



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

竿頭進步

打完佛七又禪七 下來容易上去難
百尺竿頭再進步 方知天外別有天

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

Advance Further

A Seven-day Chan Session right after the Seven Day Buddha Recitation.

Descending is easy; ascending is hard.

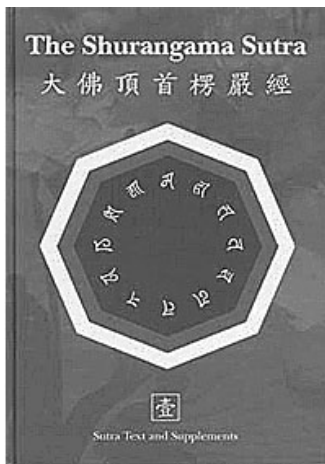
Reaching the top of the hundred-foot pole,

A whole new horizon unfolds when you further advance.

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The Shurangama Sutra

A Simple Explanation by
Venerable Master Hsuan Hua

大佛頂首楞嚴經淺釋

編者按：自此期起，將登載上人開示大佛頂首楞嚴經淺釋。

From the editors: Starting from this issue, we will publish Venerable Master Hua's Instruction on The Shurangama Sutra.

《楞嚴經》是佛的真身

在佛教裏面，有很多的經非常重要，但是最重要的經典就是《楞嚴經》：有《楞嚴經》的地方，就是正法住世；《楞嚴經》沒有了，這就是末法現前了。所以我們每一個佛教徒，必須要拿出我們的力量來，拿出我們的血來，拿出我們的汗來擁護這一部《楞嚴經》。

在《法滅盡經》上說得清清楚楚：末法時代，《楞嚴經》先滅，其餘的經典跟著就滅了。如果《楞嚴經》不滅，那麼正法時代就現前。因為這個，我們佛教徒必須要以生命來護持《楞嚴經》，以我們的血、我們的汗來護持《楞嚴經》，以我們的志願來護持《楞嚴經》，令《楞嚴經》發揚光大，流通到每一個角落去，流通到每一粒微塵裏面去，流通到盡虛空、遍法界裏面去；如果能這樣子，這就是正法大放光明的時候！

The Shurangama Sutra is the Buddha's True Body

Within Buddhism, there are many significant sutras. However, the most important Sutra is the *Shurangama Sutra*. If there are places which have the *Shurangama Sutra*, then the Proper Dharma will dwell in the world. If there is no *Shurangama Sutra*, then the Dharma Ending Age will appear. Therefore, we Buddhist disciples, each and every one, must bring forth our strength, our blood and sweat to protect the *Shurangama Sutra*.

In the *Sutra of the Ultimate Extinction of the Dharma*, it says very, very clearly that in the Dharma Ending Age, the *Shurangama Sutra* is the first to disappear, and the rest of the sutras will cease to exist after it. If the *Shurangama Sutra* does not vanish, then the Proper Dharma Age will manifest. Because of that, we Buddhist disciples must use our lives to protect and uphold the *Shurangama Sutra*. We must bring forth our vows and resolution to protect the *Shurangama Sutra*, and cause the *Shurangama Sutra* to be known far and wide, reaching every nook and cranny, and circulate it into each and every dust-mote, reaching out to the exhaustion of empty space, and throughout the Dharma Realm. If we can do that, then it will be the period of Proper Dharma radiating great light.

爲什麼《楞嚴經》會先滅呢？就因爲它太真了！《楞嚴經》是佛的真身，《楞嚴經》是佛的舍利，《楞嚴經》就是佛真正的塔廟！因爲《楞嚴經》這樣真，一切的魔王就用出種種的方法來毀滅《楞嚴經》，首先他就造謠，說《楞嚴經》是假的。爲什麼他說《楞嚴經》是假的？就因爲《楞嚴經》所說的太真了，尤其是四種清淨明誨、二十五聖各述圓通、五十種陰魔的境界，這都是旁門外道、妖魔鬼怪所受不了的，所以有一些個無知的人，就說《楞嚴經》是偽造的。

《楞嚴經》所說的道理，既正確、又合理，妖魔鬼怪、旁門左道都無所遁形。一般無知的人，尤其是一些無知的學者、無知的教授，妄測聖言；他們一知半解，糊糊塗塗的，沒有什麼學識，沒有真正的智慧，所以就妄加批評。

我們學佛法的人要深深知道這種關係，所以我們要到處提倡《楞嚴經》，我們要到處宣講《楞嚴經》，我們要到處爲人解說這部《楞嚴經》。爲什麼？我們要令正法久住於世。

我願意向大家提出保證，保證《楞嚴經》是真經！如果《楞嚴經》是真的，這當然沒有什麼問題；如果《楞嚴經》是假的，我願意永遠永遠都墮地獄去！因爲我不認識佛法，以假當真

Why is it that the *Shurangama Sutra* is the first to vanish? It is because it is too true! The *Shurangama Sutra* is the Buddha's true body. The *Shurangama Sutra* is the Buddha's sharira. The *Shurangama Sutra* is the Buddha's true and actual stupa and shrine. Therefore, because the *Shurangama Sutra* is so true, all the demon kings use all kinds of methods to destroy the *Shurangama Sutra*. They begin by starting rumors, saying that the *Shurangama Sutra* is phony. Why do they say the *Shurangama Sutra* is phony? It is because the *Shurangama Sutra* speaks too truly, especially in the sections on The Four Clear Decisive Instructions on Purity, the Twenty-five Sages Describing Perfect Penetration, and the States of the Fifty Skandha Demons. Those heretics, weird demons and strange freaks, are unable to stand it. Consequently there are a good many senseless people who claim that the *Shurangama Sutra* is a forgery.

The principles set forth in the *Shurangama Sutra* are proper and in accord with principle. With the *Shurangama Sutra*, the weird demons and strange freaks and those in external cults and sects, all cannot camouflage their identity. Many senseless people, in particular naive scholars and ignorant professors, 'tread upon the holy writ.' With their extremely scant and partial understanding, they are confused and unclear, lacking real erudition and genuine wisdom. That is why they falsely criticize the *Shurangama Sutra*.

We who study the Buddhadharma should very deeply be aware of these circumstances. Therefore, wherever we go, we should advocate the *Shurangama Sutra*. Wherever we go, we should propagate the *Shurangama Sutra*. Wherever we go, we should introduce and explain the *Shurangama Sutra* to people. Why? It is because we wish to cause the Proper Dharma to long dwell in the world.

I am willing to propose this guarantee to all of you. I guarantee that the *Shurangama Sutra* is an authentic sutra! If the *Shurangama Sutra* is true, then there is no problem. If the *Shurangama Sutra* is false, then I will willingly fall into the hells forever through all eternity—for being unable to recognize the Buddhadharma—for

了。如果《楞嚴經》是真的，那麼我就生生世世都發願要弘揚這個楞嚴大法，隨時隨地我要弘揚楞嚴的真理——這一點各位應該注意的，《楞嚴經》要不是佛所說的，任何人也說不出來的！所以這些個無知的人是妄加批評，希望他們趕快地醒悟，不要再造墮拔舌地獄的這種苦因。無論哪一個學者、哪一個國家學佛法的人，趕快要痛改前非，自己知錯能改，善莫大焉。最後我預祝所有看見《楞嚴經》的人，所有聽見《楞嚴經》的人，所有研究《楞嚴經》的人，都很快早成佛道！

mistaking the false for true. If the *Shurangama Sutra* is true, then life after life I will vow to propagate the Great Dharma of the Shurangama. At all times and at all places I will propagate the true principles of the Shurangama. Everyone should take heed. If the Shurangama Sutra was not spoken by the Buddha, then no one else could have spoken it! I hope that all those people who make senseless accusations will quickly awaken and stop creating the causes for suffering in the Hell of Pulling Tongues. Whoever the scholar is, no matter what country students of the Buddhadharma are from, all should quickly mend their ways, admit their mistakes, and reform. There is no greater good than that. Finally, I wish that all who see the *Shurangama Sutra*, all who listen to the *Shurangama Sutra*, and all who investigate the *Shurangama Sutra*, will very quickly accomplish Buddhahood.

(上承自第14頁)

魚在水裏躍 人在世上鬧
不知爲善德 虧心把孽造

金銀堆成山 閉眼全都摺
空手見閻君 悔心把淚掉

到了那個時候，就好像犯了法，坐了監獄，才知道後悔，可是爲時已晚，我不會太多的英文，但可以講一句too late (太晚了)。

(下期待續)

(Continued from Page 14)

*Fish frolic in the water;
People clamor in the world.
Not knowing to do virtuous deeds,
Bad karmas are callously created.
Mountain-high heaps of gold and silver,
Amounts to nothing
when you finally close your eyes.
Empty-handed you face King Yama,
Tears a-fall with lots of regrets.*

Only then, like a criminal who is thrown in jail, do you regret what you've done, but it's already too late. I don't know much English, but I do know the words "too late."

(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)

(Continued from issue #210)

善知識 悟無念法者。萬法盡通。
悟無念法者。見諸佛境界。悟無
念法者。至佛地位。

你明白無念法，並非叫你像死灰枯木一樣。沒有火的灰有什麼用呢？是塵土而已！枯木有什麼用呢？拿來燒火，都生不起火。無念，就是要你有定力，沒有邪念，而常存正念。若悟者，則所有一切法都明白了。你明白無念法，就可明白諸佛境界。若還未明白，就不可說你悟了無念法。不要像某某人，連五重玄義、七種立題都不明瞭，就冒冒失失各處去講經，騙那些不懂佛法的人。若只照英文翻譯本念，這誰都會念；但我不會念，因我不懂英文。講經應將經義剖析，貫徹通達——每字、每句、每章、每篇的宗旨和義理，都要能解釋得圓融無礙。

若能明白無念法，就可到佛的地位。來金山聖寺聽經的，都是人來聽經，而不是螞蟻。雖人不多，但都是要學佛法，而不是

“Good Knowing Advisors, one who awakens to the no-thought dharma completely penetrates the ten thousand dharmas; one who awakens to the no-thought dharma sees all the Buddha realms; one who awakens to the no-thought dharma arrives at the Buddha position.”

Awakening to the no-thought dharma does not mean that you should be like dead ashes or rotten wood. What use are ashes without fire? They are nothing but dirt. What use is rotten wood? You can't burn it. Rather, it means that you should have Samadhi power and always bear proper thoughts, without any deviant thoughts at all. Enlightened, one understands all the myriad dharmas. If you understand the no-thought dharma, you can fathom the states of the buddhas. Otherwise, do not stage a false claim of having awakened to the no-thought dharma. Do not be like so-and-so who runs around 'lecturing' on sutras when he himself does not understand the Five Esoteric Meanings and the Seven Sutra Title Topics. He is cheating those who do not understand the Buddhadharma. If simply reading aloud an English translation of a sutra can be considered as 'lecturing' on sutras, then anybody can do it, except me, since I do not know English. To explain sutras, one must explain every sentence and every word, every paragraph and every chapter. All the principles must be expounded perfectly without obstruction.

If you are able to understand the dharma of no-thought, then you can reach the Buddha position. When I explain sutras here in Gold Mountain Monastery, people come to listen, not ants. The number of people may be few, but they come to

像螞蟻要找蜜糖似的。這兒是找苦頭吃，而非找蜜糖吃。

善知識。後代得吾法者。將此頓教法門。於同見同行發願受持。如事佛故。終身而不退者。定入聖位。然須傳授從上以來默傳分付不得匿其正法。若不同見同行。在別法中。不得傳付。損彼前人。究竟無益。恐愚人不解謗此法門。百劫千生斷佛種性。

六祖大師為何成祖師呢？就因他不輕未學。他在五祖大師處時，一般人都看不起他是個鄉下人，且又不識字。六祖處處受人輕慢，所以他知道受人輕慢的痛苦。故他對於善知識或非善知識者，統稱為善知識。

他說：以後得到我這法的人，若能將這頓教法門，與同樣見地、同一追求真理大道的同行者，互相發願來受持這種法，就像供養十方佛那樣誠心，能終身而不退轉，那一定會成聖果的。傳這個法，須像釋迦牟尼佛傳迦葉祖師，後傳阿難，乃至天竺廿八祖菩提達摩（中國初祖）、二祖、三祖乃至到六祖。必要像這樣代代默默相傳分付這個心印法門，不可以將正法藏起來不傳，反傳些邪法。

假設對見解不同、修行不同者，或者是外道，就不可傳此心印法。因為這會損及先列祖師，且將來也沒有好處，因為怕愚人不明白這微妙無上的真道

study the Dharma. They did not come looking for sweets like the ants. Here, we do not look for sweets, but for bitter practices in which to partake.

“Good Knowing Advisors, those of future generations who obtain my Dharma should, with those of like views and like practice, resolve to receive and uphold this Dharma Door of Sudden Teaching, in a manner as in serving the Buddhas. Not retreating all through their lives, they will certainly attain the sagely position. This dharma door should be transmitted this way, from generation to generation, in silence. Do not hide away the orthodox Dharma. Do not transmit it to those of different views and different practice who believe in other teachings, since it may harm them and ultimately be of no benefit to them. I am concerned that deluded people may misunderstand and slander this Dharma-door, consequentially severing their nature which holds their seed of Buddhahood, cutting it off for hundreds of thousands of kalpas and lifetimes.”

Why was the Great Master a Patriarch? It is because he never slighted the lowly. When he was at Huang Mei, everyone looked down on him because he was an illiterate country person. He knew the pain of enduring ridicule himself, and so he did not slight others. He addressed everyone as “Good Knowing Advisors” whether they were or not. The Sixth Patriarch continued, “Those of future generations who obtain my Dharma, if they can resolve to receive and uphold this Dharma Door of Sudden Teaching together with those of like views and like practice, with sincerity as when making offerings to the Buddhas of the Ten Directions, if they remain steadfast and do not retreat to the end of their lives, then they will certainly attain sagely fruition. This Dharma had been transmitted from Shakyamuni Buddha to Mahakashyapa, to Ananda, and onward to Bodhidharma (First Patriarch in China), and then to the Second Patriarch, the Third Patriarch, continuing onward to the Sixth Patriarch. This Mind-Seal Dharma Door should be transmitted in just that way, from generation to generation. Do not conceal the orthodox Dharma and transmit deviant dharma instead.”

“However, you should not transmit this Mind-Seal Dharma Door to those of different views and practice, who believe in other teachings. Why? I am concerned that deluded people may misunderstand and slander this Dharma-door, consequentially severing their na-

而誹謗這頓教法門，則百千萬劫
斷佛種性。

善知識。吾有一無相頌。各須誦
取。在家出家但依此修。若不自
修惟記吾言。亦無有益。
聽吾頌曰。

說通及心通 如日處虛空
唯傳見性法 出世破邪宗

法即無頓漸 迷悟有遲疾
只此見性門 愚人不可悉

說即雖萬般 合理還歸一
煩惱闍宅中 常須生慧日

邪來煩惱至 正來煩惱除
邪正俱不用 清淨至無餘

菩提本自性 起心即是妄
淨心在妄中 但正無三障

世人若修道 一切盡不妨
常自見己過 與道即相當

色類自有道 各不相妨惱
離道別覓道 終身不見道

ture which holds the seed of Buddhahood, cutting it off for hundreds of thousands of kalpas. This will be detrimental for them.”

“Good Knowing Advisors, I have a verse of no-mark which you should all recite. Both laity and monastic should cultivate according to it. Merely memorizing it will not be of much use. You should apply it in actual practice. Listen to my verse:

*With speech and mind both understood,
Like the sun well-positioned in space,
Transmitting solely the Dharma Door of
Seeing Ones Nature,
Heretical doctrines obliterated by
transcendental dharma.*

*Dharma is neither sudden nor gradual.
Delusion and awakening is either
gradual or instantaneous.
This Dharma-door of seeing one's nature
Stupid people find hard to comprehend.*

*Although it can be said in ten thousand ways,
United, the principles converge as one.
In the dark abode of afflictions,
The wisdom sun is always a necessity.*

*The deviant brings along afflictions,
The proper eradicates afflictions.
Rendering both deviant and proper non-functional,
In clear purity,
Nirvava without residue is attained.*

*Bodhi is the original self-nature;
Giving rise to a thought is false thinking;
The pure mind exists within the false:
Only the proper is without the three obstructions.*

*If people in the world practice the Way,
They are not hindered by anything.
By constantly seeing their own transgressions,
They are in accord with the Way.*

*Each kind of form has its own way
Without hindering one another;
Leaving the Way to seek another way
To the end of life is not to see the Way.*

波波度一生 到頭還自懊
欲得見真道 行正即是道

*A hectic passage through a life,
Will bring regret when it comes to an end.
Should you wish for a vision of the true Way,
Right practice is the Way.*

自若無道心 闇行不見道
若真修道人 不見世間過

*If you don't have a mind for the Way,
You walk in darkness blind to the Way;
If you truly walk the Way,
You are blind to the faults of the world.*

若見他人非 自非卻是左
他非我不非 我非自有過

*If you attend to others' faults,
Your fault-finding itself is wrong;
Do not follow others' faults;
My faults are my own transgressions.*

但自卻非心 打除煩惱破
憎愛不關心 長伸兩腳臥

*Simply cast out the mind that finds fault,
Once cast away, troubles are gone;
When the mind is not bounded by love and hate,
One is free, with no cares and worries.*

欲擬化他人 自須有方便
勿令彼有疑 即是自性現

*If you hope and intend to transform others,
You must perfect expedient means.
Not causing others to have doubts,
Our own self-nature will manifest.*

佛法在世間 不離世間覺
離世覓菩提 恰如求兔角

*The Buddhadharma is here in the world;
Enlightenment is not apart from the world.
To search for Bodhi apart from the world
Is like looking for a hare with horns.*

正見名出世 邪見是世間
邪正盡打卻 菩提性宛然

*Proper views are transcendental;
Deviant views are all mundane.
Deviant and proper completely destroyed:
The Bodhi nature appears spontaneously.*

此頌是頓教 亦名大法船
迷聞經累劫 悟則剎那間

*This verse is the Sudden Teaching,
Also called the great Dharma vessel .
Confused ones take ages to understand,
Immediately understood,
it is instant enlightenment."*

善知識，我有一無相偈頌，你們大家都應該念誦，無論是在家人、出家人都可依這偈頌去修行。如果不自己去實行，躬行實踐，腳踏實地去修行，單記得我所說的偈頌，那是沒有用的。

“Good Knowing Advisors, I have a verse of no-mark which you should all recite. Both laity and monastic should cultivate according to it. Simply memorizing it will be of no use. You have to truly put it in practice.”

「說通及心通，如日處虛空。唯傳見性法，出世破邪宗」：

說通，就是明白講經說法。心通就是宗通，宗門禪宗，所講的是心地法門。你明白講經說法，也明白參禪修道，這種境界，就像太陽在虛空一樣，無所著住，而光明遍照。我所傳的法門，就是要你能明心見性。你明心就無難事，見性就不知愁。明白本來的面目，才是明白佛法。這種法門是專講出世的道理，而破除旁門左道外道的宗旨。

「法即無頓漸，迷悟有遲疾。只此見性門，愚人不可悉」：

本來法也沒有頓和漸的分別，可是對迷人就要教他漸修的法門，對智慧的人就可教他頓法。所以迷人就慢一點，根性利者就開悟快些。

什麼叫頓教呢？我今對你們講一點真話。真話不能講多，講少許你且不信，何況講多呢？你更不信了。因為人不歡喜聽真話真道理，也不歡喜真真實實的去修行，所以我沒有法子為你們講真法。我要等機會，好像今天機會到了，因講到這首偈頌，道理就被揭曉了。

什麼叫頓法？頓就是叫你斷。斷什麼？斷淫慾心。你能做得到了？你不相信吧！這一點，就是關鍵。要頓斷無明，無明也就是淫慾心。斷得了否？斷不了

With speech and mind both understood. Understanding speech is to know how to lecture on Sutras and explain the Dharma. Understanding the mind refers to the mind-ground Dharma door of Dhyana meditation. If you can lecture on Sutras, speak Dharma, and cultivate Dhyana meditation, you are like the sun well-positioned in space, radiantly illuminating everywhere and yet is nowhere attached.

Transmitting solely the Dharma Door of Seeing Ones Nature. The Dharma door transmitted by the Sixth Patriarch teaches you to understand your mind and see your nature. Understand the mind and there are no difficulties. See your nature and there is no anxiety. When you see your original face, you understand the Buddhadharma. Heretical doctrines obliterated by transcendental dharma. This Dharma-door exclusively speaks of transcendental principles, and obliterates all heretical principles.

*Dharma is neither sudden nor gradual.
Delusion and awakening is either
gradual or instantaneous.
This Dharma-door of seeing one's nature
Stupid people find hard to comprehend.*

Originally, dharma is not differentiated as sudden or gradual. However, those who are confused need to be taught gradually, while those who are wise get the teaching instantly. It is slower for confused ones to become enlightened; faster for the wise ones. Today I will tell you some plain truth. I cannot tell you much. Why? Because you won't believe it. I say a little and you cannot believe it, so if I were to say more you would believe it even less. That's because you don't like to hear the truth, nor do you like to actually cultivate. So I have no way to speak true Dharma for you. I have to wait for an opportune time. And now an opportunity presents itself since we have come to this verse and the doctrine should be explained.

What is Sudden Teaching? It is an instruction for you to "cut it off." Cut off what? Cut off sexual desire. Can you do it? Or, you don't believe it. Here lies the crucial point.

Cut Off Ignorance Immediately!
Ignorance is just sexual desire. Can you cut it off?

你就不想聽真法。你若能斷，就得到頓教法門。漸是慢慢的，若斷不了，不能放得下，這就變成漸了。聰明的人，我給你一點指示，你就斷了。愚癡的人，還捨不得，放不下，說他不相信這是頓教。所以平常我不講。你若相信，早就成佛了。就因為你不相信，所以到現在還拖泥帶水在六道輪迴裡轉。你願意轉就去轉，誰也不能勉強你的。

迷和悟只是早晚的問題，你現在不斷，將來成佛是一定要斷的。你現在不想成佛，所以也就不想斷。這個頓法就是見性門。你若能斷淫慾心，就可明心見性。愚癡人不要對他講，他不能明白的，即使你為他講，他也不會相信的。

「說即雖萬般，合理還歸一。煩惱閻宅中，常須生慧日」：

道理講起來有千般、萬般那麼多。八萬四千法門，都是對治這種煩惱、無明的。若合到根本的理上就是一個理，就是這個頓法，叫你頓斷無明，而顯法性。煩惱就像在黑暗的屋子裡一樣。你若有智慧，就像在光明太陽下照耀似的。

「邪來煩惱至，正來煩惱除。邪正俱不用，清淨至無餘」：

我今天也告訴你們一點根本的法門，我若總也不講，我看你們總也不知道。邪來，就是淫

If not, it shows that you are not interested in the true Dharma. If you do cut it off, then you have gotten the Dharma Door of Sudden Teaching. What is Gradual Teaching? "Slowly, slowly," you say. "I can't cut it off all at once. How can I put it down? How can I let it go so fast?" So, you go slowly. For the wise ones, I just give a little instruction and they immediately cut it off. For the stupid ones, they can't put their desires down. They countered, "I don't believe this is the Sudden Teaching." That's why I normally don't say this. If you believed, you would have been a Buddha long ago. Since you don't, you are still wallowing in the mud, turning in the six paths of rebirth. If you want to keep cycling in transmigration, go ahead. Nobody can force you to stop.

Staying confused or becoming enlightened is a matter of sooner or later. You may not want to cut it off now, but when you decide to become a Buddha, you will certainly cut it off. The Dharma Door of Sudden Teaching is the Dharma-door of seeing one's nature. If you cut off sexual desire, you can understand your mind and see your nature. Don't speak of this Dharma to stupid people. They cannot understand it and they won't believe it.

*Although it can be said in ten thousand ways,
United, the principles converge as one.
In the dark abode of afflictions,
The wisdom sun is always a necessity.*

There are many ways to explain the principles. There are 84,000 Dharma doors to counteract afflictions and ignorance. Returning to the fundamentals, all principles converge as one. This is the Dharma Door of Sudden Teaching, which tells you to cut off ignorance immediately in order to manifest the Dharma-nature. Having affliction, you are like in a dark room. Having wisdom, you are like in the dazzling sunlight.

*The deviant brings along afflictions,
The proper eradicates afflictions.
Rendering both deviant and proper non-functional,
In clear purity,
Nirvava without residue is attained.*

Today I will give you a little basic Dharma. If I never say it, you will never know. Deviant refers to the arousing of sexual desire. Do not take it as hap-

慾心來了，煩惱自然就生出。不要以為那是快樂，那正是煩惱的根本。正就是般若智慧，無明破了，煩惱就除去了。當邪正都沒有，這就是無餘涅槃。這裡說的是邪正俱不用。有人說邪由它邪，正由它正，不管它吧！不管，那你仍在暗宅裡。邪正俱不用——這是說已超過去了，已經是過來人，故邪的也沒有，正的也不存。為何有正？就因邪才顯正。為何有邪？就因有正才顯邪。當邪正都沒有了，這就是清淨徹底的無餘涅槃。

「菩提本自性，起心即是妄。淨心在妄中，但正無三障」：

菩提覺性莫向外尋，因般若智慧自性本具。你一起心動念，就是妄念。本來清淨無餘涅槃是沒有一切念，它是無意、無念、無妄的。無意就是戒具足，無念是定具足，無妄是慧具足，所以淨心就在妄裡，就像冰裡就含水，水裡也有冰的成分。但常修行正法，就會離開三障——業障、報障、煩惱障。業障即所造的業障礙著你。報障即你的身體受果報而障礙。煩惱障即所有的煩惱障礙住你。

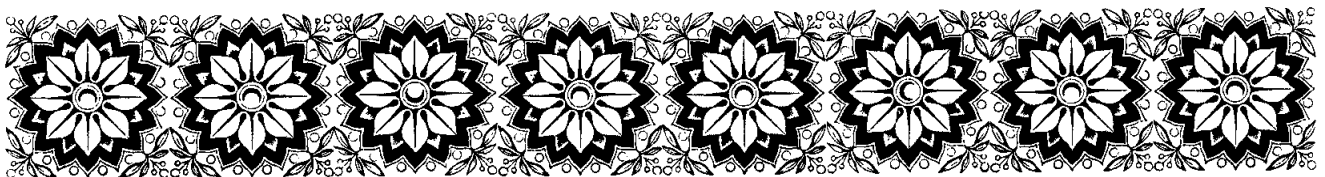
(下期待續)

piness. It is the root of affliction. Proper refers to Prajna wisdom. Genuine wisdom breaks through ignorance and casts out affliction. When neither deviant nor proper exists, this is Nirvana without residue. Some says, "Let the deviant be deviant, let the proper be proper. Just ignore them." By ignoring them, you are still dwelling in the dark. Rendering both deviant and proper non-functional means that one has transcended them, making them non-existent. It is in the presence of the deviant that the proper is manifested, and in the presence of the proper that the deviant is manifested. When neither one exists, that is clear purity, Nirvana without residue.

*Bodhi is the original self-nature;
Giving rise to a thought is false thinking.
The pure mind exists within the false:
Only the proper is without
the three obstructions.*

Do not seek Bodhi outside yourself. The self nature is already replete with the Prajna wisdom. Giving rise to a thought is false thinking. Originally, in clear and pure Nirvana without residue, there is no thought, no recollection, and no falseness. It is complete in morality, samadhi, and wisdom. The pure mind is within the false, like water in the ice; the ice has the potential to become water. In order to free yourself from the three obstacles, you need to constantly cultivate and uphold the proper Dharma. The three obstacles are the karma obstacle, that is, all the karma you have created in past lives and in the present one; the retribution obstacle, that is, your body, which undergoes the obstructive effects of your karma; and the affliction obstacle, that is, all your troubles and worries.

(To be continued ...)



佛教與世界和平 Buddhism and World Peace

宣化上人一九九〇年十月九日開示於英國倫敦西敏大戲院
A talk given by Venerable Master Hsuan Hua
on October 9, 1990 at Westminster Theatre in London, England

(接上期)

(Continued from issue #210)

古來的人能把一個國家的基業也讓給人，看一切身外之物像一隻破鞋那麼不值錢，看國家領土也像破鞋那麼沒有價值。可是他要保護他那個破鞋，要保護自己的領土，而要找著可託付的人；所以帝堯訪天下的賢人，要把國家的基業託給賢人，於是就到處找這個不貪的人。

在當時有巢父和許由是不貪的人。巢父沒有房子住，他在樹上搭一個小窩住，就像小鳥住在巢裏，所以叫巢父。許由是個放牛的，自己養牛，一天喝點牛奶就算了。巢父連個鉢也沒有，有人送給他一個葫蘆瓢，可以拿來喝水用；可是風一颳，這個葫蘆瓢在樹上砰砰作響，他就不要了，情願用手掬水喝，他生活就這麼簡單——不貪。許由則天天吃點野菜，喝點牛奶就夠了，所以也不貪。

帝堯聽說有這麼兩個不爭、不貪的人，就要把天下讓給他們，於是就去找巢父，對巢父說，要把天下讓給他，把國家領土都讓給他去做皇帝。巢父一聽，掉

The ancients were able to relinquish the entire nation to others, because they regarded all external possessions as being worth no more than a pair of tattered shoes. Yet they cared for that pair of old shoes, and they wanted to safeguard their country, so they wanted to search for someone worthy of entrustment. Emperor Yao searched the entire land looking for a virtuous person, one who had no greed, to whom he could hand over the kingdom.

At that time in China there lived two sages, Chaofu and Xuyou, who had no greed. Chaofu didn't have a house to live in. He built a nest in a tree, just like a bird living in a nest. That's why he was called Chaofu, "Man of the Nest." Xuyou was a cowherd. He raised his own cow and drank a little bit of milk every day to sustain himself.

Chaofu didn't even have a bowl. Someone gave him a gourd shell that could be used for drinking, but when the wind blew the gourd which he had hung from his tree, it scraped against the tree and made such a racket that he didn't want it anymore. He preferred to use his hands to scoop up water. That's how frugally he lived. He had no greed. Xuyou would eat some wild vegetables and drink a bit of milk every day, and that was enough. He wasn't greedy either.

When Emperor Yao heard about these two people who were not greedy and did not contend with others, he wanted to hand over the kingdom to them. He went to find Chaofu and told him that he wanted to hand the kingdom over to him and let him be the emperor. Hearing that, Chaofu turned around

頭就跑，跑到河邊去洗耳朵，爲什麼要洗耳朵？就因爲帝堯要把天下傳給他，對他說了這句話，他覺得把耳朵都給污染了，於是要把這種不乾淨的語言洗掉。

許由見巢父在河裏洗耳朵，就問他：「你爲什麼要洗耳朵？你耳朵怎麼了？」巢父就對許由說：「方才那個帝堯真是無聊得很，他要把天下都送給我，叫我做皇帝，管理天下。我覺得這把我耳朵都給弄污濁了，所以要把耳朵洗一洗，洗乾淨了它。」許由正在放牛喝水，他一聽完這話，就把牛牽到上游去喝水。巢父就問：「你爲什麼把牛牽到上游喝水？」許由說：「因爲你的耳朵邋邋了，你一洗耳朵，就把河水也弄骯髒了，我的牛不能喝這邋邋水；牠雖然是牛，也不願意飲邋邋的水。」

各位想一想，古來的人，這樣清高，這樣不爭，這樣不貪，送給他整個國家的領土，他也不要。而我們現在的人，愈跑愈遠，爲的什麼？就爲的這個「我」。究竟什麼叫個「我」？自己也不明白，整天就是「我」，執著這個「我」，把什麼都忘了。我們人之所以沒有智慧，爲什麼？還是因爲執著這個「我」。

你若能把這個「我」看破放下，那就自在了，什麼問題都沒有了。可是就因爲看不破這個

and ran to the river to wash his ears. Why? He felt that the Emperor's proposition to give the country to him had defiled his ears, and he wanted to wash those impure words away.

When Xuyou saw Chaofu washing his ears in the river, he asked, "Why are you doing that? What happened to your ears?"

"Emperor Yao had nothing better to do. He came and said that he wanted to give me his kingdom and let me rule as emperor," Chaofu said. "I feel my ears were defiled by his words, so I'm trying to wash them clean." Xuyou had been watering his cow, but when he heard that, he immediately led his cow upstream to drink.

"Why are you taking your cow upstream?" Chaofu asked.

"If you wash your dirty ears in the river, it'll make the water dirty," said Xuyou, "and I can't let my cow drink dirty water. Even though she's a cow, she doesn't want to drink dirty water, either."

Think it over. See how incorruptible the ancients were! They were so free of greed and contention that when someone tried to give them the whole kingdom, they didn't even want it. Modern people are getting farther and farther away from the right track, all because of their 'self'. What is the 'self'? We ourselves don't understand it, and yet all day long we're so attached to the 'self' that we forget everything else. It is this attachment to 'self' that causes us to have no wisdom.

If you can see through the 'self' and let it go, then you'll be free and at ease and there will be no more problems. Because you can't see through it

「我」，放不下這個「我」，因此也得不到自在。這個「我」也就糊裡糊塗醉生夢死，在那兒睡完了起身，也不知幹什麼事？完了又去睡覺；吃也是這樣，吃完了第二天又吃，日復一日混過幾十年的光陰，就嗚呼哀哉了；那時候「我」也不知道跑到什麼地方去。連這個「我」跑到什麼地方都找不到，可是卻被這個假「我」支配得天天要給這個假「我」吃好的，又給這個假「我」穿好的，又給這個假「我」做奴隸；又怕這個假「我」餓著，又怕這個假「我」凍著，又怕這個假「我」渴著；又要講衛生，可是不知道衛來衛去，還是衛死，到時候還要死。

你看！忙忙碌碌一輩子，忙得耳朵也聾了，眼睛也花了，牙也掉了，頭髮也白了，腿也跑不動路了，在那兒不知怎麼辦？這就是因為沒認識這個「我」，所以上了大當；到時不自由，自己不能說了就算。

我們各位想一想，幾千年來，人都是生了又死，死了又生，這樣傳下去。你看，人一代忙忙碌碌地過去，又一代忙忙碌碌地過去；幾千年以來，也不過生了又死，死了又生；哭了又笑，笑了又哭。所謂：

(下轉至第4頁)

and let it go, you are not free nor at ease. Instead, the 'self' is muddled and confused, living as if drunk and dying as in a dream. When you get up from bed, you putter around for a while--I don't know what you do. Then when you're done, you go to sleep again. Eating is like that too. You eat your fill today, and then you have to eat again tomorrow. This goes on every day for several decades and then it's all over. Who knows where your 'self' goes then? You don't even know where your 'self' goes, and yet this false 'self' drives you to find it good food to eat and nice clothes to wear. You slave away for the false 'self', fussing over it when it gets hungry, or cold, or thirsty. You try to keep it in the best of health, but when the time comes, it still has to die.

Take a look! You scramble around your entire life in frenzy, wearing yourself out until your ears grow deaf, your eyes grow dim, your teeth fall out, your hair turns gray, your legs can no longer walk, and you don't know quite what to do with yourself. Because you have not recognized your real 'self', you've been cheated. When the time comes to die, you are not free nor in control of what happen.

We should all think it over. For thousands of years, people have been born, have died, and have been reborn, over and over. People live one hectic life after another. In all these thousands of years, we have merely undergone birth and death, death and birth. We have cried and laughed, laughed and cried. A verse says,

(Continuing on page 4)

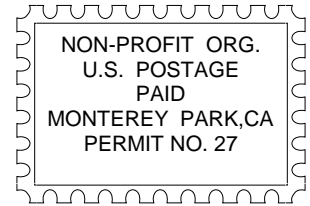
2010年5月法會時間表 Schedule of Events – May of 2010

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◎
2 慶祝懷少節 Cherishing the Youth Day 9:00 am– 2:00 pm	3◎	4◎	5◎	6◎	7◎	8◎ 上人紀念法會 (傳供) Dharma Assembly commemorating Venerable Master Hua’s Memorial (Special Passing of Offerings) 8:00 am - 3:00 pm
9 預祝釋迦牟尼佛聖誕 (浴佛節) Celebration of Shakyamuni Buddha’s Birthday 8:00 am - 3:00 pm	10◎	11◎	12◎	13◎	14◎ 四月初一	15◎
16 千佛懺 Thousand Buddhas Repentance 8:00 am - 3:00 pm	17◎ 初四 文殊菩薩聖誕 Manjushri Bodhisattva’s Birthday	18◎	19◎	20◎	21◎ 初八 釋迦牟尼佛 聖誕 Shakyamuni Buddha’s Birthday (actual day)	22◎
23 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua 千佛懺 Thousand Buddhas Repentance 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	24◎	25◎	26◎	27◎	28◎ 四月十五	29◎
30 千佛懺 Thousand Buddhas Repentance 8:00 am - 3:00 pm	31◎	金輪寺將於5月2日慶祝懷少節，歡迎佛友信眾帶著您的孩子來參加。 On May 2, Gold Wheel Monastery will celebrate “Cherishing the Youth Day”. We invite you to bring your family and friends to participate in this event.				




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金輪聖寺



2010年6月法會時間表 Schedule of Events – June of 2010

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
 6/18 ~6/20 金輪寺四眾弟子回聖城參加 上人涅槃十五週年法會 請向金輪寺報名 All fourfold disciples from Gold Wheel Monastery are going to CTTB for the Fifteenth Anniversary of Venerable Master Hua's Nirvana. Please call GWM to register.		1◎	2◎	3◎	4◎	5◎
6 華嚴法會 Avatamsaka Dharma Assembly 8:00 am — 3:00 pm	7◎	8◎	9◎	10◎ 廿八 藥王菩薩聖誕 Medicine King Bodhisattva's Birthday	11◎	12◎ 五月初一
13 華嚴法會 Avatamsaka Dharma Assembly 8:00 am — 3:00 pm	14◎	15◎	16◎	17◎	18/19 巴士上萬佛城 Bus to CTTB	
20 本日金輪寺無法會 Gold Wheel Temple will be closed today.	21◎ ☆ 初十	22◎	23◎	24◎ ※ 十三	25◎	26◎ 五月十五
27 念佛法會 Amitabha Buddha Recitation 8:00 am — 10:00 am 放生法會 Liberating Life Ceremony 1:00 — 3:00 pm	28◎	29◎	30◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ☆ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua ※ 伽藍菩薩聖誕 Chye Lan Bodhisattva's Birthday		