer. As she was preparing the meal, one of the crabs pinched her middle finger with one of its pincers and wouldn't let go. She reacted savagely by chopping the pincer off with a butcher knife. Then she cooked the crabs and served them. Guess what happened after the crabs had been eaten? At the spot where the woman's middle finger had been pinched, a fleshy crab-shaped protuberance appeared, and it hurt unbearably day and night.

Later she came to Furongshan (Hibiscus Mountain) to bow the Compassionate Samadhi Water Repentance. After she had bowed for seven days, the flesh crab became slightly smaller, but it still hurt. When I was lecturing on the Earth Store Sutra, Dharma Master Kuanhui asked me to help her dissolve this bond of enmity. After I gave the crab the Three Refuges, it disappeared from her finger and the pain went away.

The working of cause and effect, and the meting out of retribution, is never off by the slightest. We should be extremely careful not to take life. You kill him now, he will kill you back, and the mutual killing never stops. The above story was a case of receiving the retribution in this very life; everyone could see it. Having seen it, we should not fail to believe that cause and effect are real. If you don't believe in cause, effect, and retribution, when it's your turn to undergo them, you won't be able to escape even if you want to.

The most urgent issue is that there are countless little ghosts in the world right now. Why are there so many little ghosts? Because there have been too many abortions. The fetuses are killed even before they have developed into a fully human form. The vengeance wreaked by little ghosts is very grave. Therefore, the injunction to liberate life and avoid killing includes not having abortions. It's not easy to get free of these little ghosts. As it's said, "King Yama is easy to meet; the little ghosts are hard to handle." Everyone should pay attention to this. In all the countries of the world right now, there is a greater abundance of little ghosts than big ghosts, and more big ghosts than old ghosts. It's a very serious problem.

(Continuing on page 8)

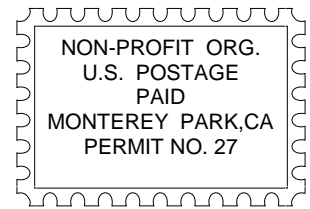
2008年5月法會時間表 Schedule of Events – May of 2008

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm</p>  <p>5/9 巴士上萬佛城參加釋迦牟尼佛聖誕法會 請向金輪寺報名 Bus to CTTB to attend the Celebration of Shakyamuni Buddha's Birthday. Please call GWM to register.</p>				1◎	2◎	3
<p>4 與長堤聖寺聯合慶祝懷少節 地點：長堤聖寺 本日金輪寺無法會 Join Celebration with Long Beach Sagely Monastery for Cherishing the Youth Day 9:00 am– 1:00 pm Long Beach Sagely Monastery (310) 438-8902 3361 E. Ocean Blvd. (Corner of Redondo Ave.) Long Beach, CA 90803 Gold Wheel Temple will be closed today.</p>	5◎ 四月初一	6◎	7◎	8◎ 初四 文殊菩薩聖誕 Manjushri Bodhisattva's Birthday (Actual Day)	9◎ 巴士上萬佛城參加釋迦牟尼佛聖誕法會 Bus to CTTB to Attend the Celebration of Shakyamuni Buddha's Birthday	10
<p>11 浴佛節 Celebration of Shakyamuni Buddha's Birthday (Bathing the Buddha) 8:00 am —3:00 pm 母親節 Mother's Day</p>	12◎ 初八 釋迦牟尼佛聖誕 Shakyamuni Buddha's Birthday (Actual Day)	13◎	14◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	15◎	16◎	17
<p>18 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</p>	19◎ 十五	20◎	21◎	22◎	23◎	24
<p>25 紀念宣公上人涅槃十三週年 傳供法會 Dharma Assembly commemorating Thirteenth Anniversary of Venerable Master Hua's Nirvana (Special Passing of Offerings) 8:00 am - 3:00 pm</p>	26◎	27◎	28◎	29◎	30◎	31



Dharma Realm Buddhist Association
Gold Wheel Sagely Monastery
235 North Avenue 58, Los Angeles, CA 90042
Telephone: (323) 258-6668 (www.goldwheel.org)

金 輪 聖 寺



2008年6月法會時間表 Schedule of Events – June of 2008

日 Sun	一 Mon	二 Tue	三 Wed	四 Thu	五 Fri	六 Sat
1 廿八 藥王菩薩聖誕 Medicine King Bodhisattva's Birthday 華嚴法會 Avatamsaka Dharma Assembly 8:00 am - 3:00 pm	2◎	3◎	4◎ 五月初一	5◎	6◎ 巴士上萬佛城參加 上人涅槃十三週年 法會 Bus to CTTB to Attend the Thirteenth Anniversary of Venerable Mas- ter Hua's Nirvana	7
8 ☆ 本日無法會 The temple is closed today.	9◎	10◎	11◎	12◎	13◎ 初十 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua	14
15 華嚴法會 Avatamsaka Dharma Assembly 8:00 am - 3:00 pm	16◎	17◎	18◎ 十五	19◎	20◎	21
22 華嚴法會 Avatamsaka Dharma Assembly 8:00 am - 3:00 pm	23◎	24◎	25◎	26◎	27◎	28
29 念佛法會 Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	30◎	◎ 禮拜大悲懺 12:30 pm Great Compassion Repentance ☆ 6/6 ~6/8 金輪寺四眾弟子回聖城參加 上人涅槃十三週年法會 請向金輪寺報名 All fourfold disciples from Gold Wheel Monastery are going to CTTB for the Thirteenth Anniversary of Venerable Master Hua's Nirvana. Please call GWM to register.				

~常將有日無日，莫待無時想有時~