



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

235 North Avenue 58, Los Angeles, CA 90042 Tel: (323) 258-6668

www.goldwheel.org

宣公上人--禪定要訣頌

禪七雖已竟 思惟能須修
頓悟剎那間 善得妙中休

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

Although the Chan Session has ended,
It is essential to cultivate your powers of contemplation.
Sudden Enlightenment arrives in a split second.
It is good to dwell amidst the miraculous.

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The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by the Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #191)

「六祖法寶壇經略序」,此乃六祖入室弟子法海禪師所撰,記逾六祖的生平事蹟。

大師名惠能。父盧氏。諱行瑫。母李氏。誕師於唐貞觀十二年戊戌歲二月八日子時。時毫光騰空。異香滿室。黎明。有二異僧造謁。謂師之父曰。夜來生兒。專為安名。可上惠下能也。父曰。何名惠能。僧曰。惠者。以法惠施眾生。能者。能作佛事。言畢而出。不知所之。師不飲乳。夜遇神人灌以甘露。

大師名惠能,父名盧行瑫,母李氏。師生於唐貞觀十二年(公元六三八年)戊戌歲二月八日子時,生時毫光騰空,像佛頂放光,異香滿室。在第二天黎明時分,有兩位異僧來訪盧府說:「你昨晚生下的孩兒與佛法有緣,故特地來為

Preface to the Sixth Patriarch's Dharma Jewel Platform Sutra

What follows is not the Sutra text, but an introduction to the Sutra, which was written by the Sixth Patriarch's disciple, Fa Hai. When the Sixth Patriarch taught Dharma, Master Fa Hai followed him, recording all of the things the Patriarch said. Later, he compiled and edited his notes, calling them *The Sixth Patriarch's Dharma Jewel Platform Sutra*. He was a "room-entering disciple," that is, a disciple to whom the Master had transmitted the Dharma.

The Great Master was named Hui Neng. His father was of the Lu family and had the personal name Hsing T'ao. His mother was of the Li family. The Master was born on the eighth day of the second month of the year Wu Hsü, in the twelfth year of the Chen Kuan Reign of the T'ang Dynasty (A.D. 638). At the time of his birth, a beam of light ascended into space and an extraordinary fragrance filled the room. At dawn, two strange Bhikshus came to visit. They addressed the Master's father saying, "Last night a son was born to you. He has affinity with the Buddhadharma. For this reason, we especially come to name him. His name will be Hui above and Neng below." The Father asked, "Why shall he be called Hui Neng?" The Monk said, "'Hui' means he will bestow the Dharma upon living beings. 'Neng' means he will be able to promulgate the Buddhadharma." Having said this, they left. No one knows where they went. After his birth, the Master did not drink his mother's milk. Nevertheless, he was able to grow day by day. It was said that spiritual beings came at night and poured sweet dew over him.

The Great Master refers to the Sixth Patriarch, Hui Neng. The Master's merit and virtue was great, he had great wisdom and compassion and so was a master of gods and humans.

他命名,以上惠下能作他的名字。」他的父親問:「爲什麼叫惠能呢?」僧答:「惠是以佛法惠施眾生,能是表示能弘揚佛法。」說罷就不知去向。惠能出生後,並不吃母乳,卻能日日長大。據說有神人每晚灌以甘露。

既長年二十有四。聞經悟道。
往黃梅求印可。

一次,惠能在賣柴時,聽人讀誦「金剛經」,聽到「應無所住,而生其心」時,當下即悟。現在很多人都聽過金剛經了,但並沒有人開悟。在西方,我希望有人聽到「應無所住,而生其心」能明白義理而開悟。

大師開悟後,他並沒有到處說:「看!我開悟了。」他不像現在有些人,只懂些佛法的皮毛,就到處宣說自己開悟。古來的人,即使他已經開悟,也不敢鹵莽的說他開悟了,何況那些根本未開悟的,更不應到處宣揚,自吹自擂。若是開悟了,必須找一位明眼善知識來證明。這就是六祖去黃梅求五祖印證的原因。

古來悟者,從不自己印證自己,不像現在的人,未悟說悟,打大妄語。要知悟與未悟是有天淵之別,怎可真偽不辨,魚目混珠,籠統瞎談?

When one is alive, one has a personal name. After one dies, that name is avoided. Hence it is called a personal name, a name which is not spoken. When the Great Master's mother gave birth to him, a fine beam of light arose, like the radiance emitted from the Buddha's crown. The two strange Bhikshus who came at dawn were quite different from ordinary people. They were like the Fourth Patriarch who, by merely opening his eyes, caused everyone to tremble in fright. These two strange Bhikshus came to name the Sixth Patriarch. Isn't this strange? Who has two Bhikshus come to name him? To say "above" and "below" when referring to a person's name is a most respectful form of address. What the newly born Patriarch ate was sweet dew.

He grew up, and at the age of twenty-four he heard a Sutra and awakened to the Way. He went to Huang Mei to seek the seal of approval.

One time when the Master was selling firewood, he heard someone reciting the *Diamond Sutra*. When he heard the line "One should produce that thought which is nowhere supported," the Sixth Patriarch was immediately enlightened. Nowadays, many people have heard *The Diamond Sutra*, but none have become enlightened. Here in the West, I hope there will be someone who, upon hearing the line, "One should produce that thought which is nowhere supported," will understand the principle of this and become enlightened. After becoming enlightened, the Great Master did not publicize his enlightenment saying, Look! I attained enlightenment." He was not like some people of the present time who, having known just a hair's breadth of the Buddhadharma, proceed to proclaim everywhere that they are enlightened. People in ancient times, even when they had become enlightened, dared not recklessly proclaim their enlightenment. Therefore, those who have not attained enlightenment should not toot their own horns, proclaiming to be enlightened. A person who has attained enlightenment should seek certification from a clear-eyed good knowing advisor. This is why the Sixth Patriarch went to Huang Mei to seek the Fifth Patriarch's seal of certification.

The Enlightened Ones of the past never certified themselves. Nowadays, people utter big fat lies claiming themselves enlightened when they are not. Enlightenment and non-enlightenment are as widely divergent as heaven and earth. How can you not decipher what is authentic and what is not, mistaking fish eyes for pearls, and blindly talking?

還有現在一般無知識的年輕人，吃麻醉藥後，就醉醺醺的，喪失本知。這時，惑世的魔王，偽作善知識而給他們證明說：「是的，你已達到空的境界，然而你不能住在虛空裡，要回到我這裡來。我有住宅和房子，有很舒適的旅舍。」年輕人聽後就拜魔王為師。根本這些惡知識，也不知道自己到底是真還是假，所謂師徒同惑，以盲引盲。

所以我們必須用經典來作證明。經典並沒有說那個愚人在虛空裡設置旅舍。即使現在的火箭能飛到月球，但空中樓閣還是不能建立的。像這種幼稚的言論豈能成立呢？

現在我們很忙，早上每個人四點就起來念經。我們在地球上忙著造房子，但不能在虛空裡造。為什麼？因我們是住在地面上的，所以房子也要在地面上建築。我們把這身體忘了，而來造金剛之身，這個身體就像我們的房子，總有一天會壞的。現在從早到晚我們忙著在鑄造、提煉，到最後就能修行得到金剛不壞之身。成就了不壞金剛身後，就可以隨心所欲而到虛空去，上而至天，下而至地，或到龍宮都可以。不需要護照或行程就可到達，到處飛行自在，但首先你必須要修這不壞之身，始達這種境界。

五祖器之。付衣法。令嗣祖位。時龍朔元年辛酉歲也。南歸隱遯一十六年。

Currently, there are naive young people who take drugs that induce a state of drunken stupor. At this point, the demon king, world troublemaker, disguises himself as a good-knowing advisor and certifies them saying, "Yeah! You have reached the state of emptiness. However, there is no place for you to live in emptiness. Come back to my place. I have buildings and houses. I have a very comfortable home." Upon hearing this, the young people bow to the demon king as their teacher. In actuality, these evil advisors are not clear themselves. It is like the adage -- the blind leading the blind, both ending up in trouble.

This is why we should rely on the Sutras for certification. The Sutras do not say that there is some fool who has an abode in empty space. Even though we now have rockets that blast off to the moon, we still do not have buildings in space. Childish blabber such as this simply cannot stand its ground.

Now we are exceedingly busy. In the morning, everyone gets up at four o'clock to recite Sutras. We are busy building houses on Earth, but we cannot build houses in the air. Why? We are people who reside on earth and so our houses should be built on the earth. Forget about our physical body. Instead, let us build indestructible vajra bodies. Our physical body is like a construction that will undergo destruction one day. We should now get ourselves busy from morning till night in the preparation for an ultimate construction of indestructible vajra body. With an indestructible vajra body you can go wherever you wish. You can go into empty space, up to the heavens, down into the earth, or to the dragon king's palace. It is very simple and you do not need a passport or an itinerary. You are free to roam. But first you have to construct your indestructible body. Then you can reach this state.

The Fifth Patriarch evaluated him and transmitted to him the robe and Dharma so that he inherited the Patriarchy. The time was the first year of the Lung Shuo reign, cyclical year Hsin Yu (A.D. 661). He returned to the south and hid for sixteen years.

六祖離開黃梅後，並沒有一個安全的地方居住。因為神秀的徒弟及異教徒要迫害他，故大師避難，在獵人隊伍中住了十六年。在這期間，並沒有人知道他是六祖，他一方面用功修行禪定，同時為獵人守護網羅的工作。若見網中的鳥獸，都盡力設法予以放生。這時他有充分的時間來修行，圓滿他的功夫而不被打擾。若你不真正修行，一切都很順利。一旦發心修行，那麼、魔障就從四面八方而來，且各種想像不到的現象都會發生。

與獵人相處的十六年中，六祖隨遇而安。這是最聰明的隱遯——不求名、不求利、不到處佔便宜，而真正用功修行。

至儀鳳元年丙子正月八日。會印宗法師。詰論玄奧。印宗悟契師旨。

他們論來論去，提出各人對義理的看法。誰問誰呢？是印宗法師問六祖大師。六祖已解決是旛動還是風動的爭論，指出是仁者你的心動。印宗法師很驚訝聽到一個在家人能說出這種奧妙的道理，即下法座而延請六祖到他房內一談。他問：「你從何處來？你叫什麼名字？」印宗法師知這位在家人是五祖的入室弟子，傳法衣鉢之人。他即時頂禮六祖，後徵求詢問經書中奧妙的義理，討論

After the Sixth Patriarch left Huang Mei, he had no safe place to live. The disciples of Shen Hsiu and the followers of other non-Buddhist sects were intent on harming him. Hence, the Great Master went to live with hunters for sixteen years. During this time no one knew that he was the Sixth Patriarch. He worked hard practicing Dhyana meditation while watching over the animals and birds the hunters had caught. He would do his best to set free those animals caught in the traps. During this period, he had sufficient time for cultivation to perfect his skill without being disturbed. If you do not truly cultivate, everything is easy, but if you do cultivate truly, demonic-obstacles arise from the four corners and the eight directions. Various unthinkable circumstances may surface as well. In his sixteen years with the hunters, the Sixth Patriarch led a peaceful life. This is the most clever way to go hiding – not seeking for fame or profit, nor taking advantage of situations. He truly put his effort into genuine cultivation.

On the eighth day of the first month in the first year of I Feng (A.D. 676), the cyclical year Ping Tsu, he met Dharma Master Yin Tsung. Together they discussed the profound and the esoteric, and Yin Tsung awakened to and came into agreement with the Master's doctrine.

They had a very lengthy discussion. Each expressed his own understanding of the principles. Who asked whom? Dharma Master Yin Tsung asked the Great Master, the Sixth Patriarch. The Great Master had arrived at a conclusion in regard to the deliberation of whether it was the banner that moved, or it was the wind that moved, pointing out that it was the mind that moved. Dharma Master Yin Tsung was astounded to hear a layman speaking such deep and profound principle. He got down from his Dharma seat and escorted the Sixth Patriarch to his room for a conversation. "Where did you come from and what is your name?" he asked. Realizing that this lay person was the room-entering disciple of the Fifth Patriarch (one to whom the Fifth Patriarch had transmitted the Dharma), Dharma Master Yin Tsung immediately bowed to the Great Master. They then investigated the profound and

風動幡動。直至他與六祖論後，印宗大師才瞭解到禪宗的義理。

是月十五日。普會四眾。為師薙髮。二月八日。集諸名德。授具足戒。西京智光律師為授戒師。

在正月十五日，印宗法師集會四眾弟子即比丘、比丘尼、優婆塞、優婆夷，來為大師舉行剃度儀禮，使顯現出家相而成比丘。

人出家有各種不同的理由。有些人因衣食難謀，見出家後有人供養，有得吃有得穿，所以為此而出家。有些人出家是因為年老又沒有子女照顧，他們想：「我出家後，收一年輕的徒弟，他會像兒子一樣照顧我。」有些人因為做了土匪，或因為是逃犯，出家剃髮後，可避免政府抓到了會砍他們的頭。有些是很小就被送到廟裡出家。因這些理由而出家的人，是否能真正用功修行那是很難說的。

有些人因迷信，但還有信心。好像有些父母因孩子病重，他們就想：「這孩子也許會因病而死，應該把他送到廟裡當和尚。」由於迷信，父母乃送他們的小孩到廟裡。

「迷信」者尚有希望，但「信迷」即是專信邪知邪見，隨

the esoteric principles, about the wind and the banner. After their discussion, Dharma Master Yin Tsung came to a clear understanding of the principles of the Dhyana School.

On the fifteenth day of that month, in a gathering of the Fourfold Assembly, the Master's head was shaved. On the eighth day of the second month, all those of renowned virtue gathered together to administer the complete precepts. Vinaya Master Chih Kuang of Hsi-Ching was the Precept Transmitter.

On the fifteenth day of the first month, Dharma Master Yin Tsung gathered together the Fourfold Assembly (Bhikshus, Bhikshunis, Upasakas, Upasikas). This gathering was intended for the head-shaving ceremony of the Great Master, so he could manifest the appearance of a left-home person and become a bhikshu. People leave the home-life for various reasons. Some people have difficulty getting provisions of food and clothing. Seeing lay people making offerings to left-home people, they decided to leave the home-life so they have food and clothing. Some people leave the home-life because they are old and have no children to take care of them. They think, "I will leave home and take a young disciple who will care for me as a son would." Some people who had previously been bandits or fugitives leave the home-life to avoid being caught by the authorities and executed, thinking that they will be unrecognizable with their heads shaved. Some people were brought to the temple to leave the home-life ever since they were young. It is uncertain whether people who leave the home-life for these reasons can really cultivate or not.

Some people have "confused beliefs", even though they have faith. For instance, the parents of a gravely sick child may think, "This child may die of sickness. We should give him to a temple and let him become a monk. That is better than letting him die!" So out of a confused belief, the parents bring their child to the temple.

People of confused belief may not necessarily be bad, but people who "believe in confused principles" are definitely not good. People whose

著不正確的思想轉變,真是所謂「迷中迷」。有些人是「迷且不信」,在他們的迷中不相信任何事。有些是「信而不迷」,這些人是用真心來學佛法,直到明白而不迷了。像這些人出家,是否能真正用功修道,也是不一定的,也許有百分之一或二會修學佛法。然而,若你下定決心要開悟,以了生脫死,那麼出家後就能認真用功修道。

有些人是出世間的家:即出三界的家——欲界、色界、無色界。出此三界後就無欲、無色的執著,因為他們無所執著,視三界如空華,所以說出三界的束縛,出三界的家。有些人是出煩惱的家,若你不斷煩惱而出家,那是不能得道的,所以一定要去除煩惱。

六祖則是一特殊的例子,不適宜以上所講的理由。因他已得到自在,出不出家沒有什麼差別。他作居士時,已經在行菩薩道,而不像一般的在家人。

在二月八日釋迦牟尼佛出家日,這天集聚十方所有的高僧大德——中國的法師和印度法師來為六祖授具足戒。印宗法師請西京智光律師為六祖的授戒師。智光律師持戒嚴謹,在行、住、坐、臥具足四大威儀。凡律師的一舉一動,都要合乎律儀,不可隨便。故在楞嚴經上說:「嚴淨毘尼,宏範三界。」

beliefs are confused believe in deviant knowledge and deviant views. They are turning around improper ideas. It is truly confusion amidst confusion. Some people are confused and without faith. In their confusion, they do not believe in anything. Finally, there are the “faithful and unconfused.” These people bring forth a true mind in studying the Buddhadharma until they have a clear understanding. Likewise, it is uncertain whether these types of people will be able to truly cultivate when they leave the home-life. Perhaps one or two percent can cultivate the Dharma. However, if you resolve to attain enlightenment in order to end birth and death, you can surely cultivate upon leaving the home-life.

Some people leave the worldly home. This refers to the home of the three realms, namely: the realm of desire, the realm of form, and the realm of formlessness. Once out of these three realms there are no desires, no forms, and no formless consciousness. Having no attachment to anything, these people see the three realms as empty. Hence, it is said that they have disentangled themselves from the binding of the three realms; they have left behind the home of the three realms. Some people leave the home of afflictions. If you leave the home-life but do not cut off afflictions, you will not attain the Way. Therefore, it is imperative that you cut off afflictions.

The Sixth Patriarch did not belong to any of the aforementioned categories, for he was a special case. He had attained self-mastery, and so whether or not he left the home-life made no difference. Even as a layperson, he practiced the profound conduct of a Bodhisattva and he did not behave just like a common layman. The eighth day of the second month is the day when Shakyamuni Buddha left the home-life. On that day all the high sanghans and greatly virtuous ones came together from the ten directions to administer the complete precepts to the Sixth Patriarch. Dharma Masters from China and India were present in this important event. Dharma Master Yin Tsung invited Dharma Master Chih Kuang of Hsi Ching to be the Precept Transmitter. Chih Kuang was also a Vinaya Master, one who diligently studies the precepts and thoroughly understands the rules. In walking, standing, sitting and lying down, in each of these four great comportments, Vinaya Master Chih Kuang strictly adhered to the precepts. His every move was in accord with the principles of the precepts. The *Shurangama Sutra* states, “Strict adherence and pure in Vinaya, they are noble models for the Triple World.”

蘇州慧靜律師為羯磨。荊州通應律師為教授。中天耆多羅律師為說戒。西國蜜多三藏為證戒。

羯磨是梵語，意為辦事，為授戒時之辦事人。羯磨要確實所行的一切均合乎戒法，合乎釋迦牟尼佛所設的規矩。所作若不合乎佛法，則不為羯磨所接受。

在授戒時，授戒師問羯磨三次說：「可授戒予此人嗎？」每一次羯磨均要答：「可。」在戒壇上，羯磨和教授分別坐在授戒師的左邊和右邊，其餘七位證戒師坐在兩旁——一共是三位教授師和七位證戒師。他們代表十方諸佛來講法及授戒。所以出家受戒是非常重要的。

「教授」，即傳授經典。耆多羅是梵語，意為「功德華」。蜜多法師精通經、律、論三藏，故稱其為三藏法師。所有的戒神都來保護這位有才智的法師，在其一生中有很多神異的事蹟，「蜜多」意為興盛、茂盛。

其戒壇。乃宋朝求那跋陀羅三藏創建。立碑曰。後當有肉身菩薩於此受戒。

求那跋陀羅，意謂功德賢。這位法師在光孝寺，建一法壇，壇上豎一石碑，且作預言說：「後世當有肉身菩薩於此受具足戒。」

Vinaya Master Hui Ching of Su Chou was the Karmadana. Vinaya Master T'ung Ying of Ching Chou acted as the Teaching Transmitter. Vinaya Master Ch'i To Lo of Central India recited the precepts. Tripitaka Master Mi To of India was the Precept Certifier.

Karmadana is a Sanskrit word which means administration. During the time of precept transmission, the karmadana serves as the administrator of the ceremony. He sees to it that everything is done in accord with Dharma, in accord with the rules established by Shakyamuni Buddha. Anything not in accord with the Buddha's rules is unacceptable to the Karmadana.

When conferring the precepts, the Precept Transmitter asks the Karmadana, "May the precepts be transmitted to this person?" This question is asked three times, and each time the Karmadana must reply, "Yes." On the Precept Platform, the Karmadana and the Teaching Transmitter are seated to the left and to the right of the Precept Transmitter, respectively. The remaining seven precept certifiers are seated on either side. So, there is a total of three masters and seven certifiers. They represent the Buddhas of the ten directions coming to speak the Dharma and to transmit the precepts. Hence, you can see the great importance of leaving the home-life and receiving the precepts. The Teaching Transmitter transmits the Sutras. Ch'i To Lo, transliterated from Sanskrit, means "flower of merit and virtue." Dharma Master Mi To thoroughly understood the three divisions of the Tripitaka -- Sutras, Shastras, Vinaya, and so he is called a Tripitaka Master. All the precept spirits protected this talented master, and many miraculous events occurred in his life. 'Mi To' means flourishing in abundance.

The precept platform was constructed during the Sung Dynasty by Tripitaka Master Gunabhadra. On the stone tablet, he inscribed, "In the future, a Bodhisattva in the flesh will receive the precepts in this platform."

Gunabhadra means "a worthy person of merit and virtue." This master established a precept platform at what is now called Kuang Hsiao Monastery. His inscription foretold the coming of a Bodhisattva in the flesh, a living Bodhisattva.

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

具行法師



Dharma Master Ju Hsing

Excerpt from the *Hundred-day Chan Session*

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

我再介紹一位高僧給各位聽一聽，這一位高僧就是虛老在雲南的時候，收了的一個徒弟。他的名字叫具行，在沒出家以前，是一個不識字的農人，也就是種田的。以後他就在廟上種菜，種菜之後他就出家了，出家，他還是在廟上種菜，和做其他的苦工。他專門做苦工，好像燒水、煮飯、做菜，行堂，行堂就是其他人吃飯的時候，他給人添飯。

那麼過了幾年，他就到外面去參方，就是到各處叢林裡去當參學，走了很多地方，他又回來了。回來，在廟上他還是種菜和舂米，像六祖大師在廟上舂米，他也舂米；還幫人做衣服，誰的衣服破了，他就幫他補，誰要沒有衣服穿，他也幫他做，他做衣服的時候，縫一針，念一句【南無阿彌陀佛】，縫一針，念一句【南無阿彌

I will introduce another high sanghan to all of you. This high sanghan was a disciple of Elder Master Hsu Yun when he was in Yun Nan province. His name was Ju-Hsing. Before he left the home-life, he was an illiterate farmer who ploughed the fields. Later, he went to the monastery to plant vegetables. Afterwards, he left the home-life. After he left the home-life, he continued planting vegetables in the monastery and did other laborious work such as boiling water, cooking rice, preparing vegetables, and work as a 'hsing tong' in the dining hall. A 'hsing tong' is one who apportioned rice to people during meal-time.

After a few years, he traveled to various forest monasteries to study and learn. He went to many places. Afterwards, he returned to the monastery and resumed his work planting vegetables and pounding rice. Like the Great Master -- the Sixth Patriarch, he too pounded rice. In addition, the Master also helped others to make clothes. If someone's clothing were torn, he would offer to help sew it up. If there was a person who did not have clothes to wear, he would make them for that person. Whenever he sewed a stitch, he would recite "Namo Amitofo" (Homage to Amitabha Buddha) once. Sewing another stitch, he would recite another "Namo Amitofo." At all times, he

陀佛】，他時時刻刻都是念佛。本來不認字，把早晚的功課他也學會了，把《金剛經》也學得能背的出來了。在廟上不講話，只是念佛，不論誰說什麼，他都是念佛，【南無阿彌陀佛！南無阿彌陀佛！】。

等到有一年，他把他所有的東西都賣了，衣服和被都賣給人，他拿這些錢就來打齋供眾。供眾之後，他就在大殿裡邊，用了大約兩、三捆稻草，坐在這稻草上，手裡拿著引磬就念佛，他自己把稻草就點著了，稻草燒完了，手裡的引磬木頭也燒斷了，但是他還是在坐著，衣服什麼也都沒有壞，還像一個人好好在那兒坐著一樣。

那麼在廟上住的出家人，看見他這樣子，自己把自己燒了，就通知虛雲老和尚，老和尚那時候是在雲棲寺那兒造廟，正趕上雲南督軍唐繼堯也在那兒，這是民國的事情。因為唐繼堯在那兒，老和尚就對唐繼堯說：「具行他這麼樣子做，你看看怎麼樣子料理、料裡，幫他辦一辦。」唐繼堯去到那兒一看，他也沒有燒壞，他的像貌都還是和人一樣的，衣服也都沒有壞，唐繼堯就用手一扶他，一扶之後，全部都變成灰了，本來像一個人的樣子，用手一摸他，他就變成灰了，於是唐繼堯就給他辦了一個追悼會。辦這個追悼會的時候，全雲南省三天不準殺生，來給他做法會。

was reciting the Buddha's name. He was illiterate to start with. In the end, he managed to learn the morning and evening recitation and had even memorized the *Vajra Sutra*. He did not talk in the monastery. He just recited the Buddha's name. Whatever people said, he still recited the Buddha's name, "Namo Amitofo! Namo Amitofo!"

This continued on until one year when he sold all his personal belongings. He sold all his clothes and blankets. He then used the money to prepare a vegetarian meal offering to the entire assembly. Afterwards, he went inside the great hall with probably two or three bunches of straw. He sat on top of the pile of straw. With one hand holding the hand bell, he recited the Buddha's name and set the straw on fire. As the straw burned, the wood of the hand bell had also burned and the bell fell. However, the Master remained in his sitting position. His clothing stayed intact as though nothing had happened. It looked just like he was still sitting as usual.

The left-home people who lived in the monastery saw that the Master had burned himself, so they reported it to Elderly Master Hsu Yun. At that time, the elderly monk was building a temple at Yun Chi ("Cloud Dwelling") Monastery. Incidentally, the Yun Nan Military Governor Ji-Yao Tong was also present. That was during the time of the Republic of China. Because Ji-Yao Tong was there, the elderly monk told him: "Ju-Hsing did it his way. Go take a look and see how you will handle this matter. Help him arrange a resolution." When Ji-Yao Tong arrived at the great hall, he saw the Master was not burned nor were his clothes scorched. The Master's facial features were the same as usual. Ji-Yao Tong extended his arms to hold the Master. As he did so, the Master's body completely crumbled into ashes. Earlier, the Master appeared just like a person in sitting position. However, when Ji-Yao Tong touched him, his body immediately turned into ashes. Thereafter, Ji-Yao Tong held a memorial service for the Master, during which the whole of Yun Nan Province was ordered to abstain from slaughtering animals for three days, while the dharma assembly was held on behalf of the Master.

這位具行法師，他也不認字，也沒有什麼學問，就是一念真誠，所以他在臨終自己把自己用火燒了，還能像一般人的身體一樣，結果唐繼堯到那兒地方，他才變成灰了，這就是令唐繼堯增加信心。所以唐繼堯以後在雲南更相信佛法、提倡佛法。所以這修行一定要往真了去做，往真了，修行才能有感應。

(具行法師全文完)

Dharma Master Ju-Hsing was illiterate and he was not very learned. Nevertheless, his every thought was true and sincere. Hence he was able to cremate himself at the end of his life and still maintain the appearance of a human body. It was not until Ji-Yao Tong went to see him that he turned into ashes. That was meant to boost the faith of Ji-Yao Tong. Later on, living in Yun Nan province, Ji-Yao Tong believed in Buddhism even more. He also helped in the propagation of the Buddhadharma. Therefore, in cultivation, it is imperative that one must practice truly. It is only when one is true that one can bring about a response in cultivation. (The End of the Article on Master Ju-Hsing)

(上承自第14頁)

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十界一心，不離當念；
能覺此念，立登彼岸。

菩薩、佛、聲聞、緣覺，這是四聖法界；天、人、阿修羅、地獄、餓鬼、畜生，這是六凡法界。合起來，叫十法界。這十法界從什麼地方生出來的？就從我們人現前一念心生出來的。所以說「十界一心，不離當念」：這十法界沒有離開你這現前一念，「能覺此念」：你現前的一念，你若明白了，「立登彼岸」：立刻就到彼岸了，就「摩訶般若波羅蜜」了。這個彼岸是什麼呢？就是覺悟、不迷惑了，就把無明破了。破無明，那個法身就現出來了。

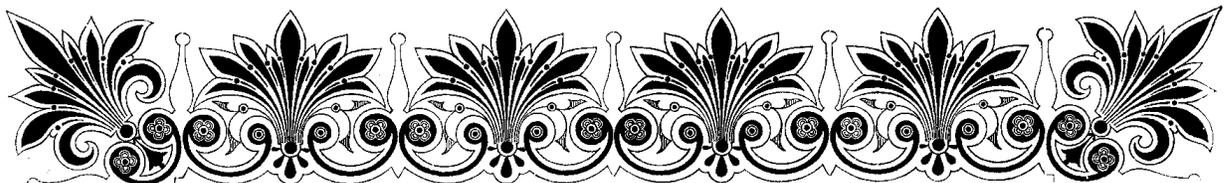
(全文完)

Conclusion:

*Ten Dharma Realms arise from a single thought,
Which is never apart from the present thought.
Enlightened to that present thought,
Immediately reach the other shore.*

The Buddhas, Bodhisattvas, Sound Hearers, and Those Enlightened by Conditions are the Four Dharma Realms of Sages. The gods, people, asuras, hells, hungry ghosts and animals make up the Six Dharma Realms of Ordinary Beings. Together, they make the Ten Dharma Realms. Where do the Ten Dharma Realms come from? They originate from the single thought presently in your mind. *Ten Dharma Realms in a single thought, which is never apart from the present thought.* The Ten Dharma Realms are not beyond your present thought. *Enlightened to that thought, if you are enlightened to this present thought, then you immediately reach the other shore.* You attain Maha-prajna-paramita. Reaching the other shore means you become enlightened and are no longer deluded. You smash through ignorance. When ignorance is shattered, the Dharma-body appears.

(End of the Article)



十法界不離一念心

這十法界從什麼地方生出來的？就從我們人現前一念心生出來的。

The Ten Dharma Realms Are Not Beyond a Single Thought

Where do the Ten Dharma Realms come from?

They originate from the single thought presently in your mind.

宣公上人開示

Instructional talk given by Venerable Master Hua

(接上期)

(Continued from issue #191)

(9) The Dharma Realm of Hungry Ghosts

〈九〉鬼法界

鬼類喜瞋，昧果迷因；
無明顛倒，日積月深。

*The ghostly crew delights in hate,
Deluded by effects, confused about cause.
Their ignorance and topsy-turvy states
Grow greater each day, deeper each month.*

一般人都知道鬼，有的人相信有鬼，有的人就說沒有鬼，甚至於有些佛教徒也不相信有鬼。什麼叫鬼？鬼就是一種陰氣，一股陰氣，它有影而無形，有形而無影；你或者看見它一個黑影，你細研究，它又沒有了，或者看見它好像是個人似的，可是轉眼間也沒有了。這種道理是很不容易把它弄清楚的。

Most people have heard of ghosts. Some people believe in ghosts, but others say that ghosts don't exist. There are even some Buddhists who don't believe in ghosts. Just exactly what are ghosts? Ghosts are masses of yin energy which have shadow and no form, or form and no shadow. Sometimes you may see a dark shadow, but when you look closer it disappears. Perhaps you see what appears to be a person, but it vanishes in the twinkling of an eye. It's not easy to understand the principles behind such phenomena.

鬼有多少種呢？鬼的種類也像恒河沙數那麼多。你要想明白鬼的種類有多少，你就要修道；修道等你開了五眼六通了，那麼有多少種鬼你都會知道了。有的人說：「沒有鬼」。我就告訴他，若沒有鬼，也就沒有佛，也沒有人了，也沒有一切的畜生了。因為畜生、人、阿修羅也是從鬼變的，乃至於天道、阿羅漢、緣覺、菩薩、佛，都是從鬼道上

How many varieties of ghosts are there? There are as many kinds of ghosts as the sands in the Ganges' River. If you want to know how many kinds of ghosts there are, you have to cultivate the Way. When you cultivate to the point that you open the five eyes and attain the six spiritual powers, then you'll know how many kinds of ghosts there are.

As to the people who say that there are no ghosts, I tell them that if there are no ghosts, then there are also no Buddhas, no human beings, and no animals. This is because animals, human beings, and asuras have been ghosts in their previous lives. The gods, Arhats, Those Enlightened by Conditions, Bodhisattvas, and Buddhas all have escaped the destiny of ghosts. Why is this? It's

來的。爲什麼呢？因爲這十法界不離一念心。這一念心，就造成十法界。

你做鬼事，就墮落到鬼道去；做人事，就到人道去；做阿修羅的事，就跑到阿修羅裡頭去；你做阿羅漢的事，就跑到阿羅漢裡邊去；你做緣覺，就跑到緣覺裡邊去；你若做菩薩的事，就跑到菩薩的眷屬裡邊去；你若做佛事呢，就成佛；你要做地獄的事，就墮地獄。所以這都是由你現前一念心造成的。

「鬼類喜瞋」：凡是鬼的種類，就歡喜發火，生瞋恨心。對他好，他也生瞋恨心；對他不好，他也生瞋恨心。他最歡喜是什麼呢？就是給其他人麻煩。你對他好，他也給你麻煩；你對他不好，他也給你麻煩，所以就說：「燒香引出鬼來了」，本來你燒香是恭敬他，可是他卻給你麻煩，讓你生病了。所以孔子講：「敬鬼神而遠之」，這鬼神你恭敬是要恭敬他，可是你不要和他接近，要離他遠一點。

「昧果迷因」：果，他也不明白；因，他也不懂，所以他不知道好壞。本來種好因結好果，種善因結善果，種不善因就結惡果。種瓜就得瓜，種豆就得豆，他不懂這個因果道理，所以他種了茄子就想要吃辣椒，種了辣椒就想吃黃瓜，就這麼亂七八糟地胡搞，這叫昧果迷因。他「無明顛倒」，這種

because the Ten Dharma Realms are not apart from a single thought. This one thought creates the Ten Dharma Realms.

By doing ghostly deeds, you fall into the realm of ghosts; by doing human deeds, you become a person. If you do the deeds of Arhats, then you join the ranks of Arhats. If you do the work of Bodhisattvas, then you become part of the retinue of Bodhisattvas. If you perform the deeds of Buddhas, then you'll become a Buddha. If you do hellish things, then you'll fall into the hells. So this is all created from the present thought of your mind.

The ghostly crew delights in hate: Ghosts like to vent their tempers and give rise to hatred. If they are treated well, they get mad. If they are treated badly, they also get mad. What do they like to do best? They like to give people trouble. If you are good to them, they give you trouble. If you aren't good to them, they also give you trouble. There's a saying, "Lighting a stick of incense calls forth the ghosts." They come to bother you and make you get sick. So Confucius said, "One should respect the ghosts and spirits, but stay far away from them." You should certainly respect the ghosts and spirits, but don't get near them. It's better to keep them at a distance.

Deluded by effects, confused about cause. Since people aren't clear about the principle of cause and effect, they do not know how to differentiate between good and bad. Basically, if you plant good causes, you will receive good effects. If you plant bad causes, you will receive bad effects. If you plant melons you will get melons; if you plant beans you will get beans. Since they don't understand cause and effect, they plant eggplant in the hope of harvesting hot peppers, or plant hot peppers and anticipate eating cucumbers. They do things in total confusion; that's what is meant by being deluded by effects and confused about cause. *Their ignorance and topsy-turvy states grow greater each day, deeper each month.* The karma they create day after day keeps adding up. The more karma they create, the deeper their offenses become, and the deeper their

行爲，「日積月深」，一天一天就積得很多，愈造愈深，愈深他愈造，所以墮鬼道。

〈十〉地獄法界

地獄憂苦，無門自鑽；
起惑造業，受報循環。

地獄是最不快樂的一個地方，你們誰願意到那個地方去旅行，我可以保證你即刻就到。怎麼樣呢？你「愁一愁，地獄遊一遊；笑一笑，就老返少；哭一哭，地獄有個小黑屋。」你若是憂愁，這就種地獄的因。你若是笑，就種天堂的因。「自古神仙無別法，只生歡喜不生愁」。所以說，你能常常地笑，就老了也像年輕人一樣。哭，這也是一個麻煩的事情。

總而言之，「地獄憂苦」：地獄沒有快樂的，是憂苦的。「無門自鑽」：本來地獄沒有門，地獄這個門是自己開的，你就硬往裡鑽，鑽不進去也要鑽。「起惑造業」：爲什麼到地獄去啊？就因爲無明，因爲不明白了，所以就造出一些個惡業來了，你造了什麼惡業，就受什麼果報，絲毫都不會錯的，這就是循環無端的，所以說「受報循環」。

(下轉至第 11 頁)

offenses are, the more karma they want to create, so they end up falling into the ghost realm.

(10) The Dharma Realm of the Hells

*The hells are full of anxiety and suffering
They are devoid of doors, yet one bores right in.
Giving rise to delusion,
karmic offenses are created.
The retribution is borne in due accord.*

The hells are the most miserable place. If any of you would like to take a tour there, there's a way, which I guarantee will get you there instantly. What way? It is said,

*Depressed and forlorn,
One roams through the hells;
Happy and smiling, one enjoys eternal youth;
Weeping creates a small dark room in the hells.*

If you become depressed, you are planting a seed for the hells. In contrast, if you smile, you plant a seed for the heavens. "From ancient times, the divine immortals have had no other practice than merely being happy and not being sad." So if you can always smile, then even when you're old, you'll still be youthful. If you cry, you give yourself a lot of vexation.

To sum it up, *the hells are filled with anxiety and suffering.* There is no such thing as happiness in the hells, only misery and gloom. *They are devoid of doors, yet one bores right in.* The hells basically have no doors. You create the doors yourself, and burrow your way in forcefully, determined to get in at all costs. *Giving rise to delusion, karmic offenses are created. The retribution is borne in due accord.* Why do people end up in the hells? It is because of ignorance and lack of wisdom, which consequentially result in their creating evil karma. No matter what kind of karma you create, you have to undergo the corresponding retribution. The operation of cause and effect is never the slightest bit off. This cycle has no end to it.

(Continuing on page 11)

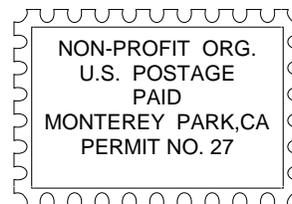
2007年3月法會時間表 Schedule of Events – March of 2007

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm				1 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm-9:30 pm	2 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm-9:30 pm	3 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am-5:00 pm
4 正月十五 梁皇寶懺圓滿 Completion of the Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	5◎	6◎	7◎	8◎	9◎	10
11 夏令時間開始(撥快一小時) Daylight Saving Time begins 2:00 am 楞嚴經 Recitation of Shurangama Sutra 8:00 am—10:00 am 楞嚴咒 Recitation of Shurangama Mantra 1:00 pm —3:00 pm	12◎	13◎	14◎	15◎	16◎	17
18 地藏法會 Recitation of Earth Store Sutra and Earth Store Bodhisattva's Name 8:00 am—3:00 pm	19◎ 二月初一	20◎	21◎	22◎	23◎	24
25 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	26◎ 初八 釋迦牟尼佛出家日 Shakyamuni Buddha's Leaving Home Day 六祖慧能大師誕辰 Venerable Sixth Patriarch's Birthday	27◎	28◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	29◎	30◎	31



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

金輪聖寺



2007年4月法會時間表 Schedule of Events – April of 2007

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1◎ 誦普門品 Recitation of Universal Door Chapter 8:00 am—10:00 am 大悲咒 Great Compassion Mantra 1:00 pm —3:00 pm	2◎ 二月十五 釋迦牟尼佛 涅槃日 Shakyamuni Buddha's Nirvana Day	3◎	4◎	5◎	6◎ 十九 觀音菩薩聖誕 Gwan Yin Bodhisattva's Birthday (Actual Day)	7
8 普賢菩薩聖誕 Universal Worthy Bodhisattva's Birthday (Actual Day) 誦普賢行願品, 普佛 Recitation of the Chapter of the Conduct and Vows of Universal Worthy Bodhisattva; Universal Bowing 8:00 am—10:00 am 華嚴懺 Avatamsaka Repentance 1:00 pm – 3:00 pm	9◎	10◎	11◎	12◎	13◎	14
15 地藏法會 Dharma Assembly of Earth Store Recitation 8:00 am—3:00 pm	16◎	17◎ 三月初一	18◎	19◎	20◎	21
22 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	23◎	24◎	25◎	26◎※ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	27◎	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				

～常將有日思無日，莫待無時想有時～