



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

出籠妙計

今年今日結禪七 求名求利各東西
兩腿伸直兩眼閉 祖教鸚鵡出籠計

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

A Wonderful Way to be Freed from the Bird Cage

On this day of this year, we concluded the Chan Session.
The search for fame and gain was dispersed in all directions.

"Stretch out both legs; shut both eyes."

This is the Patriarch's teaching for how to get the parrot out of the cage.

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The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #207)

當知此經功德無量無邊。經中分明讚歎。莫能具說。此法門是最上乘。為大智人說。為上根人說。小根小智人聞心生不信。何以故。譬如天龍下雨於閻浮提。城邑聚落悉皆漂流如漂棗葉。若雨大海不增不減。若大乘人若最上乘人。聞說金剛經心開悟解。故知本性自有般若之智。自用智慧常觀照故不假文字。譬如雨水不從天有。元是龍能興致。令一切眾生一切草木有情無情悉皆蒙潤。百川眾流卻入大海合為一體。眾生本性般若之智亦復如是。

你們應當知道此金剛經功德是沒有數量和邊際。在經中讚歎金剛經的殊勝功德是很清楚的，我現不用完全說。此金剛經是最上乘的法門，是為大智慧人說，是為具上根人說的。善根淺薄小智等人聽聞此經，心裡不信而說：「念經有什麼好處？你不吃飯看可不可以活著？」為什麼他不信呢？就像天龍在閻浮提降雨，因為雨水多，城廓村落皆浸在大水裡，就像草葉漂流一

“You should know that the merit and virtue of this sutra is immeasurable, boundless, and beyond words, as the sutra text itself clearly states. This Dharma-door is the Superior Vehicle, spoken for people of great wisdom and superior faculties. When people of limited faculties and wisdom hear it, their minds give rise to doubt. Why is that? Take for example the rain which the heavenly dragons shower on Jambudvīpa (Every world system contains one sun, one moon, and one Mount Sumeru as well as four great continents. Jambudvīpa is the continent located south of Mount Sumeru; it is the continent upon which we live). Cities and villages drift about in the flood like thorns and leaves. But if the rain falls on the great sea, its water neither increases nor decreases. If people of the Great Vehicle, the Most Superior Vehicle, hear *The Diamond Sutra*, their minds open up, awaken, and understand. They then realize that their original nature by itself possesses the wisdom of Prajna. Because they themselves use this wisdom constantly to contemplate and illuminate, they do not rely on written words. Take for example the rain water. It does not just fall from the sky. The truth is that the heavenly dragons cause it to fall in order that all living beings, all plants and trees, all sentient and insentient beings may receive its moisture. All the hundred streams flow into the great sea and there unites into one body. The wisdom of Prajna in the inherent nature of living beings is also as such.”

The efficacious merit of *The Diamond Sutra* has been vividly extolled in the sutra text. It is a dharma door of the Superior Vehicle. It was spoken for people of great wisdom and superior faculties. When people with scanty good roots and lesser wisdom hear this sutra, they do not believe and instead say, “What good is there in reciting sutras? If you recite them every day, can you go without eating and stay alive?” Why do they not believe? The great sea represents people of great roots and talent. As soon as

樣。假設雨水落在大海裡，卻是不增不減。大海代表大根大器的人，他一聞此法就知是自性本趣，就生出信心。小根小智者就像小草似的，一下大雨反將其淹死了，因為他不相信大乘法。

若大乘人，最上乘人，聞說金剛經，心即開悟，而知般若本是自性所具。且他常用自己的智慧予以觀照，故不一定要認識很多字，才能認識般若的智慧。譬如雨水，不是從天上有的，而是龍能興雲降雨，而使一切眾生、草木、有情無情，都受到雨水的滋潤而繁衍，一切小川溪流均流入大海而合成一體。眾生般若之智也就像天雨下到大海一樣。海就是我們每個人自己本性的智慧，無論下多少雨，它是不增不減的。所以說：「佛法如大海，唯信可入，唯智可度。」若沒有智慧也不容易到這浩瀚大海的。

善知識。小根之人聞此頓教。猶如草木根性小者。若被大雨悉皆自倒不能增長。小根之入亦復如是。元有般若之智。與大智人更無差別。因何聞法不自開悟。緣邪見障重煩惱根深。猶如大雲覆蓋於日不得風吹日光不現。般若之智亦無大小。為一切眾生自心迷悟不同。迷心外見修行覓佛。未悟自性。即是小根。若開悟頓教。不能外修。但於自心常起正見。煩惱塵勞常不能染。即是見性。

they hear this dharma, they realize that Prajna is originally replete within the self-nature, and so they bring forth faith. On the contrary, people of small roots and lesser wisdom are like tiny grasses and leaves which get drowned by heavy rains because they do not believe in the Great Vehicle Dharma.

If people of the Great Vehicle, the Most Superior Vehicle, hear *The Diamond Sutra*, they become enlightened to the realization that Prajna is originally replete in their inherent nature. Through their Prajna wisdom, they constantly practice contemplation and reflection. Hence, it is not a rule of thumb that you need to be highly literate to comprehend Prajna wisdom. The heavenly dragons muster the clouds to have rain fall upon all beings, so that they may thrive and proliferate. All the rivers and streams eventually flow into the great sea, uniting as one body. The Prajna wisdom inherent in all living beings is just like the rain falling into the great sea. The sea represents our inherent wisdom. No matter how much the rain falls, the sea neither increases nor decreases. Therefore, it is said:

*The Buddhadharma is like a great sea;
Only those with faith can enter.*

It may also be said, "Only those with wisdom can enter," because without wisdom it is difficult to enter this sea.

“Good Knowing Advisors! When people of limited faculties hear this Sudden Teaching, they are like the plants and trees with shallow roots which, washed away by the great rain, are unable to grow. Nevertheless, the Prajna wisdom which people of limited faculties possess is fundamentally no different from the Prajna that men of great wisdom possess. Why do they not become enlightened upon hearing the Dharma? It is because the obstacles arising from their deviant views are formidable ones and the roots of their afflictions are deep. It is analogous to the sun obscured by a blanket of thick clouds; if the wind does not blow away the clouds, the sunlight will not be visible. Prajna wisdom is itself neither great nor small. It differs in living beings because their inherent minds are either confused or enlightened. Those of confused minds look outwardly to cultivate in search of the Buddha. They have not awakened to their self-nature; they belong to the lesser faculties. When you become enlightened to the Sudden Teaching, you do not grasp onto cultivation of external things, your inherent mind constantly gives rise to proper views and you do not get tainted by afflictions and defilements. That is what is meant by seeing your own nature.”

善根淺薄的人，聽聞這種以心印心，直指人心成佛的頓教法門，就像根性小的草和花木，若遇大雨而自倒露根不能生長。本來雨是幫助草木增長的，可惜因其根淺，不堪受用。而善根薄弱的人也就像這情形一樣。本來愚癡人和大智人的般若智慧是沒有分別，只因一個會用，一個不會用罷了。為什麼小根小智的人聽聞佛法而不開悟呢？就因他邪見無明深重，不生信心，障礙了聖道。就像太陽被烏雲所遮蓋著，風吹不散，故陽光不現。太陽光就是你自性的般若，烏雲就是你所有的邪見和煩惱。

般若的智慧也沒有大小的分別，就因眾生習氣深，造業重，故迷了。若習氣沒有那麼深，所造的業沒有那麼重，就會悟了。迷人心外求法，向外馳求，而不知自性般若本具自性佛，向外找佛，所以愈找愈遠。沒有明白自己的本性，這就是小根的人。若能聞頓教而即刻開悟，不執著，不向外馳求，自性自悟，自己明白自性的般若，在自己心裡常起正知正見，有了真正的智慧，就不起煩惱；沒有煩惱，自然就沒有塵勞，這就是見性，因它不被煩惱塵勞所轉。

善知識。內外不住去來自由。能除執心通達無礙。能修此行。與般若經本無差別。

修般若行，應不住內、不住外，內無身心，外無世界。但亦

Originally, rain aids the proliferation of vegetation. However, when rain pours heavily on the grass and plants that have shallow roots, these plants cannot take it. This is just like those people whose good roots are shallow. When they hear the Dharma door of the Mind-to-Mind Seal, which is a form of Sudden Teaching that points directly to the way to Buddhahood, they are not able to grasp it. Originally, the inherent Prajna Wisdom of people with great wisdom is no different from that of deluded ones. The difference lies in their ability to utilize it. Why is it that deluded people do not become enlightened upon hearing the Buddhadharma? It is because of their strong deviant views and intense ignorance, causing them not to believe in the Buddhadharma, and obstructing them from getting onto the Sagely Path. It is analogous to the sun being obscured by heavy clouds. Only when the clouds are cleared can the sunlight shine through. The sunlight is equivalent to your inherent Prajna Wisdom; the onerous clouds, your accumulation of deviant views and afflictions.

Prajna Wisdom is the same for all. What marks the difference in its manifestation? It is the deeply ingrained faulty habits and heavy karma of living beings, causing them to be deluded. Otherwise, they would become enlightened. Those who are immersed in delusions do not understand their own inherent nature. They do not recognize the Buddha nature replete in their inherent Prajna. The more they seek the Buddha externally, the farther away they drift. These are the people with shallow roots. If you can immediately awaken upon hearing the Sudden Teaching, you will free yourself from attachments and not seek externally. You will become enlightened to your self nature and fathom your inherent Prajna Wisdom. You will constantly give rise to proper knowledge and proper views. With true wisdom, you will not give rise to afflictions. With no afflictions, you will be free of the wearisome dusts. This, is recognizing your inherent nature.

“Good Knowing Advisors! If you are able to not dwell inwardly and outwardly, then you can freely come and go as you wish. If you can cast away the grasping mind, then you can obtain unobstructed penetration. If you can cultivate in this way, then you are not apart from *The Prajna Sutra*.”

When cultivating Prajna Wisdom, you should neither dwell inwardly nor outwardly. Inside, there is no body

非頑空，而是內不著身心，外不著世界。你能內外不著，就能來去自由，知從何處來，到何處去。「來」可以說回來，回到你的身心；「去」是去到法界。雖有來有去，但你不要執著這個來去，所以叫自由。若你執著「來去」，這就不自由，有所罣礙了。來去自由，也可說你的心來去自由，你的性來去自由，也可說是生死自由。我願意活就活，我願意死才死，這才是自由。如果我不願意活著就不活著，這不是自殺，因自己知道自己怎樣死法，坐在那裡如入禪定，就這樣走了，這不自由嗎？若不自由就走不了。三祖為何手抓著樹枝就圓寂而入涅槃呢？就因他生死自由，這就是來去自由。

如果我願意活著就永遠不死，願意死即刻就死去，來去在談笑之間，就可往生。就像道生法師，一般人都反對他講涅槃經主張闡提也有佛性。當時人人皆以為這是錯誤的，眾人都默擯他。故他發願說：「如果我講經契合佛法、佛心的話，將來我在法座上說法而往生。如果講得不合佛心，此願不會滿的。」於是他在虎丘山為石頭講經，而它們也點頭，接受他所講的道理是正確的。所謂「生公說法，頑石點頭。」以後正當他講經講得非常奧妙時，就在法座上往生了，你說這妙不妙？

你說：「法師！現你講的正合我意，我就是不願執著，不想

and mind; outside, there is no world. But this is not dull emptiness. It is not to say, "My body and mind do not exist; the world does not exist!" and then to fall into vacuity. What is spoken of here is non-attachment: non-attachment to the body, to the mind, and to the world. Then you may "come and go freely." Coming here, going there, coming back to the body and mind, going out into the Dharma Realm, you are free if you are unattached to the coming and the going. If you are attached, you are in bondage. Unattached, you are free with respect to life and death. "If I want to live, I live. If I want to die, I die." You ask, "Is this suicide?" No. You simply sit down, enter Dhyana Samadhi, and go. Isn't this freedom? If it were not freedom, you would not be able to go. How was the Third Patriarch able to reach up and grasp the limb of a tree and, while hanging there, die? How could he enter Nirvana in this way? It is because he had attained the freedom to live or die, to come or go.

If I wish to live, then I may never die.

If I wish to die, I may die right at this moment.

This is what is meant by "coming and going freely."

If you are free to come and go, you can end your life even while in the midst of talking, just like Great Master Tao Sheng. The first part of *The Mahaparinirvana Sutra* said that the icchantikas, those of little faith, do not possess the Buddha nature, but Tao Sheng disagreed, "I say that icchantikas *do* have the Buddha nature!" During that time, everyone considered him wrong and they shunned him. Master Tao Sheng then made a vow. He said, "If my explanation of the sutras is in accord with the Dharma and in concurrence with the Buddha's Mind, then in the future I shall end my life while lecturing from the Dharma Seat. But if I have spoken contrary to the Buddha's Mind, this vow will not be fulfilled." He then went into the mountains and lectured on the sutras to the rocks and jagged boulders. When the rocks heard him, they nodded their heads in agreement. Hence, the verse,

When Venerable Sheng spoke the Dharma,

Even the rocks bowed in assent.

Later on, while in the midst of giving an exquisitely wonderful explanation of the Dharma, he paused while lecturing and passed on, sitting in the Dharma Seat. Isn't this amazing?

You say, "Dharma Master, I like what you just said. I don't want to be attached. In fact, I don't want

守規矩。你這兒要人守規矩，就是執著。」你這樣想又錯了，所謂除執著，是要你除執著心，除去不對的事。可是，對的事就不能不執著。就好像，守規矩才能成佛，故說：「是道則進，非道則退。」不合乎道要不執著，合乎道者就要持誦不忘。持誦就是執著，像誦金剛經、修行等。

若說我執著，我有些小毛病總不想改，也不要旁人知，這便是執著。若說我這些小毛病就是旁人知道我也不管，別人規勸時也不理，這不是無執著，而是邪知邪見。若有這種邪知邪見，愈修離佛法就愈遠。

你能離開執著，就可通達無礙，無所障礙了。能如是修行，就與金剛經道理契合，般若智慧現前，否則就不合般若妙理。

善知識。一切修多羅及諸文字。大小二乘十二部經。皆因人置。因智慧性方能建立。若無世人。一切萬法本自不有。故知萬法本自人興。一切經書因人說有。緣其人中有愚有智。愚為小人智為大人。愚者問於智人。智者與愚人說法。愚人忽然悟解心開。即與智人無別。

to follow rules. After all, following rules is an attachment.” Wrong! By “casting away your grasping mind,” you should cast away what is wrong, yet, hold on to what is right. For example, you should conform to the rules to become a Buddha. Hence,

If it is in accord with the Way, then proceed.

If it is not in accord with the Way, then retreat.

Do not be attached to principles that are contrary to the Way. Uphold and commit to memory the principles which are in accord with the Way. Upholding and committing to memory is an attachment, as is reciting *The Diamond Sutra* and practicing cultivation.

If you say “I am attached. I have some minor faults which I do not want to cast off and which I do not want anyone to know,” then that is being attached. “All right then,” you say, “I don’t care if anyone knows about it. If people say I am wrong, I will be unattached and I will ignore their good advice.” Now, this is not being unattached. This is a demonstration of deviant knowledge and deviant views. If you behave this way, you will drift farther away from the Buddhadharma.

Once you have left attachments behind, you can obtain unobstructed penetration and understanding. You will be without hindrances. If you can cultivate this way, then you are in accord with the principles of *The Diamond Sutra*. Your Prajna Wisdom will manifest. Otherwise, your cultivation is inconsistent with the wonderful principles of Prajna Wisdom.

“Good Knowing Advisors! All sutras and texts, the Great Vehicle and Small Vehicle and the Twelve Divisions, have been devised for the sake of people and have been established based on their wisdom nature. If there were no people, the ten thousand dharmas would not exist. Therefore you should know that all dharmas are originally created for people, and all sutras are spoken for their sake. Some people are deluded and some are wise; the deluded are small people and the wise are great people. The deluded ones consult with the wise; the wise ones teach Dharma to the deluded. When the deluded ones suddenly awaken and understand, their minds open to enlightenment and they are no different from the wise.

「修多羅」是梵語，譯為華語是「經」。經是「上契諸佛之理，下契眾生之機」。因契理契機，故說契經。所有一切經典及諸文字，大乘小乘，十二部經（即長行、重頌、授記、孤起、無問自說、因緣、比喻、本事、本生、方廣、未曾有、論議），皆因人才有這些經典，如果沒有人，這些經典就都沒有用了。它是因智慧性才能建立這一切的法。世界上所有麻煩的事，都是因人而生。若沒有人，什麼麻煩事也就沒有。因有麻煩的事生，故有教你免除麻煩的法生。人有八萬四千塵勞，故佛說八萬四千法門來對治，所謂「佛說一切法，為度一切人。若無一切人，何用一切法？」所有一切經書，都是為人說的。如果沒有人，一切經書也就用不著了。因為人中有愚癡的和有智慧的，愚癡的人，就像小孩子一樣；有智慧的人就像大人一樣。小孩子有不懂的事一定要問大人，大人就給小孩子解說緣由。當小孩子忽然間悟解心開，明白這一切的事，那就和有智慧人沒有什麼分別。

(下期待續)

"Sutra" is a Sanskrit word. Above, a sutra tallies with the principles of all the Buddhas, and below, it tallies with the faculties of living beings. For this reason, the word sutra took on the meaning "to tally." The Twelve Divisions of Sutras are: 1. Prose; 2. Verse; 3. Transmitting of Predictions; 4. Interpolations; 5. The speaking of Dharma without its having been requested; 6. Discussion of causes and conditions; 7. Analogies; 8. Events of the past lives of the Buddhas; 9. Events of the past lives of the Bodhisattvas and disciples; 10. Writings which explain principle in an especially expansive way; 11. Dharma which has never been spoken before; 12. Commentaries. Sutras exist because people exist. If there were no people, the Sutras would be useless. All the troubles in this world occur because of people. If there were no people, there would be no trouble. Because people are beset with 84,000 wearisome dust-motes of trouble, the Buddha spoke 84,000 Dharma Doors in order to teach people how to alleviate their troubles.

The Buddha spoke all Dharmas

In order to cross over all people.

If there were no people, of what use would the Dharmas be?

Therefore you should know that all sutras are spoken for the sake of people. There are deluded ones and wise ones. The deluded ones are like children who know nothing. They should approach the wise "adults" and be taught. When the deluded ones suddenly awaken and understand, their minds become enlightened and they are no longer different from the wise.

(To be continued ..)

(上承自第 14 頁)

(Continued from Page 14)

有人說：「法師，你愈講愈離譜，我簡直都不相信。」你不相信也不要緊，反正，我也沒有要你的錢，你也沒有給我錢，對不對啊？你不相信，就在這兒坐著，若覺得不舒服，忍耐一點，就不講了。

(下期待續)

"Dharma Master," someone is thinking, "what you're saying is more and more outrageous. I simply don't believe it." If you don't believe it, that's okay. After all, I'm not asking for your money and you did not give me any, right? If you don't believe and you feel uncomfortable sitting there, please bear with me a little longer. I'll soon finish my talk.

(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

佛印禪師



Dhyana Master Fo Yin

Excerpt from the *Hundred-day Chan Session*

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

(接上期)

(Continued from issue #207)

一天，蘇東坡又到金山寺去，見到佛印說：「老印！我要借你的四大做我的禪座。」他以為佛印就是修忍辱，也無論如何不會把他的身體給他坐。佛印一笑，說：「好，再反問你一句，你要能不加思索的答出來，我就滿你的願；你要答不出來，你就要把你的玉帶（皇帝送給作官的，這玉做的腰帶）放在金山寺，永鎮山門，做個紀念。」蘇東坡說：「好！」就把玉帶解下來：「你說吧！」

佛印說：「我四大本空，五蘊非有，請問大人你坐哪裏？」我的四大：地水火風，這本來是空的；五蘊：色受想行識，這不是有的。請問大人你坐到什麼地方？

蘇東坡一想，沒有話講了，四大本空，那怎麼可以坐到四大上

One day, Su Dung Po returned to Gold Mountain Monastery. When he saw Fo Yin, he said, "Old Yin! I want to borrow your four great elements for my Chan seat." He thought that even though Fo Yin was cultivating "patience under insult," he would not let him sit on his body. Fo Yin smiled and said, "Good! But first, let me ask you a question. If you can give me an impromptu answer, I will grant your wish. If you can't, you will have to leave your jade belt (bestowed by the emperor to his officials, the belt is made of jade) in the Gold Mountain Monastery mountain gate forever as a keepsake." Su Dung Po said, "Fine!" He untied his jade belt and said, "You can ask now!"

Fo Yin said, "Basically, my four great elements are empty, and the five Skandhas do not exist. May I ask your honor where would you sit?" My four great elements -- earth, water, fire and wind, they are basically empty; the five Skandhas -- form, feeling, cognition, activity, and consciousness, all these do not exist. May I ask your honor where would you sit?

Su Dung Po thought about it but he was tongue-tied. Since the four great elements basically are empty, how can one sit on top of the four great

呢？怎麼辦呢？蘇東坡正在想著呢，佛印禪師說：「侍者，侍者，趕快來！」蘇東坡以為他叫侍者給送茶來呢！侍者來了，佛印禪師說：「趕快來，把那個玉帶拿到庫房裏存起來。」這下糟了，這回把這玉帶也輸了！到現在，那玉帶還在金山寺保存著呢！每逢正月初一到初三，都拿出來展覽給客人看的。蘇東坡把這條玉帶給輸了，他又輸了！吃了很大的虧，他總想著一定要勝利，一定要想辦法贏這佛印禪師！

他們常常講笑話，他們兩人都喜歡講笑話。所以，蘇東坡就想，講笑話的地方要戰勝佛印禪師。有一次，他想到一個辦法來罵佛印禪師了，他到那兒跟佛印說：「老和尚，古來的人，為什麼總是把出家人比做是雀鳥呢？」佛印禪師說：「你說說看！」他說：「古人詩句上說『鳥宿池邊樹，僧推月下門』，前一句說的『鳥』，後一句就對著這個『僧』」蘇東坡想藉這「鳥」字對「僧」字，轉個彎罵佛印是鳥——鳥是笨的。

佛印說：「現在，那大人你對著我，你就是個鳥囉！」東坡一想，又輸了！本來想要罵佛印，被佛印反罵了，因為他說這個「鳥對著僧」，那麼你現在對著個僧，你變成鳥了！所以，蘇東坡又沒話講了。古來的人，也常常講笑話的。

佛印最歡喜吃好東西，他不吃齋的，他吃肉、喝酒，誰有什麼好吃的，他就趕到那兒吃去。尤其蘇

elements? What can be done? As Su Dung Po was still contemplating, Dhyana Master Fo Yin said, "Attendant, attendant, come quickly!" Su Dung Po thought he was asking the attendant to serve him tea! When the attendant came, Dhyana Master Fo Yin said, "Come quickly, take this jade belt and keep it in the storehouse." This was really bad; he had lost his jade belt! At present, the jade belt is still well preserved in Gold Mountain Monastery! From the first day to the third day of the first lunar month, it is on exhibition for all visiting guests. Su Dung Po had lost his jade belt. He was defeated again and endured a great loss! However, he still thought of winning, he still wanted to find a way to triumph over Dhyana Master Fo Yin!

The two often bantered with each other and it's something they liked to do. Hence, Su Dung Po thought that he might gain victory over Dhyana Master Fo Yin with his puns. At one time, he came up with an idea to offend Dhyana Master Fo Yin. He went over to Fo Yin's place and asked, "Old monk! Why was it that the ancient ones always compared left home people to birds?" Dhyana Master Fo Yin replied, "Tell me about it!" Su Dung Po continued, "The ancient ones had this poem -- 'A bird dwells in a tree beside a pond, a monk pushes a door under the moon.'" The first sentence referenced a "bird." The latter sentence matched with a "monk." Su Dung Po wanted to connect the character "bird" with the character "monk" and implied that Fo Yin was stupid like a bird.

Fo Yin said, "Now that your honor is facing me, then you must be the bird!" Su Dung Po thought for a second and realized that he had lost again! Originally he wanted to mock Fo Yin, in the end he was mocked by Fo Yin. Since he said that the "bird is facing the monk," and he was facing a monk, he himself became the bird! Therefore, Su Dung Po had nothing to say any more. The ancient ones did enjoy jesting around.

Fo Yin was very fond of eating good food. He would not eat vegetarian food. Instead, he ate meat and drank wine. Whenever anyone had good food, he would quickly go over to have a share. In particular, Su Dung Po and Wang Shan

東坡和黃山谷這兩個人歡喜吃肉、喝酒，每逢一吃，他就一定到，黃山谷和蘇東坡兩個人就很討厭他：「這個饞和尚，一吃他就來。唉！我們兩人得想辦法好好吃一頓。和他一起吃，他吃得太快了，每次酒肉都被他一個人吃完了，這真令人不高興。」

「你有什麼辦法呀？快說來聽聽。」黃山谷說：「我們在街市上喝酒，他每次都會到，我們大家都是朋友，不能不給他吃，但吃完了他又不給錢，就是白吃。他吃的多，又喝的多，我們兩人，有多少都不夠他吃。明天我們僱一個船，到江中間去吃，無論如何他也不會跑來趕齋了。」蘇東坡說：「好，就這麼辦！明天就這樣來吃喝個飽，一邊喝酒、吃菜、一邊作詩，慢慢的來。和他一起吃飯啊，他吃得太快了，像搶東西吃似的！我們預備好了，買的好酒、好菜，明天到船上去喝酒、作詩。」

第二天，兩個人到船上去：「這個饞和尚沒有來，我們今天可以做一個吃東西的懶蟲」，吃東西的懶蟲——不是就吃東西，是說慢慢吃，甚至是吃也懶得吃。

兩個人在船上，文人喝酒，先講酒令，蘇東坡吟道：「浮雲推開，明月出來。天何言哉！天何言哉！」他說，我把空中的浮雲推開了，明月就出來了，天說什麼來著呢！蘇東坡表示自己是一個參禪的人，說出話沒有人懂的。

Gu both liked to eat meat and drink wine. Every time they got together to eat, Fo Yin would definitely show up. Wang Shan Gu and Su Dung Po found him irritating. "Whenever we eat, this gluttonous monk shows up. He eats so fast that he gobbles down all the wine and meat by himself. This is really annoying! We need to think of a way to eat heartily without him."

"Do you have a plan? Speak up quickly." Wang Shan Gu said, "If we dine in local areas, he will surely show up. Since we are friends, we have no choice but to let him eat with us. However, he would eat his fill but never pay for his share. He eats and drinks a lot. Whatever we have, there's never enough for him to consume. Tomorrow, let us charter a boat and dine in the middle of the lake. That way, it will be impossible for him to show up and get his free share." Su Dung Po said, "Wonderful! So be it! Tomorrow, we will eat and drink to our hearts' content, composing poems in between. We'll slowly savor the pleasure, unlike Fo Yin who gorges on food. Let's get all set with good wine and good food. Tomorrow, we will be drinking and composing poems in the boat."

The following day, both boarded the boat: "Today, in the absence of that gluttonous monk, we can be food-consuming lazy bugs." A food-consuming lazy bug, this is not to say just eating food, it means to eat slowly, or even nonchalantly.

The two were on the boat. When scholars drink, they start with a wine game first. Su Dung Po chanted, "Floating clouds pushed aside, the bright moon came into view. Heaven indeed has nothing to say! Heaven indeed has nothing to say!" He was saying that "I have pushed away the floating clouds in the sky, making the bright moon appear. What could heaven have said?" Su Dung Po was presenting himself as one who has investigated Chan. Hence what he said could not be understood by anyone.

黃山谷吟道：「浮萍推開，游魚出來。得其所哉！得其所哉！」他說，我把江上的浮萍草推開了，這魚就露出來了，這魚在江裏頭是得到其所，得到他生存的地方了！

喝酒作詩，今天吃得太自在了！太妙了！兩人正在自鳴得意，正高興呢！這時候船艙動了——船艙，上面有一格，下面還有一格，佛印跑了出來，說：「艙板推開，佛印出來。人焉廋哉！人焉廋哉！」他說，我把艙板推開了，佛印出來了，艙底下藏不住人，我要出來吃東西了！他們兩人的好酒、好菜，又被他給分吃了。

也不知道佛印怎麼知道的，他們兩個人開一個小會，他們兩個是很mean的！不准任何人知道，可又被這個佛印知道了，不知他派了多少特務？又被他來趕齋了。

由此之後，他們認為佛印是有神通的。說：「這個和尚，不能欺騙他。不管到什麼地方吃，他來不來，都要預備他一份。」

(佛印禪師全文完)

Wang Shan Gu responded, "Duckweed pushed aside, the swimming fish comes out. It gets what it wants! It gets what it wants!" He was saying that "I have cleared away the duckweed in the lake and exposed the fish. The fish in the lake gets what it wants. It gets its space to survive!"

Drinking wine and composing poems, today's dining was so rewarding! Extremely wonderful! As the two were very pleased with themselves, and dwelling in delight, there came a movement in the cabin. The cabin had a separation above and a separation below. Suddenly, Fo Yin came out and said, "Cabin thrust open, Fo Yin came out, How can one stay concealed? How can one stay concealed?" He was saying that "I have thrust open the cabin, and here I am. The bottom of the cabin no longer hides people. I am coming out for food!" Hence, the good wine and good food from these two people were again shared and gobbled down by him.

It was not known how Fo Yin came to know of their plan. Well, when those two people got together for a small meeting, they were very mean! They didn't allow any one to know. Yet, Fo Yin knew about it. Who knows how many special agents he sent out enabling him to catch up with them to share their food!

From then on, they both reckoned that Fo Yin had spiritual penetrations. They decided, "We cannot cheat this monk. Wherever we eat, whether he comes or not, we have to prepare his share."

(The End of the Article on Master Fo Yin)

金輪寺將於12月6日舉辦敬老節，
誠摯邀請年滿六十五歲長者蒞臨，請及早報名。



Gold Wheel Monastery will be celebrating Respecting Elders Day on Sunday, December 6. Seniors 65 and above are cordially invited. Due to limited space, please register ahead of time to ensure accommodation.

以戒殺生來報答三寶慈恩

To Repay the Kindness of the Triple Jewel, We Should Stop Killing

宣化上人一九九〇年十月十一日開示於英國

A talk given by Venerable Master Hsuan Hua on October 11, 1990, in England

眾生肉裏頭，有形無形都有一些毒。
這些毒，也可以說是一些冤仇所
結集成的毒。

剛才各位皈依十方盡虛空，遍法界，十方三世無盡佛法僧三寶。信佛的人，必須念茲在茲，時刻莫忘三寶的慈悲喜捨，要抱著感恩想，要抱著難遭遇想。佛法是百千萬劫也不容易遇著的，我們今生遇著了，若不努力，也就等於一個讀書的學生，不好好讀書，天天逃學，跑到外面去遊玩，光陰都空過了。

所以，時時刻刻地，我們應該如對佛前，如臨師保，不可以有絲毫的苟且、懈怠、躲懶偷安；如果能這樣，可以說是精進波羅蜜。我們精進，要身也精進，心也精進。身精進，要勤修戒定慧；心精進，要息滅貪瞋癡。

佛教所講的道理，我們無論抓住哪一個法門，都要拳拳服膺，依教修行，那誰都可以成佛的。哪一個法門都是不二法門，都是第一義諦。所以，我們不要說學顯教，學來學去，覺得沒有什麼成就，就往密教裏頭跑。在密宗裏頭又學來學去，也覺得沒有什麼感應，又往教宗跑。學教學了一個時期，也覺得不夠我所學習的，於是就跑到禪宗去。禪、教、律、密、淨，每一宗都學過了，可是每一宗都只學個兩天半，三天都不夠，就沒有恆遠

The flesh of living beings contains toxins, both perceptible and imperceptible. It can also be said that these toxins result from accumulated enmity.

All of you have just taken refuge with the infinite Triple Jewel -- the Buddha, Dharma, and Sangha -- which pervades the space throughout the Dharma Realm. People who believe in the Buddha should constantly be mindful of the kindness, compassion, sympathetic joy, and giving of the Triple Jewel. We should feel grateful and fortunate to have encountered the Triple Jewel. It is not easy to encounter the Buddhadharma even in a hundred million eons. Now that we have encountered it, if we don't apply ourselves diligently, we are just like students who, instead of studying, always cut class and go out to play, letting the time pass in vain.

At all times we should conduct ourselves as if we were facing the Buddha or our teacher. We cannot be the least bit sloppy, lax, or lazy. If we can behave this way, then we are practicing the *paramita* of vigor. We should be vigorous in body and mind. Being vigorous in body means diligently cultivating precepts, samadhi, and wisdom. Mental vigor means putting to rest greed, hatred, and stupidity.

No matter which Dharma door of Buddhism we choose to practice, we should stick to it and cultivate accordingly. Whoever can do that can attain Buddhahood. Every Dharma door is second to none and a way to realize the ultimate truth. It shouldn't be that you study the Manifestation Teaching for a while, then decide that you're not getting anywhere and so you switch over to the Esoteric Teaching; then after studying that for a while, you don't obtain any response and so you decide to study the Doctrines. After studying Doctrines, you're still dissatisfied so you switch to Chan. Chan, Doctrines, Moral Precepts, Esoteric, and Pure Land—you've studied each of them for only two-and-a-half, not even three, days. You don't stick to any single practice for long. You quickly grow weary of old

心，喜新厭舊，結果你的時間，都浪費在路上。把這一生的光陰都空過了，乃至於到臨命終時，哪一個法也沒修成。就因為東跑西跑，把時間都花費在跑路上，這是很可憐的一件事。

就拿聽法來說，雖聽得很多，但是明白的很少；或明白的很多，但能實行的很少。所以我常說：「會講的，不如會聽的；會聽的，不如會行的；會行的，不如會證的。」會講的人，講得天花亂墜，地湧金蓮，可是不去實行，沒有躬行實踐，這叫「說食數寶」。就好像那個石頭人似的，石頭人會說話，可是不會走路，因為它是石頭。所以說：

說得好，說得妙；

不能行，不是道。

會聽的人，怎麼樣會聽法？就是，

粗言及細語，皆歸第一義。

這個說法的人，橫說、豎說、塵說、剎說，說來說去，你都聽得是妙不可言。所以會說的，不如會聽的。但是會聽的人，他聽是聽明白了，可是不如去躬行實踐來得更有效。就好像吃的東西，它營養再充足，味道再好；而你只念食譜，念來念去，也沒有吃到口裏，那也不是你的。

會行的人呢，如果你又會聽，又會行了；可是單單去行去做，還沒有畢業，就像讀書，你入了學校，把書讀好了，可是還沒有畢業，沒有得到文憑，這也是不圓滿。所以說會行的，不如會證的，你證得這個果位，比說食數寶好得多。因此才說：

終日數他寶，自無半分錢。

於法不修行，其過亦如是。

things and always want something new. As a result, you spend all your time running back and forth, and you waste your whole life. When it comes time to die, you still haven't cultivated a single Dharma to success, just because you spent all your time running around. What a pity!

Take listening to the Dharma, for example. Although you've heard a lot of Dharma, you understand very little of it. Or maybe you understand a lot, but you've practiced very little of it. That's why I always say, "Being able to speak is not as good as being able to listen; being able to listen is not as good as being able to practice. Being able to practice is not as good as being able to attain realization." A person may be able to speak so well that flowers fall from the heavens and golden lotuses well forth from the earth, but if he doesn't actually practice what he talks about, it's like talking about food or counting others' treasures. It's also like a stone man. He may be able to talk, but he can't walk, because he is made of stone. So there's a saying,

You may speak well, you may speak wonderfully,

But if you don't practice, it's not the Way.

If you know how to listen to the Dharma, then for you,

General principles and fine details,

All convey the ultimate truth.

No matter how the person speaks Dharma, whether he speaks vertically or horizontally; whether he speaks of dust motes or of entire world-systems, when you listen to it you feel it is wonderful beyond words. And so, knowing how to speak doesn't measure up to knowing how to listen. You may be able to understand what you hear, but if you can really put it into practice, then it's even more useful. Take the analogy of food. No matter how nutritious and tasty the food may be, if you only read the recipe but don't actually make it and eat it, you are not really obtaining it.

If you can listen and also practice, you are like a student in school. You may have studied all the lessons, but until you graduate and receive your diploma, you haven't completed your schooling. And so I said that being able to attain realization is better than being able to practice. Once you have realized the fruition of sagehood, you are much better off than someone who merely talks about food and counts others' treasures. Hence, the verse,

All day long you count others' treasures,

Without half a cent to call your own.

Not cultivating the Dharma

Is making the same kind of mistake.

昨天講到這個「肉」字是人吃人，希望大家不吃很多人。可是有很多人對這個道理不能接受，有些人聽的時候，眼睛就望著天，問天主這個道理是不是這樣？有些人就眼看著地，問地神是不是這個樣子？有的人就往東看看、南看看、北看看、西看看、看四周圍的鄰居覺得怎麼樣？這法師講這麼奇怪的道理，究竟他根據什麼來講？想站起來走嘛，又覺得不好意思；不走嘛，覺得聽得沒有道理。什麼是有道理呢？我多吃一點肉，營養多一點，可使身體健康，這才是真正的。其實並不是肉有營養，對身體有益健康。

現在世界上很多吃肉的人都生癌症，為什麼生了癌症呢？就是因為眾生肉裏頭，有形無形都有一些毒素。這些毒素，也可以說是一些冤仇所結集成的毒。這些冤仇就是互相殺，你殺我，我就要殺你；你吃我，我就要吃你，這種仇恨的毒，沒有地方發洩，也就互相來傳遞。由畜生身上傳到人的身上，人的身上防不了這種毒素，就生了怪病。所以，吃肉的人很多都生些奇奇怪怪的病，早先沒有這麼多怪病，因為那時科學沒有這麼發達。現在這化學的毒和科學的毒，和人心裏這種仇恨的毒，碰到一起，這個毒氣也就發作了。現在空氣也污染了，畜生的肉也污染了。這污染是怎麼來的？就是因為有這些毒素——化學的毒，科學的毒，空氣裏頭的毒，土地裏面的毒，河水裏面的毒，湊和在一起，這眾緣和合，就生了這麼多怪病。

Yesterday I talked about the Chinese character for “meat” being an ideograph of one person eating another, hoping that you wouldn’t eat too many people. But there are still a lot of people who cannot accept this idea. When they heard me saying it last night, some people looked up to the heavens, as if to ask God if such a principle really existed. Some people looked downwards, as if to ask the earth deity if it was really that way. Some people looked to the north, south, east, and west, looking at their neighbors to see what they thought. “What proof does the Dharma Master have for this strange principle?” they wondered. They really wanted to get up and leave, but they were embarrassed to do so. Yet even if they stayed, they felt that what they were hearing made no sense. What makes sense, then? They think, “If I eat more meat, then I’ll get more nutrition and my body will be healthier. That’s what’s real.” Actually it’s not true that meat is nutritious and good for health.

In the modern world, many meat-eaters are developing cancer. This is because the flesh of living beings contains certain toxins, which may or may not be perceptible. These toxins can be said to come from accumulated enmity of living beings mutually killing and devouring one another. Because living beings have no place to release their hatred, it is transmitted back and forth. When the toxins pass from the flesh of animals to human bodies, people have no resistance against them, so they develop strange ailments. That’s why so many meat-eaters have all sorts of bizarre diseases now. Such diseases were not so common before, because science was not as advanced. Nowadays, we have chemical toxins and also noxious by-products of technological processes. When these toxins come together with the venomous enmity that people harbor, a potent poisonous end-product is formed. At present, our air is polluted and the flesh of animals is tainted. Where do these contaminants come from? They are the result of a combination of different sources of pollutants, i.e. chemical toxins, noxious by-products of technological processes, polluted air, contaminated soil and tainted water. When all these come together, the result is a host of bizarre diseases.

(Continuing on page 7)

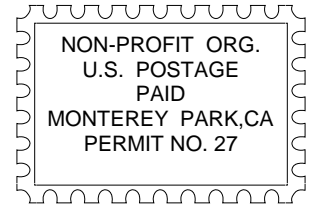
2009年11月法會時間表 Schedule of Events – November of 2009

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1◎ 九月十五 夏令時間結束 Return to Standard Time at 2:00 am 常仁大師出家日 Great Master Chang Ren's Leaving Home Day 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	2◎ 十六 宣公上人出家日 Venerable Master Hua's Leaving Home Day	3◎ 十七 常智大師 悟道日 Great Master Chang Jr's Enlightenment Day	4◎	5◎ 十九 觀音菩薩 出家日 Gwan Yin Bodhisattva's Leaving Home Day (Actual Day)	6◎	7◎
8 六字大明咒法會 Recitation of Six-Syllable Great Bright Mantra 8:00 am — 3:00 pm	9◎	10◎	11◎	12◎	13◎	14◎
15 藥師經法會 Recitation of Medicine Master Sutra 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm — 3:00 pm	16◎ 三十 藥師佛聖誕 Medicine Master Buddha's Birthday	17◎ 十月初一	18◎	19◎	20◎ 梁皇寶懺灑淨 Purifying the Boundaries for The Jeweled Repentance of Emperor Lyang 7:00 pm	21 初五 達摩祖師誕辰 Venerable First Patriarch Bodhidharma's Birthday 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am-5:00 pm
22 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am-5:00 pm	23 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am-5:00 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 ☆ 初十 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am-5:00 pm	27 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am-5:00 pm	28◎
29 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am—3:00 pm	30◎	◎ 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 金輪寺將於2009年11月20日至11月27日啓建梁皇寶懺慈悲道場，歡迎 佛友信眾踴躍參加。 From November 20 to November 27, 2009, Gold Wheel Monastery will be holding the Compassionate Dharma Assembly - the Jeweled Repentance of Emperor Lyang . All faithful ones are welcome to participate.				



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金輪聖寺



2009年12月法會時間表 Schedule of Events – December of 2009

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
		1◎ 十月十五	2◎	3◎	4◎	5◎
◎禮拜大悲懺 Great Compassion Repentance 12:30 pm						
6 慶祝敬老節 Respecting Elders Day 9:00 am—1:00 pm	7◎	8◎	9◎	10◎	11◎	12◎
13 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	14◎	15◎	16◎ 十一月初一	17◎	18◎	19◎
20 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 8:00 am—3:00 pm	21◎	22◎	23◎	24◎	25◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	26◎
27 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	28◎	29◎	30◎ 十五	31◎		

~常將有日尙無日，莫待無時想有時~