



金輪通訊

Gold Wheel Sagely Monastery Newsletter

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宣公上人—修菩提道

百尺竿頭

修行如登百尺竿
下來容易上去難
若能竿頭更進步
十方世界任往還

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

A Hundred-foot High Bamboo

Cultivating the Way is like scaling a hundred-foot pole.

Coming down is easy; climbing up is hard.

If you ventured further beyond the top,

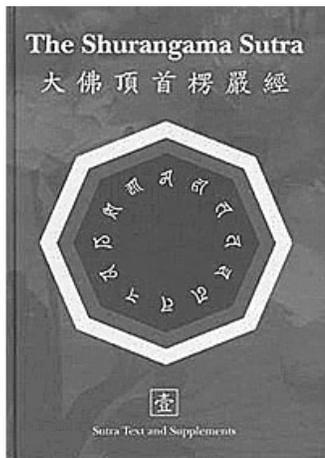
All ten directions throughout the Dharma Realm are yours to roam.

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The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(Continued from issue #264)

(接上期)

這個地方，要緊要緊的，你不要忽略，以為我講笑話；如果你不丟這個東西的話，你早成佛囉！所以這個很要緊的，你們要往裏頭參一參，想一想究竟偷你什麼東西了。你覺得沒丟東西，但是我知道你把那個錢買不來的寶貝都丟了，你還好得意呢！以為：「喔，這你看我多好，我眼睛看得多遠，比旁人的眼睛都看得清楚！」你以為是好啊？但是你越看得清楚，你散的精神越多。說：「你這個法師講這個經，我一聽就夠了，簡直說得一點理由都沒有！」等你明白了，就知道我講的真真有理由；現在你沒明白，當然你說我沒有理由。所以大阿羅漢就是殺煩惱賊的，殺六根門頭——眼、耳、鼻、舌、身、意這種的賊。

(三)無生。無生，就是沒有滅了，不生不滅的。他也不生，也不死了，這叫證到無生法忍上，再不受生死了，所謂「所作已辦，不受後有」，他所應該辦的事情，已經都辦好了，就不再受生死了；這就是不墮落到三界來了。

This is a very, very important point I am making. Don't ignore it and think I am just joking. If you hadn't lost sight of these things, you would have realized Buddhahood long ago. Look into it, think it over. You feel you haven't forgotten anything? Well, I know that the things you have lost are priceless treasures no money could buy. You've lost them and you still think everything is just fine. "Whoa! Look at how good I am. My vision is better than anyone else's. I can see everything clearly even from a long distance!" you say, thinking that this is good. Unbeknownst to you, the more clearly you see, the more essential energy you lost. At this point you say, "Dharma Master, one lecture from you is more than enough. Everything you've said doesn't have enough principle to it." Since you haven't fully understood what I said, of course you are going to think it lacks principle. Wait until you understand and then you will know that what I say is genuine principle. Therefore, Great Arhats slay the six thieves of affliction: eyes, ears, nose, tongue, body and mind.

3. Not born.

Not born, Arhats are also not extinguished; they are not subject to production and extinction. They have attained the patience of the non-production of dharmas. They do not have to undergo birth and death again. That is, they have "done what had to be done and do not undergo any further existence." They will not fall into the three realms.

在《四十二章經》裏頭，佛告訴我們說，「慎勿信汝意」，你不要信你自己這個意思。「汝意不可信」，你的那個意思不可信。爲什麼不可信？那就是個妄想。因爲是妄想，你若信妄想，那你就有了妄行爲；有了妄行爲，就要受這妄生死了。因爲你不信那個妄想，不信你那個意，就不會受妄生死了。要到什麼時候，才可以信你自己的意思呢？說「得阿羅漢已，乃可信汝意」，你證到四果阿羅漢以後，那時你才可以信你自己的意思。沒有證到四果阿羅漢，你不要盡聽自己，而不聽善知識的話；要聽善知識的教導，這才可以。

辟支佛等：「辟支佛」就是辟支迦羅，是緣覺，又名獨覺。「等」，就是很多，不是一個、兩個。**俱願樂聞：**「樂」這個字，有的讀「勒」，在此地讀「耀」；樂，就是歡喜、好樂。俱願樂聞，就是都想要聽一聽，很歡喜聽的。**退坐默然：**「退」，就是退坐到一邊了；「默然」，就是不講話了。這兒「退坐默然」，不是聽著我講，是聽釋迦牟尼佛講。承受聖旨：就都想承接佛所說的這種法音。這是聖人的妙旨，聖人所說的道理，所以大菩薩和阿羅漢都想要聽法了。

爾時世尊在大眾中，舒金色臂，摩阿難頂，告示阿難，及諸大眾：有三摩提，名大佛頂首楞嚴王，具足萬行；十方如來，一門超出妙莊嚴路。汝今諦聽！阿難頂禮，伏受慈旨。

In the *Sutra in Forty-two Sections* the Buddha said,

Be careful not to believe your own mind: your mind cannot be trusted. Once you have attained Arhatship, then you can believe your own mind.

Why can't you believe your own mind? Because your mind is susceptible to delusions. If you believe in delusions, you will do delusory things; if you do delusory things, you must continue to experience delusory birth-and-death. If you don't believe in delusions, if you don't trust your own delusory mind, then you can avoid the delusory cycle of birth-and-death. When can you believe your own mind? When you have attained the fourth stage of Arhatship, you can believe your own mind. Before then, you should not listen only to yourself and not to the advice of Good and Wise Advisors. You ought to listen to the teachings and instructions of Good and Wise Ones.

Pratyekas, Pratyekabuddhas – those Enlightened to Conditions and Solitarily Enlightened Ones – **and others** were also present. **All wished to gladly listen, withdrew silently to their seats to receive the sagely instructions.** There were many, many more beings as well, not just one or two, who all wanted to hear the sound of the Dharma the Buddha was speaking, the wonderful sagely instructions, the doctrines of the Holy Ones. They really liked to listen, and they sat silently to one side to hear the Buddha speak.

In the midst of the great assembly, the World Honored One then extended his golden arm, rubbed Ananda's crown, and said to Ananda and the great assembly, "There is a samadhi called the King of the Foremost Shurangama at the Great Buddha's Summit Replete with the Myriad Practices; it is a path wonderfully adorned and the single door through which the Tathagatas of the ten directions gained transcendence. You should now listen attentively." Ananda bowed down to receive the compassionate instruction humbly.

這一段文本來在後邊，圓瑛老法師看這一段文在後邊，與前後文不相合，所以把這一段文移到此地來。那麼我也研究了很多次，把這一段文移到此地來，是相應的；因為在後邊，它前後的文意不貫穿。把這一段文移到這兒來，和前邊、後邊有連帶的關係，上下文比較貫穿一氣，就接連起來。所以圓瑛老法師把這一段文移到此地，我很同意的。

爾時世尊在大眾中，舒金色臂，摩阿難頂：「爾時」，是當爾之時。什麼時候？就是十方的大阿羅漢和恆河沙數大菩薩，大家聚會到一起，要承受聖旨的時候。也就是阿難尊者啓請釋迦牟尼佛，說十方諸佛最初成佛這妙奢摩他、妙三摩、妙禪那這種修行的方便法門。所以當爾之時，世尊在這個法會大眾裏邊，伸出金手臂。佛的臂是金色的，這不是說貼上金，是本來就是金色的。「舒」，就是伸開；佛伸開他的金色臂，做什麼？摩阿難的頭頂。在佛教裏頭，「摩頂」表示一種慈悲愛護眾生。

佛也講「愛護」，也講「愛」，可是這個「愛」與一般的愛不同；這是慈悲而愛護眾生，是保護著眾生，令眾生一切的魔障都沒有了，不是像一般人所講的「情愛」。所以這個地方，我們人要特別用一番功夫來研究這個道理。你不要說：「佛也講愛啊！」佛那個「愛」，不是我們這個私愛，不是我們這個情愛，是很普遍地對一切眾生都如自己的子女一樣。

世界上最深的愛就是父母愛子女，這可以說是最愛惜了。你看，父

Originally this section appeared later in the text, but the Elder Dharma Master Yuan Ying saw that it did not fit well there and so he moved it to this place. I have also looked into this many times and I agree that this section of text should appear here. It does not seem appropriate in the other place; it does not tie with what precedes and follows it there. Here it fits in sequence.

‘Then’ refers to the time when the great Arhats and the Great Bodhisattvas, as many as the sands in the Ganges River, had all assembled from the ten directions, wishing to receive the sagely instruction, and when Ananda had implored the Buddha to explain the initial expedients of cultivation by which the Tathagatas of the ten directions had attained wonderful shamatha, wonderful samapatti, and wonderful dhyana. It was then that **the World Honored One extended his golden arm and rubbed Ananda’s crown**. The Buddha’s arm was naturally golden; it isn’t that he had gilded it. In Buddhism, rubbing the crown of the head represents compassionate loving protection for living beings.

The Buddha, too, speaks of loving protection and love, but this is not the ordinary love; rather it is a compassionate, universally pervasive love, which protects all beings and causes all their demon-obstacles to disappear. It is not the selfish and emotional love ordinary people speak of. Take careful note of this point. You shouldn’t say: “The Buddha also speaks of love!” The Buddha’s love is not our selfish love; it’s not our emotional love. Rather, it’s universal love that treats all living beings equally as if they are his own sons and daughters.

Of all the types of love in the world, the strongest is parents’ love for their children. No matter how badly a



親、母親生出一個兒子，這兒子對父母怎麼樣不好，父母都原諒他，說：「哦，他小孩子，不懂事情！」甚至於小孩子小的時候，打父親，罵母親，父母還看得哈哈笑，也不覺得他不對。爲什麼這樣？就因爲太愛孩子，愛得太厲害了。父母對子女這種的愛，比夫婦間的愛更厲害！

在美國人，這一樣我還很佩服的：子女十八歲，就自己獨立去，父母有的時候就不管他了。這個也是很好的，養成子女沒有一種依賴父母的心。好像白文天十五歲就跑到臺灣，闖世界去；這都是獨立，有一種獨立的精神。可是年紀太輕，有的時候未免見事不圓滿；因爲經驗少，所以有時就很容易誤入歧途，被這些不正當的朋友拖到水裏去。拖到水裏，就不容易自拔的；幸虧這位白文天還有善根，所以現在又學佛了。

那麼一般美國的家庭，子女到十八歲就自立了，我本來很同意的；但也未免他沒有經驗，有時到外面，就容易被世風吹倒了。世風，就是世界、社會的風潮。現在美國很多青年人，也不知道什麼叫國？也不知道什麼叫做家？甚至於連自己本身都不知道是怎麼回事了？一天到晚吃 LSD（迷幻藥），或者吃 marijuana（大麻菸），或者用很多種的麻醉品，麻醉得頭腦什麼也不清楚，一天到晚迷迷糊糊的，過一天算一天。你問他：「你對國家怎麼樣？」「哼，我管它去！」你問他：「你對家庭觀念怎麼樣？」「這……我沒有家了！」

child may act toward his parents, they'll still forgive him. "He's just a child," they'll say. "He doesn't understand things." Even when a small child strikes his father or scolds his mother, the parents simply regard it with amusement, and don't feel that he has done anything wrong. "Why are parents like that?" you ask. Because they love their children so much. The love of parents for their children is deeper and fiercer than the love between husband and wife!

I admire Americans in this respect: When children reached eighteen years old they are allowed to stand on their own. Sometimes parents don't pay any attention to them after that age. That is fine; it is very good to raise sons and daughters not to be dependent on their parents. It's like Wen Tien Bai who travelled to Taiwan at the age of fifteen in search of his own world. This is an example of an independent spirit. The only problem is that young children do not have sufficient experience at that age to exercise mature judgment and so they can easily get off to a wrong start. They may have friends who do not help them make good decisions and can easily pull them into hot water, and once they have landed in the water it is not easy for them to get out by themselves. Fortunately, this Tien Wen Bai has good roots, and now he is studying Buddhism.

I originally agreed to the common practice in American families of letting children who have reached the age of eighteen to stand on their own. Nonetheless, their insufficient experience sometimes gets them easily caught by the winds of current societal trends. Nowadays, many young people in America do not have a concept of what a country is or what a family is. Some are so lost to the point that they don't even know who they are all about. From morning to night, they take LSD, marijuana and other drugs until they lose all clarity and are totally confused, living their life one day at a time. If you ask them what they think of their country they say, "What do I care?" If you inquire about their family they say, "I don't have any." They may seem like they have left home, yet of course they have

你說他是個出家人嘛，又不是。你說他不是出家人嘛，他又沒有家了。你說，這個未免… …，這叫做「半天吊」，在半天上，上不上、下不下。這樣，我看是很可憐的！

佛愛護一切眾生，他對一切眾生比父母愛護子女更厲害；所以佛這個「摩頂」，就表示他一種深愛的意思。在佛教裏講「摩頂」，就表示佛對你有一種愛護的意思，又可以說是他用佛光來注照你，就好像給你注射清血藥針。這打什麼針？他用手一摩你這個頂，佛手上就放光，把你內裏邊的黑暗都給照除了，令你諸惡消滅，善根增長。

說：「哎呀，那我可錯過機會了！我若生到佛的時候，也叫佛摩一摩我的頂，我也諸惡消滅，善根增長了！」誰叫你不生在佛出世的時候來著？誰叫你生在現在的時候來著？這不能怨人家，也不能說是後悔。也不要後悔，也不要怨人、怨天，也不要怨佛。我們現在生在這個時候，就在這個時候學佛法。我們現在如果誠心，感動了佛，佛也會來摩我們的頂，也是這樣愛護我們。佛雖然入涅槃了，佛還在一切處，清淨法身遍滿一切處。

你不要認為佛離開我們了，佛時時都和我們同在的，不過我們看不見佛；我們一天到晚行住坐臥、吃飯、穿衣服，都在佛的法身裏邊呢！沒有超出佛法身之外的。所以我們和佛是常常在一起，不過自己看不見佛；肉眼沒有那麼大神通，那就沒有辦法了！

(下期待續)

not, even though they claim to have no home. They are like 'hanging up in the sky' unable to go up or come down. I see that as pathetic.

The Buddha's loving protection for all living beings is like that of parents for their children but much stronger. Rubbing the crown is an expression of that loving protection. Just like giving you an injection of blood-cleansing medication, when the Buddha rubs your crown, his hand emits light which dispels all the darkness within you. In this way, he relieves you of all evil and increases your good roots.

"Ah! I've missed the opportunity!" you lament. "If only I had been born when the Buddha was in the world, I could have asked the Buddha to rub my crown so my evil would be eradicated and my good roots increased." Who told you not to be born at the time when the Buddha was in the world? Who told you to be born now? You can't blame anyone. Moreover, regret is of no use. Do not regret. Do not blame other people. Do not blame heaven. Do not blame the Buddha. We have been born in this period, so now we should study the Buddhadharma. If we are sincere enough the Buddha will be moved and will come and rub our crowns and shower us his loving protection nonetheless. Although the Buddha has entered Nirvana, he is omnipresent, his pure Dharma body pervades all places.

Do not think that the Buddha has left us. The Buddha is always with us; it's just that we cannot see him. All our daily activities – walking, standing, sitting, lying down, eating, getting dressed – take place within the Buddha's Dharma-body! So we are always with the Buddha. It is just that the eyes of ordinary people haven't the spiritual penetration to see the Buddha and that's out of our control!

(To be continued ...)



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)

釋迦文佛首傳第一摩訶迦葉尊者。第二阿難尊者。第三商那和修尊者。第四優波毘多尊者。第五提多迦尊者。第六彌遮迦尊者。第七婆須蜜多尊者。第八佛馱難提尊者。第九伏馱蜜多尊者。第十脅尊者。

釋迦牟尼佛首傳第一代祖師——摩訶迦葉尊者。某次，釋迦牟尼佛在法會裡，百千萬人天圍繞之中，手拈大梵天王所獻金檀木花示眾，其他人都不知是怎麼一回事，唯獨迦葉尊者破顏微笑。佛說：「吾有正法眼藏，涅槃妙心，實相無相，教外別傳，以心印心此法門，已咐囑於摩訶迦葉。」後傳第二祖——阿難尊者。

第三祖是商那和修尊者。此尊者一生出來就穿著一件衣服，他人長，衣服也隨著他長。阿難尊者度他出家後，他身上的衣服就變成法服。受具足戒後，其衣又自然變為僧伽服，等他將要圓寂時，他將此衣留下說：「當釋迦牟尼佛法滅盡後，此衣才會壞。法若未滅，此衣仍是存在的。」

(Continued from issue #264)

“From Shakyamuni Buddha, the transmission went to Arya Mahakashyapa, Arya Ananda, Arya Sanakavasa, Arya Upagupta, Arya Dhrtaka, Arya Miccaka, Arya Vasumitra, Arya Buddhanandi, Arya Buddhmitra, Arya Parshva.”

Shakyamuni Buddha, at one time in a dharma assembly in the midst of the millions of humans and gods who were circumambulating him, twirled a golden Chandana flower offered by the Great Brahma Heavenly King and showed it to the crowd. The assembly did not know what is happening, but Venerable Mahakashyapa broke into a smile, then Shakyamuni Buddha said, “I have the Proper Dharma-eye Treasury, the wonderful mind of Nirvana, the real mark, which is unmarked. This is the mind-to-mind transmission, transmitted outside the teaching. I have already given Mahakashyapa the mind-to-mind transmission.” Later on, it was transmitted to the Second Patriarch, Venerable Ananda.

The Third Patriarch, Venerable Sanakavasa, was born wearing clothes, and, as he grew, his clothes grew along with him. After he left home under Arya Ananda, his clothes changed into a great Samghati robe. Just before he died, he said, “This robe will not decay until Shakyamuni Buddha’s Dharma is completely extinguished.”



第十祖脅尊者，此尊者在母胎住了六十多年，既生之後，頭髮和鬍鬚都白了。就和中國的老子一樣。出生後就歡喜修行，後遇第九祖伏馱蜜多尊者，將佛的心印法門傳給他。

十一富那夜奢尊者。十二馬鳴大士。十三迦毘摩羅尊者。十四龍樹大士。十五迦那提婆尊者。十六羅侯羅多尊者。十七僧伽難提尊者。十八伽耶舍多尊者。十九鳩摩羅多尊者。二十者闍耶多尊者。

第十一祖富那夜奢尊者問脅尊者說：「怎樣才可成佛呢？」

脅尊者答：「你想要成佛啊！現在這個沒有成的就是。」

富那夜奢尊者說：「我現在未成的就是佛，那我怎麼知道這未成的就是佛呢？」

脅尊者就說：「你怎知道這未成的就不是佛呢？」

由這一問一答，富那夜奢尊者就開悟了，於是脅尊者就將心法傳給他。

以後富那夜奢尊者遇著馬鳴大士。馬鳴大士絕頂的聰明。富那夜奢尊者，就去化馬鳴尊者；知道他的機緣成熟，他應該做第十二代的祖師。

The Tenth Patriarch, Arya Parshva, lived in his mother's womb for more than sixty years. He was born with white hair and white beard, just like Lao Tzu in China. Arya Parshva was born with a propensity to cultivate the Way. When he met the Ninth Patriarch, Buddhmitra, he left home and the Dharma door of the Buddha's mind-seal was transmitted to him.

“Arya Punyayashas, Mahasattva Ashvaghosha, Arya Kapimala, Mahasattva Nagarjuna, Arya Kanadeva, Arya Rahulata, Arya Sanghanandi, Arya Gayashata, Arya Kumarata, Arya Jayata”

When the Eleventh Patriarch, Punyayashas, met Parshva he asked him, “How can I realize Buddhahood?”

Parshva said, “You wish to realize Buddhahood? Your present non-realization is just it.”

Punyayashas said, “If my present non-realization is the Buddha, how can I know that?”

Parshva replied, “How can you know that your present non-realization is not the Buddha?”

With such repartee, Punyayashas became enlightened. Venerable Parshva transmitted to him the mind dharma.

Later on, Venerable Punyayashas met Great Knight Ashvaghosha. Great Knight Ashvaghosha was extremely intelligent. Venerable Punyayashas knew that Ashvaghosha's conditions were ripe, that he was ready to become the twelfth Patriarch.



於是就到馬鳴大士那兒度他。馬鳴大士問富那夜奢尊者說：「我想要認識佛，要如何才認識佛呢？」

富那夜奢尊者說：「你想要認識佛？你不認識的就是佛。」

馬鳴大士說：「不認識的就是佛。那麼我不認識佛，怎麼才知道他是佛呢？」

富那夜奢尊者說：「你既不認識佛，又怎知不是佛呢？」這種對話與他跟脅尊者講的道理差不多。

馬鳴大士說：「哦！此是鋸義。」就像鋸子那樣來回鋸——我說這樣，你說那樣。

富那夜奢尊者答說：「彼是木義。」又問：「鋸義是什麼意思？」

馬鳴大士說：「與師平出和您一樣。」又問：「木義是什麼意思？」

富那夜奢尊者答：「汝被我解——你被我鋸開了。」就如此一講，馬鳴大士豁然開悟，隨即出家，富那夜奢尊者就傳法給他。就做第「十二」代祖師。

什麼叫馬鳴大士呢？他一說法，馬就會叫，因有這種感應，故叫馬鳴大士。大士是菩薩另一別名。

Therefore, Venerable Punyayashas went to where Ashvaghosha was. Ashvaghosha asked, “How can I know the Buddha?”

Punyayashas said, “You wish to know the Buddha? Your not knowing is just it.”

Ashvaghosha said, “What I do not know is the Buddha. Not knowing the Buddha, how can I know he is the Buddha?”

Punyayashas said, “Since you do not know the Buddha, how can you know that he is not the Buddha?”

Such repartee is similar to the one between Venerable Parshva and Venerable Punyayashas.

Ashvaghosha said, “Ah! So this is the essence of sawing! You say this and I say that, going back and forth like cutting with a saw.”

Punyayashas replied, “Ah! That is the essence of wood! But what is the meaning of sawing?”

Ashvaghosha said, “It’s just what you are! And what is the meaning of wood?”

Punyayashas said, “You have just been sawed open by me; you have just been set free by me.” Ashvaghosha was instantaneously enlightened. He left home and received the dharma transmission from Punyayashas. He became the Twelfth Patriarch.

The Chinese characters for Ashvaghosha are 馬(horse)鳴(neigh). Whenever he spoke the Dharma, all the horses would neigh in response, hence the name Great Knight Horse Neigh. ‘Great Knight’ is another appellation for ‘Bodhisattva’.



第十四祖龍樹大士，他將華嚴經從龍宮裡取出，尊者有非凡的智慧。

第十七祖僧伽難提尊者問第十八祖伽耶舍多尊者說：「你幾歲了？」

此童子答：「我一百歲了。」

十七祖說：「你年紀這麼輕，怎會一百歲？」

童子答：「若我百歲而不明白佛法，不如出生一天而能明白佛法。」

十七祖見此小童子這麼聰明，就度他出家而傳法給他，為第十八祖。

二十一婆修盤頭尊者。二十二摩拏羅尊者。二十三鶴勒那尊者。二十四師子尊者。二十五婆舍斯多尊者。二十六不如蜜多尊者。二十七般若多羅尊者。二十八菩提達摩尊者。二十九慧可大師。三十僧璨大師。三十一道信大師。三十二弘忍大師。惠能是為三十三祖。從上諸祖各有稟承。汝等向後。遞代流傳。毋令乖誤。眾人信受。作禮而退。

第二十一祖是婆修盤頭尊者。第二十二祖是摩拏羅尊者。第二十三祖是鶴勒那尊者。第二十四祖師子尊者，他也是被人殺的。他遊化到罽賓國。其國王信奉外道。外道有兩個領袖，一個叫末曼尼，一個叫蜜師何，專門破壞佛教。所以罽

Nagarjuna Bodhisattva, the Fourteenth Patriarch, is the one who went to the Dragon Palace and brought back the *Avatamsaka Sutra*. He was extraordinarily wise.

Sanghanandi, the Seventeenth Patriarch, asked Gayashata, the Eighteenth Patriarch, "How old are you?"

The child replied, "I'm one hundred years old."

"You're so young," said the Patriarch, "how can you be a hundred years old?"

"If I were a hundred years old and did not understand the Buddhadharma, I would not be as good as a one-day-old baby who did."

Seeing such intelligence, the Seventeenth Patriarch let the child leave the home life under him and later transmitted the Dharma to him, making him the Eighteenth Patriarch.

"Arya Vasubandhu, Arya Manorhita, Arya Haklena, Aryasimha, Arya Basiasita, Arya Punyamitra, Arya Prajnatarā, Arya Bodhidharma, Great Master Hui Ke, Great Master Seng Can, Great Master Dao Xin, Great Master Hong Ren, Hui Neng is the Thirty-third Patriarch. All the patriarchs above have their succession. In the future, transmit the dharma accordingly from generation to generation. Do not let it become extinct." The assembly heard and faithfully accepted what the Master had said, bowed, and withdrew.

Aryasimha, the Twenty-Fourth Patriarch, was a native of Central India. In his propagation of the Buddhadharma, he traveled to Kashmir to save and convert the King of Kashmir. The King of Kashmir did not believe in the Buddha, but instead followed two heretic leaders, Mamokuta and Torakusha, who were intent on destroying Bud-

賓國裏，當時不准有比丘。師子比丘爲教化此國王，故遊化到其國。國王問：「你已了生死嗎？」師子出丘說：「我已了了。」

國王說：「若你已了生死，就應將頭布施給我。因佛教講行菩薩道，要布施頭、目、腦、髓，有人要你什麼，你都布施。現在我想要你的頭，你可以布施嗎？」

師子比丘說：「可以的。我生死既了，這一個頭又算是什麼呢！你儘管拿好了。」

國王聽他如此說，拿著寶劍按著他的頭就斬，頭斬下就冒白漿，但沒有血出。國王以劍斬師子比丘的頭，自己的手臂也當場斷了！因他犯了弑阿羅漢之故。此時國王始信佛法之不可思議，遂將外道領袖斬首。可是外道們就像普通人一樣，斬了就斬，也沒有留出白漿或現其他異徵。以後國王就通告全國，不准外道存留。復興佛教，此後佛法大興。

六祖說：「從上諸祖，都有傳承，以心印心，你們這一班人，向後一代代傳，不要令佛法斷滅乖錯。」眾人聽完六祖說歷代祖師之後，都生出信心，叩頭退到一邊。

(下期待續)

dhism. At that time, bhikshus were not allowed in the country. The King asked Aray-simha, "Have you ended birth and death?" Arayasimha said, "I have."

The King said, "Buddhism advocates practicing the Bodhisattva Way. You must give up whatever people want from you (e.g., your head, your eyes, your brains, and your marrow). Now, I want your head. Since you have ended birth and death, you should give me your head. Can you do it?"

"Yes, I can. I have ended birth and death," said Arayasimha. "What does this head matter? It's yours to take."

Hearing this, the King took his precious sword and chopped off Arayasimha's head. Immediately, a milky white fluid oozed from the decapitated head, there's no blood. At the same time, the King's arm fell to the ground. No one cut it off; it fell off by itself because he had committed an offense in slaying an Arhat. In that moment, the King started to believe in how inconceivable the Buddhadharma is. He had the two leaders of the heretic sect beheaded. They did not exude any milky white fluid or any extraordinary phenomenon. They bled just like any ordinary person. From then on, the King announced to all his people that heretics are prohibited in his country. He revived Buddhism in his country. Afterward, Buddhism greatly flourished.

The Sixth Patriarch said, "All the Patriarchs have transmitted the dharma mind-to-mind. In the future, you should transmit it accordingly from generation to generation. Do not allow it to become extinct." The assembly heard and faithfully accepted what the Master had said, bowed, and withdrew.

(To be continued ...)



癡愛纏綿成草木

Bound by Infatuation, They Turned into Trees

宣公上人一九八二年十一月十二日晚間開示於萬佛聖城

A talk given by Venerable Master Hua on the evening of November 12, 1982, at the City of Ten Thousand Buddhas

**天下最害人就是「愛重情深」，
最高尚就是「修清淨道」。**

大家看看這塊木頭，兩棵樹幹，卻長在一起，上下枝節連著，這是什麼呢？就是無量劫以前，有一對男女，彼此相愛得很深。他們發願：「在天願作比翼鳥，在地願為連理枝。」這對男女一見鍾情，結為夫婦。他們共同有一個嗜好，就是「錢」！男的拼命賺錢，女的拼命花錢。一個來，一個往，非常熱鬧。

可是，愛得太深，罪造得太重，生生輾轉沈溺，墮落到畜生、餓鬼、地獄道。今已成草木，這兩棵樹幹本來應是兩棵，可是依然長在一起，纏綿不相捨離。你看！左根伸出一枝來交抱右根，右根又伸出一枝來擁攬左根。這就如同男女各自伸出胳膊，互相交抱。可見夙世癡愛之劣習，至今形成草木，猶不能捨！並且這兩幹之中，有一塊石頭。他們視若珍寶，究竟這是什麼呢？原來是他們往昔銀行存款的簿子。

這棵樹幹，早在幾年前，某次我們到城內河邊說法，就把它檢回來，你看：頭也割斷了，根也被刨破了，只露出赤裸枯槁的

The thing that harms people most in the world is obsessed love and heavy emotion, and the most exalted thing is 'Cultivating the Way of Purity'.

Look at this piece of wood - two tree trunks grown together, with the upper and lower branches stuck together. What is the reason for this? Countless eons ago, there was a man and a woman who were very much in love. Together they made these vows, "In heaven, may we be two birds conjoined to a wing; on earth, may our roots be intertwined." For this couple, it was love at first sight, so they got married. They shared the same habitude: money. The man did his best to earn money; the woman did her best to spend it. They preoccupied themselves with earning and spending.

Alas, they loved each other so deeply, together they created offenses so heavily. Consequentially, in life after life, they sank lower and lower, falling into the realms of animals, hungry ghosts, and hell-beings. Now they have turned into plants. Originally, they should have been two separate tree trunks, but they have grown together and become hopelessly intertwined. Look! The left trunk stretched out a branch to embrace the right trunk, and the right trunk extended a branch to grasp the left trunk. It's just like a man and woman holding out their arms and hugging each other. From this, one can see that even in the form of trees, they cannot renounce the dismal habit of infatuation carried over from their former lives! What more? Lodged between the two trunks is a piece of stone that they cherished like a precious gem. What is it actually? It's their bank account book from past lives.

One day several years ago, when we went to speak the Dharma by the river in the City, we retrieved this piece of wood. Look. With the treetops chopped off and the roots severed,

枝幹，但仍然如膠似漆地糾纏在一起，這不是太可憐了嗎？

由此可見，愛得太深，是多麼地危險，這絕對不是開玩笑的。有人心想：「法師，你說這個法，我是不可能相信的，既沒有根據，又不合乎邏輯，大概是你哄孩子，說夢話。」信不信由你，我也沒有辦法一定要你相信。因為這個法是很難說的。人迷戀到愛情上，不論你如何點醒他，他還是不能接受。天下最害人就是愛重情深，最高尚就是修清淨道。人不是不知，但明知故犯，而不能出離曠劫之習氣。

中國有句俗話：「手拿著乾屎橛，你給他麻花他不換。」這好比人攬執情愛，你告訴他：「捨棄這個邈邈東西，修道可貴。」可是他仍會固執不肯回頭，所以說：

天雨雖寬，難潤無根之草；
佛門雖廣，難度不信之人

這塊木頭，我保存很久，多數人來我也不讓他們看，因為說這個法他們也不相信，還要等待時機成熟。十月二十四日，諸位從遠方來朝聖，我把這塊木頭帶到萬佛殿，擱了差不多三個星期猶未開口，可是若再不講恐怕就沒有時間了，所以不管諸位相信與否？我也要說出這塊木頭的因緣。

(全文完)

what's left are the dried up branches, and yet they are still stuck together like glue. Isn't this pathetic?

From this, we can see how dangerous it is to love too deeply. It is not a joking matter. Someone might be thinking, "Dharma Master, I simply cannot believe the Dharma you speak. You have no proof to back it up, and there's no logic behind it. Probably you're just putting us on as if we are children. It's just dream talk." It is up to you to believe this or not. I have no way to make you absolutely believe it. It is very difficult to verbalize this Dharma. When people are blindly in love, no matter how you try to wake them up from their stupor, they will not hear it nor accept it. 'obsessed love and heavy emotion' is most harmful in the world. 'Cultivating the Way of Purity' is most noble. It is not that people do not know this principle. They know it, yet deliberately go against it, unable to extricate themselves from habits accumulated throughout countless eons.

There is a Chinese adage: He holds on to a piece of dung, not willing to exchange it for a sesame twist. It is like a person who hangs on tightly to his love. You tell him, "Let go of that dirty thing. Cultivation is more precious!" But he obstinately holds on and refuses to turn around. So it's said,

*Even though the rain from the heavens is vast,
It's difficult to nourish grass that has no roots.
Even though the gate of Buddhism is wide,
It's difficult to save people who have no faith.*

I have kept this piece of wood for a long time. I don't show it to most people because if I spoke this dharma, they wouldn't believe it. I have to wait until the time and conditions have ripened. On October 24th, when all of you came from afar to visit, I brought this piece of wood to the Buddha-hall, but didn't talk about it for about three weeks. Now, if I did not speak about this today, there may not be another time. So regardless of whether you believe or not, I want to explain to you the causes and conditions behind this piece of wood.

(The End of the Article)

善惡因果

Good and Evil, Cause and Effect

恒貴法師開示於二〇一六年十一月二十七日金輪聖寺梁皇寶懺午齋期間
Instructional Talk by Dharma Master Heng Gwei on November 27, 2016,
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

(接上期)

(Continued from issue #264)

我今天拜懺的時候，忽然間想到了，在歐洲的時候，跟上人去歐洲弘法。有一天，上人講到兩個偈頌。我相信很多人都耳熟能詳的。這個偈頌是隋朝步虛大師所寫的（當然也講過百年中國）。那個隋朝的時候，步虛大師已經把中國下來所走的國運已經講得很清楚了，一直講到民國。從中國封建的時代一直講到清朝結束，開始民國等等。

他說：「雲暗暗，霧愁愁，龍歸泥土塑獼猴；三歲孩童三載福，月下無主水空流（『清』字，指清朝付諸流水。」「雲暗暗，霧愁愁」，指不光明。「龍歸泥土」指光緒皇帝駕崩。「塑獼猴」，「獼猴」，猿也，指袁世凱。

「三歲孩童三載福」指宣統皇帝三歲登基。只有三載做皇帝的福。從這裡可以看到國有國運，人有人的命運。我們吃多少，受用多少都有定數。「月下無主水空流」指清朝結束了。

During the bowing session this morning, I suddenly recalled the time that I had followed the Venerable Master to Europe to propagate the dharma. One day the Venerable Master brought up two verses, which I believe many people are familiar with. Venerable Master Buxu of the Sui Dynasty in China wrote the verses. (There was also a discussion about *The Events in the Last Hundred Years in China*). During the Sui Dynasty (about 1500 years ago), Venerable Master Buxu had clearly outlined the future course of China, from the feudal era to the end of the Qing Dynasty and the beginning of the Republic.

The first verse states, "*Dark clouds, worrisome fog. Dragon back to the earth, a mud-sculpted monkey. A three-year-old child enjoys three years of blessings. Under the moon, there is no ruler and the waters dry up*". *Dark clouds, worrisome fog* refers to darkness at the end of the Qing Dynasty. *Dragon back to the earth* refers to the passing of Emperor Guanxu. *Sculpted monkey* refers to Yuan Shikai (the first president of the Republic of China); another character for monkey in Chinese is "Yuan".

A three-year-old child enjoys three years of blessings refers to the fact that Emperor Xuantong was enthroned at age three and enjoyed only three years of blessings as an emperor. From this, we can see that everything follows its course of destiny, be it a nation or a person. How much blessings we have, e.g. food and resources, is predetermined. When deconstructed, *Under the moon there is no ruler and the waters dry up*, represents the character "qing" as Qing Dynasty. This line signifies the end of the Qing Dynasty.

接下來又到誰呢？到孫文（孫中山）先生。

他說：「君作祖，質彬彬，萬里長虹破浪征。」「君作祖」，祖先的「祖」。「君作祖，質彬彬」指孫文。

「萬里長虹破浪征」指孫文先生乘風破浪來回奔走，籌備革命。「黃鶴樓中吹玉笛」，黃鶴樓在武昌，指武昌起義，辛亥革命。（一千多年前已經講到以後在什麼地方，什麼人了。）

「八方齊唱凱歌吟」，四面八方的仁人志士都來響應革命。「旌旗五色換新新」，我們中國現在的國旗，五星旗已經設計好了。（現代梁思成他們設計的。）連國旗都出來了。

我就想，我們每一個人現在所做的都是我們以前給自己寫下的劇本，現在是演練一下。那麼現在所做的又給以後寫下另外一個劇本。我們每一個人都在這樣的生死輪迴中奔波不停。

（下期待續）

Who is the next person in the discussion? It's Dr. Sun Wen (Sun Yat-sen).

The second verse starts, "*The gent is the grandfather, and has a refined and elegant character.*" The Chinese characters for these two lines, when deconstructed, reveals the name Sun Wen.

"*A ten-thousand-mile rainbow breaks the waves in its quest*" describes how Dr. Sun Wen, braving the wind and waves, traveled back and forth by ship between Honolulu and China in preparation for the revolution. "*From the Yellow Crane Tower, a jade flute is played.*" The Yellow Crane tower is in Wuchang. This line refers to the Wuchang Uprising, Xinhai Revolution. (The people and place of the uprising were already forecasted more than a thousand years ago.)

"*Throughout the land people sing the victory song*" refers to compatriots and allies from all over the country coming to acknowledge and support the revolution. "*As a new five-color flag is unfurled*". There was already a layout of the national flag of present-day China, the five-star flag (designed by present time Chinese designer Sicheng Liang).

It leads me to think, "What we do now is following the script that we had previously written for ourselves. We are just acting out the written script. Everything that we do now determines the script that we will act out in the future. Every one of us is running non-stop on the wheel of transmigration of birth and death.

(To be continued ...)





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金輪聖寺

2019年5、6月每週法會時間表 Schedule of Weekly Events – May and June of 2019	
日期	法會
5/5 (星期日)	萬佛寶懺圓滿日 Completion of Ten Thousand Buddha Jeweled Repentance 巴士上法界聖城 Bus to CDR 本日金輪寺無法會 Gold Wheel Temple is close today
5/12 (星期日)	慶祝釋迦牟尼佛聖誕法會 浴佛法會 Celebration of Shakyamuni Buddha's Birthday 8:00 am — 3:00 pm
5/19 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
5/26 (星期日)	普賢行願品 Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 10:00 am 大悲咒 Great Compassion Mantra 1:00 pm - 3:00 pm
6/2 (星期日)	宣公上人涅槃廿四週年紀念法會暨大傳供 Dharma Assembly commemorating 24 th Anniversary of Venerable Master Hua's Entering Nirvana (Special Passing of Offerings) 華嚴懺 Avatamsaka Repentance 8:00 am — 10:00 am 楞嚴咒 Recitation of Shurangama Mantra 1:00 pm — 3:00 pm
6/9 (星期日)	萬佛聖城 宣公上人涅槃廿四週年紀念 CTTB Commemorating 24 th Anniversary of Venerable Master Hua's Entering Nirvana 巴士上法界聖城, 萬佛聖城 Bus to CDR, CTTB 本日金輪寺無法會 Gold Wheel Temple is close today
6/16 (星期日)	普門品 Recitation of Universal Door Chapter 8:00 am — 10:00 am 大悲咒 Great Compassion Mantra 1:00 pm - 3:00 pm
6/23 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
6/30 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm

~常將有日無日, 莫待無時想有時~

*Always think of the day as if there is no tomorrow.
Do not wait until there is no time and try to find time.*