



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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宣公上人--禪定要訣頌

無心道人

萬佛城中打禪七 不知南北與東西  
了生脫死非容易 無心道人與佛齊

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

## A Selfless Cultivator

At the City of Ten Thousand Buddhas,  
In the midst of the Seven Day Chan Session,  
One forgets South and North, East and West,  
Ending birth and death is not easy,  
A selfless cultivator reaches Buddhahood.

### 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                    |
| 8  | 高僧傳—來果禪師    | 8  | Dhyana Master Lai Guo  |
| 11 | 以戒殺生來報答三寶慈恩 | 11 | To Repay the Kindness of the Triple Jewel,<br>We Should Stop Killing |

# 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 #208)

善知識。不悟即佛是眾生。一念悟時眾生是佛。故知萬法盡在自心。何不從自心中頓見真如本性。

若不了悟，雖然是佛也是眾生。若在一念這麼短暫的時間中豁然開悟了，眾生就是佛。這也就是覺者佛也，迷者眾生。「一念覺一念佛，念念覺念念佛。一念迷一念是眾生，念念迷念念是眾生。」

何謂覺悟呢？即覺悟情、慾是戕害身體和令你愚癡的重要問題所在。一念慾心就一念愚，念念慾心就念念愚癡，所謂「業盡情空是真佛，業重情迷是眾生。」沒有旁的，就是把染污的念頭放下。染污的念就是慾念，說得更清楚，就是淫慾的念。若是身去實行這淫慾的念，就是身業不清淨。若口裡儘講綺語，這是口業不清淨。若心裡總想不清淨的淫慾，這是意業不清淨。若能身口意都不毀犯，就離成佛不遠。

**“Good Knowing Advisors! Unenlightened, even the Buddha is a living being. In the instant of a single enlightened thought, a living being is a Buddha. Therefore you should know that the ten thousand dharmas exist totally within your own mind. Why don't you, from within your own mind, suddenly see the true suchness of your original nature?”**

If, quick as a flash of thought, a living being suddenly awakens, then that living being is a Buddha. Confused, you are a living being; enlightened, you are a Buddha.

*With one enlightened thought, instantly you are a Buddha.*

*With one enlightened thought after another, moment after moment you are a Buddha*

*With one confused thought, you are a living being.*

*With one confused thought after another, moment after moment you are a living being.*

What does it mean to be enlightened? It is awakening to the crucial problem of emotion and desire. Emotion and desire harm your body. They rob you of your life. They make you stupid. If in thought after thought you have desire, then thought after thought you are deluded. It is said,

*With karma exhausted and emotion emptied, one is a true Buddha.*

*With karma heavy and emotion turbid, one is a living being.*

It is none other than putting down defiled thoughts. What are defiled thoughts? Thoughts of desire are defiled thoughts. I will make it even clearer: thoughts of sexual desire are defiled thoughts. You should clearly recognize your thoughts of sexual desire. Should you give way to sexual desire with your body, then the action of your body, your body-karma, is impure. If you talk about sex, the action of your mouth is impure. If you constantly think about sex, your mind-karma is impure. However, if you are without offense in body, mouth, and mind, you are not far from Buddhahood.

一般人背覺合塵，合什麼塵？就是合這不清淨染污的塵。你若一落到這種情慾上，就有染污。若離開情慾，染污才能離開。所以背塵就合覺，背覺就合塵。你若染污就不得清淨，不得清淨就不能成佛。欲想清淨就不要染污，一染污就是眾生，這很清楚的道理。但還要有些助緣來使你清淨，最要緊就是不要有自私心，一有自私心就不清淨。若能一切不為個人打算，就會清淨，因你沒有貪心、瞋心、癡心、我見，這就是悟。故說一念悟時，眾生是佛。

有人問：「所有的人都是佛？」不錯，但要悟了才算。若是不悟，就像前邊經文說一個普通老百姓，自稱國王，若被真的國王知道了，就會把他抓去關在監獄，因為這人謠言惑眾，想要造反，所謂：「天無二日，民無二主。」所以才知道萬法原是從心中生出來的，那為何不在自心裡頭修行呢？自心只要去除染污念，去塵，就可立刻見到真如自性。

菩薩戒經云。我本元自性清淨。若識自心見性皆成佛道。淨名經云。即時豁然還得本心。

菩薩戒經上說：本來自性是清淨沒有染污的，你若能知道自心而見到自己的性，誰都可以成佛。你見到自性你成佛，我見到自性我成佛，他見到自性他成佛，這是最平等的。淨名經就是維摩經，經上說：「忽然間豁達開悟，識自本心，便識得本來面目了。」

Most people turn their backs on enlightenment and unite themselves with the dust of defilement. Falling into states of emotion and desire they become defiled. If they can detach themselves from emotion and desire, then they can be free of defilement. Turn your back to the dust, and you are united with enlightenment. Turn your back to enlightenment, and you are united with defilement. Defiled, you cannot be clean and pure. Not clean and pure, you cannot become a Buddha. If you want to be clean and pure, then do not be defiled. As long as you have any trace of defilement, you remain a living being. It is very simple. Yet, you need the help of a Good Knowing Advisor who will teach you that, in order to be clear and pure, it is of the utmost importance to be unselfish. If you harbor selfishness, you are not clean and pure. Not working for your own benefit and being without greed, hatred, stupidity, and a view of self, you may attain purity. That is enlightenment.

Some people hear, "One enlightened thought; you are a Buddha," and they say, "Everyone is a Buddha!" Right. All living beings are Buddhas, but they must first wake up to it. To say, "Everyone is a Buddha" when you are not enlightened is to be like the common person mentioned earlier in the sutra who called himself the king. The real king would throw that man in prison. As the saying goes,

*There cannot be two suns in the sky.  
There cannot be two kings at the same time.*

Be it known that the myriad dharma originally spring from our mind. So, why don't you cultivate your own mind? Get rid of the defilement and then you can see your own nature of true suchness.

**"The Bodhisattva-shila Sutra says, 'Our fundamental self-nature is clear and pure.' If we recognize our own minds and see their natures, we shall all perfect the Buddha Way. The Vimalakirti Nirdesha Sutra says, 'Just then, suddenly regain your original mind.'"**

If you see your nature, you realize Buddhahood. If I see my nature, I realize Buddhahood. If someone else sees his nature he realizes Buddhahood. There is no inequality here. This principle is completely democratic: whoever sees his nature realizes Buddhahood.

善知識。我於忍和尚處。一聞言下便悟。頓見真如本性。是以將此教法流行。令學道者頓悟菩提。各自觀心。自見本性。

六祖大師又說：「各位都是有善知識的人，聽我說這種法，你們是否都開悟了呢？我從五祖忍和尚處，一聽到頓悟法門，就即時開悟。」

「我，是一個沒有知識生長於偏僻地區的獠獠，曾遇五祖弘忍大師。」因六祖是五祖的徒弟，故不能直接稱師父的名字，故說忍和尚。這位和尚受了很多氣，為要傳法而受座下人的壓迫，他們都要他傳法給神秀。你看一個做和尚連傳法的自由都沒有，要受人控制，這是不是受氣呢？故忍和尚忍了很久，後來來了一個獠獠，五祖心想：「我要傳法給這獠獠，一個不識字的人，而不管你們這些人！」這也是一股氣，故三更半夜傳法給六祖。

而六祖也是一個知音者，他一聽法就開悟了。五祖傳法給六祖，並非賭氣而傳給這不識字的獠獠，而是因為這不識字的人是最聰明。他一聽就開悟了而啟說：「原來自性是清淨的，自性是光明的，自性是不動搖的，原來自性是這麼妙啊！」五祖一聽就認可而傳他法了。

六祖對大眾說：「我才將這頓教法門流傳廣佈，令所有學道者頓悟菩提，即時覺悟本心，見自本性。」

**“Good Knowing Advisors! When I was with Monk Jen, I was enlightened as soon as I heard his words, and suddenly saw the true suchness of my own original nature. That is why I am spreading this method of teaching which leads students of the Way to become enlightened suddenly to Bodhi as each contemplates his own mind and sees his own original nature.”**

“All of you of great knowledge!” continued the Sixth Patriarch. “I have explained such Dharma to you. Have you become enlightened yet? When I was with Monk Jen, the Fifth Patriarch, I awakened as soon as I heard him speak the Dharma of Sudden Enlightenment.

“I am an illiterate barbarian from the outskirts who encountered the Fifth Patriarch, Great Master Hong Ren. (In the sutra text, the Sixth Patriarch did not say the Fifth Patriarch’s full name, but merely said Monk Jen as a gesture of respect.) This monk suffered the hostility of many. Those below him tried to pressure him into transmitting the Dharma to Shen Hsiu. The Fifth Patriarch was not even free to transmit the Dharma, but was forced to endure the tyranny of his own disciples. His name, *Jen*, means “to endure.” He endured, practicing the perfection of patience until, one day, the barbarian arrived. “I will give the Dharma to the barbarian,” the Fifth Patriarch thought, “and forget about all of you. I will transmit the Dharma to someone who can’t even read.” Thus, High Master Jen transmitted the Dharma to the Sixth Patriarch in the earliest hours of the morning.

The Sixth Patriarch was someone who understood the Fifth Patriarch. He became enlightened as soon as he heard the Fifth Patriarch’s dharma. Why did the Fifth Patriarch transmit the Dharma to this barbarian? It was not done out of spite. Rather it was because the barbarian was the most intelligent. As soon as he heard the Fifth Patriarch speak, he said in reply, “So the self-nature is originally clean and pure, radiant, and unmoving. How wonderful it is!” When the Fifth Patriarch heard this reply, he recognized in him the person to transmit the dharma to.

The Sixth Patriarch told the assembly, “I propagate this Sudden Teaching in order to cause all students of the Way to become enlightened suddenly to their own mind and see their own nature.”

若自不悟。須覓大善知識。解最上乘法者。直示正路。是善知識有大因緣。所謂化導令得見性。一切善法因善知識能發起故。三世諸佛十二部經。在人性中本自具有。不能自悟。須求善知識指示方見。

你若自己不能開悟，就須尋訪明眼的大善知識，因為他是個過來人，所謂：「欲知山前路，須問過來人。」若不問過來人，反問道於盲，那愈走就愈離譜了。

訪大善知識，解釋最上乘佛法，指示正路。這明眼大善知識，你和他必有大因緣才能遇著。所謂善知識，是化導一切眾生，使其明自本性，見自本心者。所有一切善法，因善知識才能生出。一切善根也是由善知識栽培、灌溉、成就的，像你遇到善知識，天天為你說法教化你，這都是增長你的善根。過去世、現在世、未來世一切諸佛，和十二部經，在人自性中本來都具足，不是向外求來的。可是你若不能明白，就要訪善知識指示你本來清淨自性的妙體，這樣你才能見到自己的本性。

若自悟者不假外求。若一向執謂須他善知識方得解脫者。無有是處。何以故。自心內有知識自悟。若起邪迷妄念顛倒。外善知識雖有教授。救不可得。

**“If you are unable to enlighten yourself, you must seek out a great Good Knowing Advisor, one who understands the Dharma of the Most Superior Vehicle and who will direct you to the right path. Such a Good Knowing Advisor possesses great causal conditions, which is to say that he will teach and transform you, and guide you to see your self nature. It is because of the Good Knowing Advisors that all wholesome Dharmas can arise. All the Buddhas of the three periods of time, and the twelve divisions of Sutra texts as well, exist within the nature of people, originally replete within them. If you are unable to enlighten yourself, you should seek out the instruction of a Good Knowing Advisor who will lead you to see your nature.”**

If you cannot attain enlightenment on your own, you must seek out a bright-eyed knowing one, one who has “been there.”

*Wishing to travel the mountain tracks,  
Ask someone who has taken the trip.*

If you do not ask someone who has traveled the road before, but instead ask a blind man for directions, you will end up going astray.

The great Good Knowing Advisor can explain the Dharma of the Superior Vehicle and direct you to the right path. There needs to be a great affinity for you to meet a bright-eyed knowing one who will teach you to understand your mind and see your nature. All good dharmas arise because of Good Knowing Advisors. Your good roots flourish because he watches over their development. He explains the Dharma to you every day and causes your good roots to grow. All the Buddhas of the past, present, and future and the twelve divisions of sutras are originally replete within your own nature. Hence, they are not external objects to be sought. But if you cannot understand that, you should seek out the instruction of a Good Knowing Advisor. He will teach you to behold the pure and wonderful substance of your self-nature.

**If you are one who enlightens himself, you need not seek a teacher outside. If you insist it is necessary to seek a Good Knowing Advisor in the hope of obtaining liberation, you are mistaken. Why? Within your own mind there is self-enlightenment which is a Knowing Advisor. But if you give rise to deviant views, muddled and false thoughts, and perversions, a Good Knowing Advisor can provide you with instructions, but he cannot save you.**

若起正真般若觀照。一剎那間妄念俱滅。若識自性一悟即至佛地。

若能自己明白，就不必假借而向外馳求。若以前一向執著仰仗外邊善知識的指示才能得解脫，這是不對的。應該要自性自悟，發掘自己本具的般若。什麼緣故呢？因自性有真正的善知識，這也是你真正的智慧，能自己明白。你若自己生出邪迷來，邪就是不正，迷就是不明白。譬如，你不明白它是不正的，如一些不良的嗜好：賭錢的就有賭錢的邪迷，抽煙的就有抽煙的邪迷，好色的就有好色的邪迷，好喝酒的就有好喝酒的邪迷。這種邪迷不要以為它不要緊，就因不要緊，所以就愈迷愈深，小迷後演變成大迷，由大迷再認為不要緊，就變成老迷，老迷再認為不要緊，就變成死迷，到死還不明白！這是最可憐，就因最初一念邪迷導致而成的。

妄念就是不真不實在的念頭，虛妄不實在，儘打妄想。顛倒就是明知這事不對卻偏要做，且狡辯說它對。你所好的雖不合法但仍任性做去，這是顛倒。不但你自己這樣做，且還要影響他人學你的壞榜樣，這是顛倒。想學佛法的人，一定要不顛倒不邪迷，才能有所成就。雖有良師善友教化你，你若不聽，那麼他也沒有辦法。善知識不像警察看你不守法，就把你抓到監獄裡。善知識是沒有監獄的。你若不聽

**If you give rise to genuine Prajna contemplation and illumination, in the space of an instant all false thoughts are extinguished. If you recognize your self-nature, in a single moment of enlightenment you will arrive at the stage of a Buddha."**

If you seek outside yourself, you will not obtain it. You must enlighten yourself, by recognizing the Prajna of your self-nature. Your true Good Knowing Advisor is within your self-nature; he is simply your own wisdom. "Deviant" means "not right." "Confusion" means, "lack of understanding." Not understanding what? Not understanding what is right. For example, people have certain bad habits. Gamblers have their deviant confusion with gambling. People who smoke have their deviant confusion with smoking. Lustful people have their deviant confusion with lust. Drunkards have their deviant confusion with drinking. You should not regard these confusions lightly. If you do, then these confusions deepen; small confusions become great ones. Not curbing these great confusions, you grow old confused and eventually die confused. Even at the time of death you are confused and unclear. How pitiful! All this begins with the initial thought that is deviant and muddled.

"False thoughts" are untrue thoughts. They are vain and unreal. "Perversions" occur when you clearly know that something is wrong, but do it anyway. You understand perfectly well that it is not right, but you say, "It is right! It is right!" If you continue to do things contrary to Dharma, you are perverted. You are perverted when you not only do these things yourself, but influence others to do them as well. Those who want to attain accomplishment in studying the Buddhadharma must not harbor deviant confusion, false thoughts, and perversions. Although a Good Knowing Advisor can teach you, there is nothing he can do if you do not follow his teaching. Your Good Knowing Advisor is not a policeman who puts you in jail if you misbehave. He does not have a jail. He can only hope that you will gradually change your faults. Whether living beings lis-

教，他總希望你慢慢改過向善。但是對聽話的眾生，善知識也不生歡喜心；對不聽教的眾生，善知識也不惱怒他，只是心裡有些悽悽然不太歡喜。

若你在自性裡生出真實的般若智慧（正就是不邪，真就是不妄）。用般若的智慧劍斬斷一切的邪迷妄念、顛倒，在很短的時間，所有的妄念都消滅，就像雪經過太陽一曬就溶化。若你認識自己真實的本性，一悟就到佛地。若不識，一迷就到鬼地去。一悟就是用智慧劍將邪迷斬斷而明白了，所謂「覺者佛也，迷者眾生。」

(下期待續)

ten and follow his teachings or not, a Good Knowing Advisor stays neutral. He does not get elated if one does, or furious when one doesn't; but, he feels downhearted when he has no way to help one.

'Proper' means 'not deviant'. 'True' means not delusive. With the sword of Prajna, sever all deviant, confused and false thoughts and perversions. It is like the snow melted by the sun. Recognize your own original nature. Understand it once, and, in that one moment of enlightenment, you will reach the Buddha realm. On the other hand, one moment of confusion will bring you to the ghost realm.

*Enlightened, a Buddha.  
Confused, a living being.*

In the space of an instant all false thoughts are extinguished, destroyed by your wisdom-sword like ice melted by the sun.

(To be continued ..)

2009 敬老節活動剪影 Snapshots of 2009 Respecting Elders Day



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

# 來果禪師



## Dhyana Master Lai Guo

Excerpt from the *Hundred-day Chan Session*

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

妙樹老和尚，又叫來果老和尚。他七歲的時候，就有一位法師教他念佛。他在那時念佛，就念得晚間作夢，夢見極樂世界：七重羅網、七重行樹、七寶莊嚴；白鶴、孔雀、鸚鵡、舍利、迦陵頻伽、共命之鳥，他在作夢時就見到這種境界。

以後他念佛念的更誠心，可以說是念得打成一片。什麼叫打成一片？就是旁的妄想，什麼也沒有了，只有那麼一個「南無阿彌陀佛」的一念，時時刻刻也不間斷，用功用的很圓滿。

他向這位法師請教，說他夢中所見的境界，和他念佛的情形。法師又告訴他：「你現在念佛念的這樣子，可以說是很誠心了，可是你要找一找，念佛是誰？」這一下，把這小孩子就難住了。找一找，念

Elderly Monk Miao Shu's other name was Elderly Monk Lai Guo. When he was seven years old, a dharma master taught him to recite the Buddha's name. He kept on reciting and one night he had a dream. He dreamed he saw the Land of Ultimate Bliss --- seven layers of netting, seven rows of trees, seven jewels of adornment; white cranes, peacocks, parrots, egrets, kalavinkas, and two headed birds. He had visions of these states in his dream.

Afterwards, he was even more sincere in reciting the Buddha's name. It can be said that his mindfulness had united into one substance. What is meant by "his mindfulness had united into one substance?" It refers to a person who is not sidetracked with polluted thoughts. There was nothing whatsoever other than his relentless single thought of 'Namo Amitabha Buddha'. He had applied his effort to complete perfection.

He then sought advice from the dharma master and told him about the states he had witnessed in his dream, and how he recited the Buddha's name. The dharma master told him, "The way you recited the Buddha's name is very sincere indeed. However, you must seek and find - who is mindful of the Buddha?" That really posed a challenge for this young child. Seek and find out



佛是誰？找來找去也找不著，找不著就發心要出家，但那時機緣沒有成熟。

以後機緣成熟了，他就出家了。他是湖北人，出家以後在廟上住，也不得用功，以後就跑了，跑到金山寺坐禪。到金山寺也不懂得規矩禮法，一舉一動都是犯過的。禪堂裏不准睜眼睛，眼睛只看眼前三尺的地方，他常常把眼睛睜開，東望西望的。一睜眼睛，打一頓香板，往東望一望又打一頓香板，往西望一望又打一頓香板，吃了許多香板。禪堂裏頭就有這個毛病，專門欺負「嗲勒王」，就是很愚痴的人，打他也沒有什麼事，他也不會反抗。一走路，人家走路也有一定的規矩，順序而走，他走路，從這邊走到那邊去，又被人打一頓。坐著呢，別人都端然正坐，他坐那地方，東晃西晃，又被打一頓，他也不知道為什麼挨打，班首打他，也不講明白為什麼。為什麼不講明白、不講道理？禪堂裏不講道理的，沒有時間同你講道理！打死你再說。

在一天中，他被打了四百多香板，那要是放不下的人就被打跑了，他也不跑。越打他越怎麼呢？他越是要修行。我告訴你們，這一些大德高僧，都是在艱難困苦中修出來的。人所不能忍的事情他忍，人所不能受的痛苦他受。這時候，他做什麼觀想呢？他就得到了《金剛經》的好處，《金剛經》說：「無我相」，

who is mindful of the Buddha? He kept searching and still was unsuccessful. Because of that he resolved to leave the home-life. However, his conditions and affinities had not matured at the time.

Later, his opportunity came and he left the home-life. He was a native of Hu Bei. After he left the home-life, he lived in a monastery but could not apply his effort. So he ran away and came to Gold Mountain Monastery to sit in Chan. When he arrived at Gold Mountain Monastery, he did not know the rules and rituals. Every move he made, he created an offense. The Chan hall forbids one to widely open one's eyes, and one should limit one's range of vision to nothing more than three feet in front of one. However, he often opened his eyes and looked around. Every time he opened his eyes, he got hit with the Incense board; glancing towards the East, he got hit with the incense board; glancing towards the West, he got hit again with the incense board. He ended up getting many beatings with the incense board. Inside the Chan hall, there is a minor peculiarity -- people like to bully the "dei la huang" -- the most dull and stupid person. When Lai Guo was beaten, he did not resist. There is a rule when walking in the Chan Hall. That is, when people walk, they should file in order. However, when he walked, he would walk in all directions. Hence, he got beaten again. When others sat, they sat upright in a proper position. When he sat, he swayed to the left and to the right. As a result, he got beaten again, without understanding why. The prefect leader just beat him without any explanation. Why? Inside the Chan hall, there is no explanation. There is no time to explain the principles. The leader might just beat you to death before saying anything.

In one day, he got hit with the incense board over four hundred times. People who could not practice the conduct of "letting go" would have fled. Nevertheless, the Master did not leave. Every time he got hit, he wanted to cultivate more. I will tell you, these great virtuous ones and high sanghans had all achieved cultivation amidst difficulties and sufferings. They would bear what others could not bear, endure sufferings that others could not endure. At that time, what did he contemplate? He had obtained benefit from the Vajra Sutra. The Vajra Sutra says, "No mark of self." Since there is no mark of

既然無我相，怎麼怕打呢？既然無我相，怎麼怕罵呢？罵隨他罵去吧！打就隨他打去吧！他就記得一個「無我相、無眾生相、無壽者相」，所以罵他也不怕，打他也不怕。

金山那年請了一些新班首，這些新班首沒有當過班首，沒有打過人，以往都是被人打，現在做了班首了，就要報仇：這回我做班首了，我要打你們了！所以就這一天，他才被打了四百多香板。這個班首想：我用他來試試香板，就打他一頓；那個班首也過來：他打他，好像他也不發脾氣，我也來試一試。大家用他來試香板，四百多香板，香板打斷了十幾塊。不是馬馬虎虎、輕輕鬆鬆、好像開玩笑似的打幾下，好像我們打禪七，我打你們，那打，根本不是打。真正的打，那打，不要說肉，骨頭都痛的！為什麼要這樣？什麼也不為，就是要打你！打，是人最放不下的；罵，還是小事，不過說一說，不痛不癢，打的確是很難受的，人都是血肉之軀，你打，他怕痛。

這樣經過一個時期，他真放下了。參禪參得：天也沒有了，地也沒有了，人也沒有了，就變成了一個法界性。法界雖大，也不比他大了，微塵雖小，也不比他小，就到了大而無外、小而無內的境界上了，就開悟了。他能忍人之所不能忍，受人之所不能受，所以以後他就開悟了。

(下期待續)

self, how can one be afraid of a beating? Since one is without a self, how can one be afraid of a scolding? "Let him reprimand me! Let him beat me!" He just kept in mind "No mark of self. No mark of living beings. No mark of longevity." Hence he was neither afraid of being scolded nor being beaten.

That year at Gold Mountain Monastery, they had invited some new prefect leaders. These new prefect leaders had never been prefect leaders before and had never hit anyone. In the past, they also had been beaten by others. Now that they had become prefect leaders, they wanted to seek revenge, "Now I am a prefect leader-- I will hit you all!" So that day, the Master got beaten more than four hundred times with the incense board. One prefect leader thought, "I will use him to try out my incense board," and he beat him up. Another prefect leader saw this and thought, "He got beaten up but did not lose his temper, let me try him too." So everyone used him to try their incense board. As a result, he received a total of over four hundred beatings with the incense board, and over a dozen incense boards got broken. When they hit him, it was not a dilly-dally, joking manner of lightly beating. During our seven-day Chan session, when I hit you, it would not be really considered hitting at all. In a real beating, not to mention one's flesh, even one's bones would feel the pain! Why did they do that? There was no reason. They just wanted to hit you! Beating is something that people find hard to put down. In comparison, scolding is just a small matter. It is just words, causing neither pain nor tingling. Being beaten is hard to endure. Humans are just flesh and blood. If you hit a person, he fears the pain.

After going through this for a period of time, he had truly attained the practice of letting go. His state of Chan investigation was such that he was totally oblivious of heaven, of earth, and of people. Everything was transformed into the dharma realm nature. Although the dharma realm is big, it was no bigger than him. Although a mote of dust is small, it was no smaller than him. He had reached the state of being big beyond all that was outside, and being small beyond anything that was inside. He could endure what others could not endure, and bear what others could not bear. Because of this, he subsequently became enlightened.

(To be continued ..)

## 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

(接上期)

(Continued from issue #208)

說到這個地方，想起一個公案。在中國南北朝，梁武帝的時代，佛法大興。那時，人做喜事請和尚來念經，做喪事也請和尚來念經；人有病，請和尚來念經，人病好了，也請和尚來念經。那時候，人人都信佛，所以和尚念經，就變成一個新興的事業。

當時，有一位有錢的人娶孫媳婦，就請一位大德高僧來念經，一請就請到誰？請到寶誌禪師。這位寶誌禪師，他的手生來就像老鷹的爪子似的，也是在老鷹的窩裏生出來的。他的父母聽見老鷹窩裏有小孩子在那兒哭，以為這小孩子是被老鷹叨去要吃的，於是就上去看一看，看見一個白白胖胖的小孩子。但這小孩子的手不像人手，像鷹爪，他們就把他抱到家裏去養。他一長大就喜歡拜佛，喜歡學習佛法，於是父母就把他送到廟裏去出家做和尚。

他做了和尚，也因為夙世的善根成熟了，於是就證得五眼，也就有了天眼通、天耳通……等等。因為有五眼六通，就知道一切人的前因後果，前世是做什麼的，在來生又做什麼，他一看都知道。

At this point, I recall a true story. During the reign of Emperor Wu (502 –550 A.D.) of the Liang Dynasty, Buddhism flourished in China. People would ask Buddhist monks to recite sutra at weddings and funerals, whenever anybody got sick, and also when people had recovered from illness. Everyone believed in Buddhism at that time, and it became a new custom for monks to recite sutras on these occasions.

At that time there was a rich man whose grandson was getting married. He invited an eminent and virtuous monk to recite sutras at the wedding. Guess who it was that he invited? Dhyana Master Bao Zhi. Dhyana Master Bao Zhi had been born in an eagle's nest, and his hands resembled the claws of an eagle. When his (foster) parents heard a baby crying up in the eagle's nest, they thought the eagle had snatched the baby from somewhere and was going to eat it. When they climbed up to the nest, they found a white, plump baby there, totally human-looking except for his hands, which looked like eagle's claws. The couple took the baby home and raised him. As soon as he grew older, he liked to bow to the Buddhas and study the Buddhadharma, so his foster parents sent him to the temple, where he renounced the householder's life and became a monk.

After he became a monk the good roots he had cultivated in previous lives matured, so he attained the Five Eyes and the penetrations of the Heavenly Eye, the Heavenly Ear, and so forth. Possessing the Five Eyes and the Six Spiritual Penetrations, he was able to know what people had been in their past lives and what they would become in their future lives.

這有錢人把寶誌禪師請去念經；寶誌禪師到那兒一看，看到新娘、新郎在那兒拜堂成親，就說：

古古怪，怪怪古，孫子娶祖母；  
女食母之肉，子打父皮鼓；  
豬羊炕上坐，六親鍋裏煮；  
眾生來賀喜，我看真是苦。

我講這個公案，一定有很多人不相信；可是就是一個人都不相信，我還是要講，沒法子我不講，這是我的大毛病。我要講的話，你信不信我都要講。他說：「古古怪，怪怪古，孫子娶祖母」，他說這孫子連祖母也要娶回來做太太。這是怎麼一回事？

要知道我們是怎麼做了人？就是因為這個「情」，就來做人了。這個「情」字，你若用得適當，就很正當，用不得當，就會有一些奇怪的事情發生。這個祖母怎麼願意給孫子做太太呢？因為這祖母臨死的時候，這小孩子才剛剛出生，這祖母的「情」就生出來了，她想：「我死後什麼也不掛念，就掛著我這個孫子，總放不下他。我這個孫子才剛剛生出來，你說我死了誰照顧他？」

雖然她這麼捨不得死，但是無常鬼一到，就把她叫到閻羅王那兒去了。她提出抗議說：「閻羅王啊！你真糊塗，你真不會做閻羅王。我孫子剛剛生出來，你就叫我死，將來我這個孫子怎麼辦？誰照顧他？」閻羅王說：「你的情感這麼重。好了，我就順乎人情，做一件

When Dhyana Master Bao Zhi went to the rich man's home to recite sutras, he saw the bride and groom who were to be married and said,

*Strange indeed, indeed strange!  
The grandson is marrying the grandmother.  
The daughter is eating the mother's flesh;  
the son is beating on his father's skin.  
Pigs and sheep are sitting on the couch;  
the six kinds of relatives are  
being cooked in the pot.  
All have come to offer their best wishes,  
but I see that this is really suffering!*

I'm sure a lot of people will not believe this story, but I'm still going to tell it. Even if there's not a single person who believes it, there's no way I can refrain from telling it. This is a big fault of mine: If I have something to say, I'll say it whether you believe it or not. Anyway, the Dhyana Master was saying that the grandson was taking his grandmother for a wife. How could this be?

We have to understand how we come to be people. It happens because of our emotions. If your emotions are used appropriately, then everything is proper. But if they are used inappropriately, then some strange things can happen. Why would the grandmother be willing to be her grandson's wife? It was because right before the old grandmother died, her grandson had just been born, and she was emotionally attached to him. She thought, "I don't have any misgivings about dying, except that I'm worried about my newborn grandson—who will take care of him after I'm gone?"

Although she couldn't bear to die and leave her grandson, the ghost of impermanence came and brought her before King Yama. She protested, "King Yama, you really don't know how to be a good lord of death. My grandson was just born when you called me away. What will become of him? Who will take care of him?" King Yama said, "Fine, if your emotional attachments are so strong, I will follow your wishes and help you out. You can go back and be his wife." When the

好事，妳去給妳孫子做太太去。」這祖母一聽要給自己孫子做太太，想說不願意，但這是閻羅王的命令，不能違抗，只好勉強去投生。於是就去投生做個女孩子，等孫子長到差不多年紀時，就和他結婚了。這是「孫子娶祖母」的因緣。

誌公和尚接著往窗外一看，看見一個女孩子，拿著一個豬蹄子在那兒啃，他說：「女食母之肉」，這個女孩子所吃的豬蹄子，就是自己母親變成的豬。她現在也不知道，就啃她母親的豬蹄子，這就是「女食母之肉」。

誌公和尚又往吹鼓手的棚裏一看，又說：「子打父皮鼓」，說這個兒子打的鼓，就是他父親死了之後，做了驢子，被人剝下來的皮做成的鼓，這是「子打父皮鼓」。他父親生時或者也常打他兒子，一天到晚不是用棍子打，就是用棒子、槌子打他，所以這兒子現在也就用鼓槌子，天天乒乒乒打他父親。

誌公和尚又往炕上一看，說：「豬羊炕上坐」，說他們以前吃的那些豬、羊，現在都托生做人來了，並且到這兒隨喜人情，向他們賀喜，其實是來報仇的。

誌公和尚再往肉鍋裏一看，說：「啊！六親鍋裏煮」。說這些六親——父、母、兄、弟、妻、子，這個「情」字連在一起了。這個「親」，怎麼叫「親」呢？就是這個「情」字，黏黏糊糊黏到一起，

grandmother heard that she would become her grandson's wife, she wanted to refuse, but she dared not oppose King Yama's orders. So she reluctantly went off to re-birth. She was reborn as a girl. When her grandson grew up, she married him. This forms the causal conditions which surround "the grandson is marrying the grandmother."

Dhyana Master Bao Zhi looked out the window and saw a little girl munching on a pig's foot. He said, "The daughter is eating the mother's flesh." The little girl's mother had been reborn as a pig. The foot she was chewing on was from the pig that had been her mother, but she didn't know it.

Then, the Dhyana Master looked over at the bandstand and said, "The son is beating on his father's skin." The boy's father had been reborn as a mule. The boy was beating on a drum stretched with hide which came from that mule. Maybe when the father was alive he had beaten the boy all the time with sticks, clubs, and rods, and so now the boy was whacking his father with drumsticks all day long.

Dhyana Master Bao Zhi glanced at the couch and said, "Pigs and sheep are sitting on the couch." The pigs and sheep the family had devoured before had been reborn as people and were joining the wedding festivities. They were really there to get their revenge.

Dhyana Master Bao Zhi looked into the pot of meat stew and remarked, "Oh, the six kinds of relatives are being cooked in the pot." The six kinds of relatives--father, mother, elder siblings, younger siblings, spouse, and offspring --are bound together by their emotional ties. What are relatives all about? They are about emotion. Emotion is like "crazy glue," which glues all the relatives together so they cannot separate. Now the past relatives of

就像用強力膠黏得分不開了。現在托生做豬、做羊，讓人殺了，放到肉鍋裏去煮來吃，所以中國形容「肉」字說：

肉字裏邊兩個人，  
裏邊罩著外邊人；  
眾生還吃眾生肉，  
仔細思量人吃人。

誌公和尚看到這個情形，就總結為兩句話說：「眾生來賀喜，我看真是苦。」念完了這個吉祥話，回頭就走，也不管他們願不願意聽，也沒有拿供養他的錢。

這個「肉」字裏的人，既然是我們的六親眷屬，都有機會做馬、牛、羊、雞、犬、豕，那麼，我們應該想一想，牠們會不會是我的祖先，托生做馬、牛、羊、雞、犬、豕呢？會不會也是我的父母，來托生做的馬、牛、羊、雞、犬、豕呢？或者會不會是我以前的那些寵物，貓和狗來托生呢？還是馬、牛、羊來托生呢？我的寵物現在變成了豬，或是羊，我若吃牠的肉，牠會多痛苦啊！

各位若認為我講得對，就不妨把我的話，多想幾次，研究一番，是否有道理？若不對，就把它忘了，當作耳邊風一樣，只當我沒說。

(全文完)

the family have been reborn as pigs and sheep for people to slaughter and make into meat stew to eat. There is a verse describing the Chinese character for "meat":

*In the character for "meat" (肉)*

*there are two people (人);*

*The one inside is holding onto the one outside.*

*Living beings eating the flesh of living beings:*

*If you really think about it,  
it's just people eating people.*

Taking in the whole situation, Dhyana Master Bao Zhi concluded with two lines:

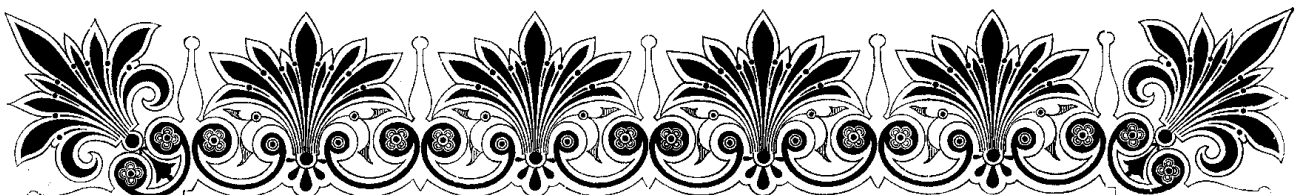
*All have come to offer their best wishes,  
but I see that this is really suffering!*

After saying these "auspicious" words, he left, not caring whether the people wanted to hear them or not; nor did he take the offerings of money given him.

The person inside the character for "meat" could be our relatives who have been reborn as horses, cows, sheep, chickens, dogs, pigs, and so forth. We should give it some thought. Could it be that my ancestors have come back as horses, cows, sheep, chickens, dogs, pigs, and so on? Or that my parents have been reborn as animals? Or that my beloved pet cat or pet dog has been reborn in those forms? Or that the horses, cows, and sheep that we raised have been reborn? If my favorite pets have turned into pigs and sheep, how painful it would be if I ate their flesh!

If you think what I said is correct, you might want to give it some thought. Look into it and see if it has any principle. If you think what I said is wrong, simply forget it, consider it as wind blowing past your ears and act as if I never said it.

(The End of the Article)



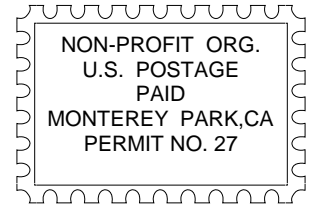
2010年1月法會時間表 Schedule of Events – January of 2010

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 ☆ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua</p> <p>金輪寺育良中文小學春季班，訂於一月九日開學，歡迎您帶著您的孩子來上學。請向本寺註冊報名。 The Spring semester of Instilling Goodness Chinese School at Gold Wheel Monastery starts on January 9, 2010. We welcome your children to enroll. Please call Gold Wheel Monastery for registration.</p>					<p>1◎ 元旦(十一月十七) New Year's Day 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday (Actual Day) 8:00 am—3:00 pm</p>	2◎
3 消災吉祥法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am—3:00 pm	4◎	5◎	6◎	7◎	8◎	9◎ 中文學校 春季班開學 Chinese School at Gold Wheel Monastery Spring Semester Begins
10 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	11◎	12◎	13◎	14◎	15◎ 十二月初一	16
17 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	18◎	19◎	20◎	21◎	22◎ 初八 釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment (Actual Day)	23◎
24☆ 初十 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm — 3:00 pm	25◎	26◎	27◎	28◎	29◎ 十二月十五	30◎
31 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm						



Dharma Realm Buddhist Association  
**Gold Wheel Sagely Monastery**  
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金輪聖寺



2010年2月法會時間表 Schedule of Events – February of 2010

日 Sun	一 Mon	二 Tue	三 Wed	四 Thu	五 Fri	六 Sat
	1◎	2◎	3◎	4◎	5◎	6◎
7 誦普賢行願品 Recitation of the Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 3:00 pm	8◎	9◎	10◎	11◎	12◎	13◎
14★ 正月初一 消災吉祥法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am—10:00 am 地藏經法會 Recitation of Earth Store Sutra 1:00 pm —3:00 pm	15◎	16◎	17◎	18◎	19◎ 正月初六 定光佛聖誕 Samadhi Light Buddha's Birthday	20◎
21 誦普門品 Recitation of Universal Door Chapter 8:00 am—10:00 am 大悲懺法會 Great Compassion Repentance 1:00 pm —3:00 pm	22◎ 初九 帝釋天尊聖誕 Venerable God Shakra's Birthday	23◎☆ 初十	24◎	25◎	26◎	27◎
28 正月十五 地藏經法會 Recitation of Earth Store Sutra 8:00 am —10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	◎禮拜大悲懺 Great Compassion Repentance 12:30 pm ★彌勒菩薩聖誕 Maitreya Bodhisattva's Birthday ☆宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua					

～常將有日無日，莫待無時想有時～